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University of Mysore

ANNUAL REPORT

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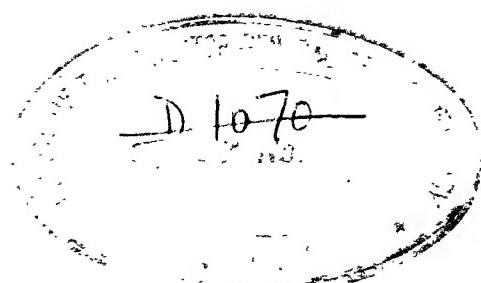
mysore archæological  
department

FOR THE YEAR 1927

*WITH THE GOVERNMENT REVIEW THEREON*



BANGALORE:  
PRINTED AT THE GOVERNMENT PRESS  
1928



1872

# Government of His Highness the Maharaja of Mysore.

## GENERAL AND REVENUE DEPARTMENTS.

**G. O. No. D. 11972-83—Uni. 78-27-5, dated 8th May 1928.**

### Report on the working of the Archaeological Department during the year 1926-27.

Reviews the ——.

#### READ—

Report on the working of the Archaeological Department during the year 1926-27, received with letter No. 14627, dated 2nd March 1928, from the Registrar, Mysore University.

**ORDER No. D. 11972-83—UNI. 78-27-5, DATED 8TH MAY 1928.**

Recorded.

1. The Director and his Assistants toured in all the Districts of the State except Shimoga. A detailed survey of monuments was made during the year in parts of the Taluks of Channarayapatna, Devanhalli, Tiptur, Kolar, Tumkur, Hiriyur and Hosadurga and among the monuments so surveyed, the Iswara Temple at Gangavara in Devanhalli Taluk and the Channakesava and the Gangadhareswara Temples at Kaidala in Tumkur Taluk are the most important. The temples at Kaidala are reported to be in a neglected condition and in need of urgent repairs although they have got large landed endowments. The Deputy Commissioner, Tumkur, is requested to report whether it is not possible to provide for the proper maintenance of the monuments by an effective administration of the temple lands. The report does not show what action has been taken by the Deputy Commissioner, Hassan District, in regard to the repair of the temples at Honnavara referred to in paragraph 2 of the Government Review on the last year's report and the Director is requested to submit a report in the matter. It is reported that Aimangala, a village 12 miles to the north of Hiriyur, contains an old fort in ruins, that the place is full of interest from an archaeological point of view and that excavations on the site may yield interesting relics. The Director is requested to investigate the matter more fully and submit a report.

An examination of Vimalabodhacharya's manuscript commentary on enigmatic verses contained in the Mahabharata was made during the year and the date of the Mahabharata war and the form of calendar in use during the epic period are reported to have been ascertained. New facts stated to have been gathered by an examination of printed books are—

- (1) the form of secret writing referred to in the Arthashastra,
- (2) the date of the Arthashastra,
- (3) the age of Kannada, Bhamaha, Vachaspatimisra and Mallinathasuri, and,
- (4) the initial years of the Gupta Era in A.D. 200-201 with reference to the Bhattachaputra grant of Dhara Sena II of Vallabhi.

The total number of records collected during the year was 172, including 20 copper plate grants and 9 sannads. A metallic processional image of Siva and a plaster model of the famous Mathura Lion Capital were added to the Archaeological Museum.

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No. D. 11972-83—UNI. 78-27-5, DATED 8TH MAY 1928.

Government are glad to note that a large number of the monuments in the State were inspected during the year by the officers of the Revenue Department and that inspection reports were furnished to the Director of Archaeological Researches. The Deputy Commissioners are requested to issue needful instructions to the officers who have not yet inspected the monuments in their jurisdiction and to see that all the monuments are inspected at least once a year and that inspection reports are furnished promptly.

N. RAMA RAO,  
*Secretary to Government,  
Development Departments.*

To—The Registrar, Mysore University.  
The Revenue Commissioner in Mysore.  
The Muzrai Commissioner in Mysore.  
The Chief Engineer in Mysore.  
The Deputy Commissioners of Districts.

Exd—P. S. R. N.

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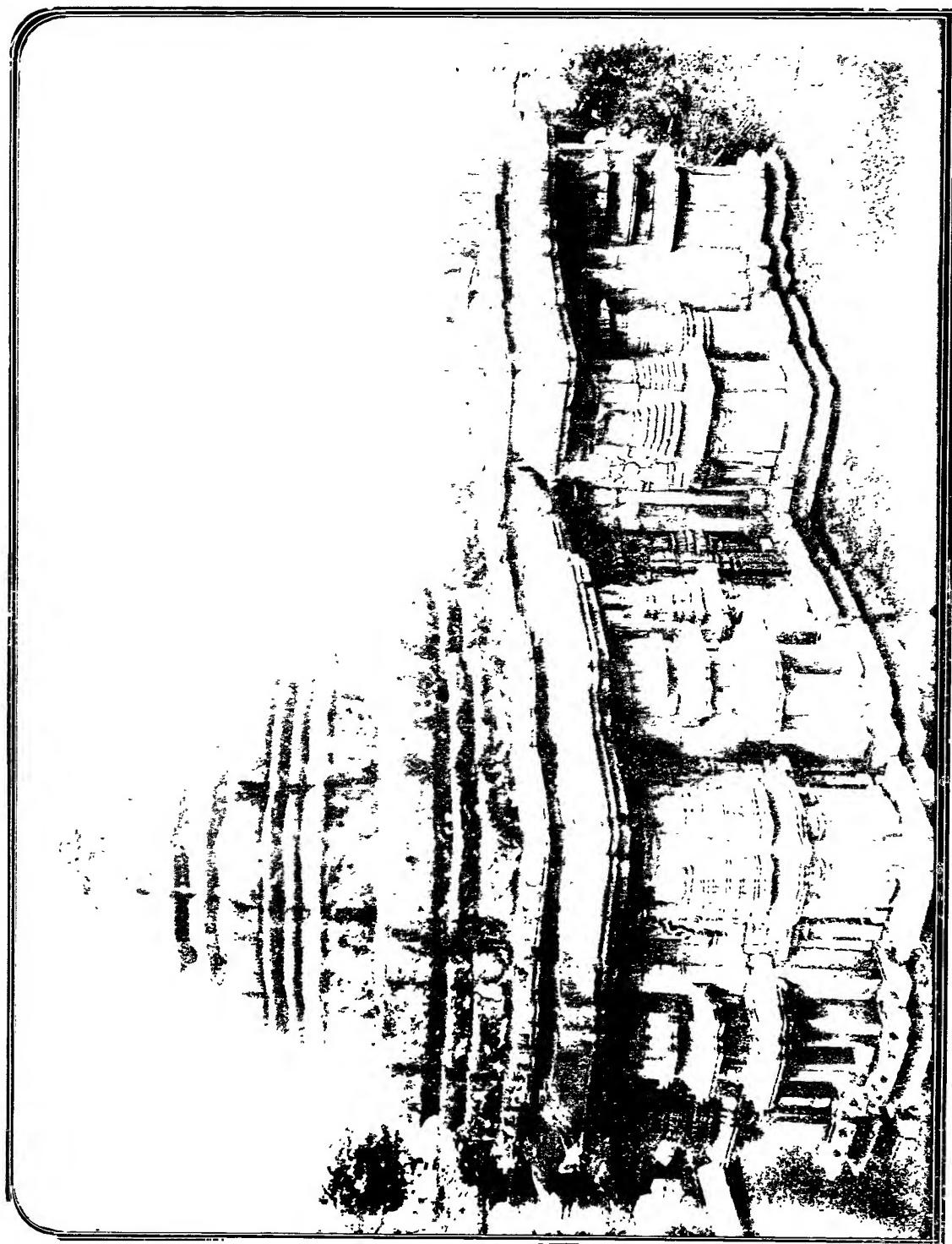
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PLATE I.



SOUTHWEST VIEW OF LAKSHMINARAYANA TEMPLE, SAGATAVALLI.

Mysore Archaeological Survey.

# ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1927.



## TOURS AND EXPLORATIONS.

1. The Director and his assistants made an extensive tour in parts of the Districts of Mysore, Bangalore, Hassan, Kadur, Kolar, Tumkur and Chitaldrug. With a view to examine the traditional antiquity of Haraṇukôte called Maṇipura, the capital of Babhruvāhana, in the *Sthalapurāṇa*, an exploration of the locality and the temples situated there was made. Of the three temples found in the place, that of Janārdana is a big temple built according to Chāmarājanagar 93, E. C. Vol. IV., in Śāka 1089 during the reign of Pratāpa Nārasimha of the Hoysala dynasty. The temple is in a dilapidated condition and has no architectural merit of any kind. The Flag-pillar in front of the temple is about 40 feet high. The temples of Ānjanēya and Vīrabhadra are very small and of no architectural merit. With a view to give remote antiquity to the temple of Ānjanēya and magnify the God's power, the author of the *Sthalapurāṇa* seems to have identified the place with the mythological Maṇipura, the capital of Babhruvāhana. There is no other evidence to confirm this traditional information. Excavation of this site is not likely to yield any relics of archaeological interest.

## PART I.—ARCHAEOLOGY.

### (i) MONUMENTAL SURVEY.

2. Detailed Monumental Survey was made during the year in parts of the taluks of Channarāyapāṭna, Dēvanhalli, Tiptur, Kōlār, Tumkur, Hiriyur and Hosadurga and the following places were visited :—Sāgatvalli and Āṇati in the Channarāyapāṭna Taluk, Gangavāra in the Dēvanhalli Taluk, Horamane Kāval and Hatyā! in the Tiptur Taluk, Sīti in the Kōlār Taluk, Kaidāla in Tumkur Taluk, Hiriyur and Aimangala in Hiriyur Taluk and Heggere in Hosadurga Taluk.

3. **Sagatvalli.**—Is a village 5 miles west of Channarāyapāṭna. The Lakshmīnārāyaṇa temple in this village is a small shrine in early Hoysala style. It consists of a Garbhagṛīha, Sukhanasi, a Navaranga and a Porch. Its exterior is not very attractive while the interior is not without interest. The outer wall contains niches and small turrets and there is a plain *Gopura* in stucco and without a *Kalaśam* above the Garbhagudi. The Pillars in the Navaranga are of good workmanship and the ceilings are all deep-cut and of different geometrical patterns. There are two niches in the Navaranga now empty. The Garbhagudi lintel has the figure of Garuḍa carved on it. The main image is about  $5\frac{1}{2}$  feet high standing on a pedestal about  $1\frac{1}{2}$  feet. It holds lotus and mace in the two back hands and conch and discus in the two front hands. The image, however, is not of a high order from an artistic point of view.

4. The shrine of the goddess is to the left of the main temple and is now in ruins. The mantapa and the mahādvāra seem to be later additions. From an inscription on the wall of the temple, Channarayapatna 181, E. C. V it is learnt that the temple was in existence as far back as 1205 A.D., when, according to the inscription, one Herguna . . . chaya made an endowment to the temple.

The temple is a Muzrai institution and has a Jodi of Rs. 880 per annum. There are no funds at the credit of the institution.

5. **Anati.**—Was next visited. The village is situated near the northern boundary of the Channarayapatna Taluk. The Lakshmi Nârâyaña Temple in the village is a simple structure with no architectural merit. It consists of a Garbhagudi, Sukhanasi, Navaranga, Mantapa and a covered *Jagali* on either side of the central doorway. The ceilings over the Garbhagudi and Sukhanasi and the central ceiling of the Navaranga are well carved. The sukhanasi ceiling is the best of these. It is divided into nine panels, the central panel having the image of Lakshminârâyaña and the other panels, flowers. The Sukhanasi doorway has got *Dvârapâlakas* on either side, each attended by 2 Chauri-bearers. Similarly the Garbhagudi doorway also has *Dvârapâlakas* but with only one Chauri-bearer each. The lintel on the Garbhagudi has got Garuda carved on it. The place between the ceiling and this lintel is beautifully carved with the figure of Narasimha in the act of tearing the bowels of Hiranyakashipu with Garuda and Prahlâda with folded hands seated at his feet. Turrets and Chauri-bearers are carved on either side of this group.

6. The processional image in the temple has the following inscription on its base :

Olagere Syâ Gôparasayyana maga Subbayyana sêve.

"This is the service rendered by Subbayya, son of Gôparasayya, Village Accountant of Olagere."

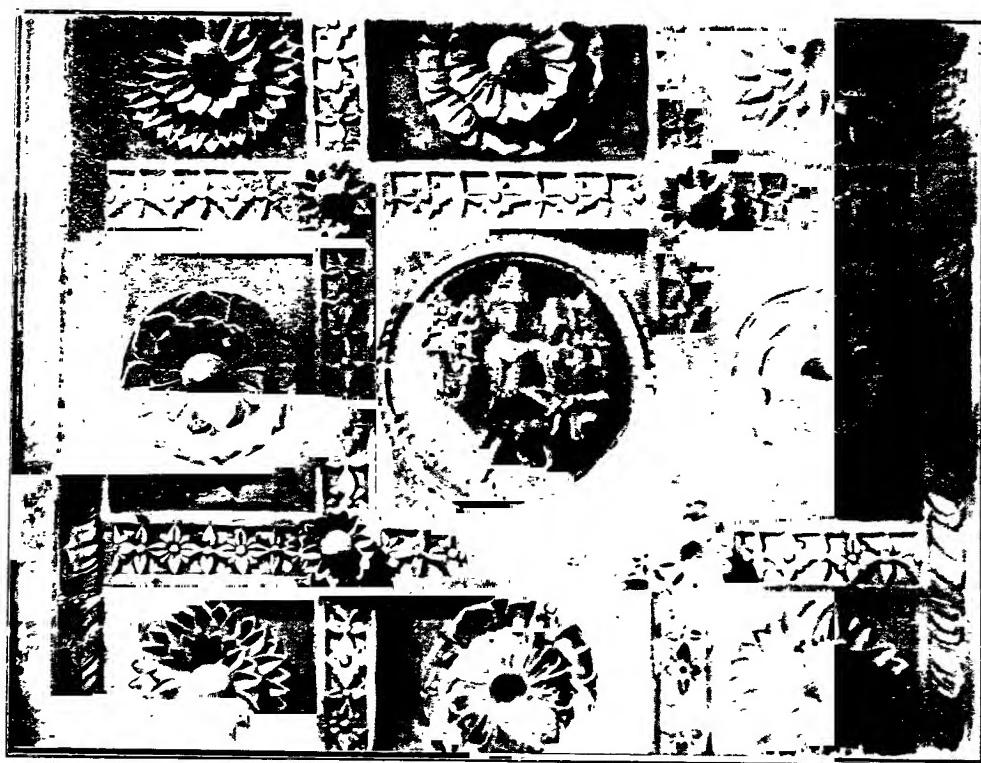
7. There are 2 inscriptions on the beams of the Sukhanasi (Channarayapatna 199-200) which are both dated A. D. 1139 and which relate to endowments granted to the temple during the reign of Viraganga Hoysala Dêva.

8. There is an elegant lamp pillar in front of the temple and an inscription on it (—Channarayapatna 201) which states that it was erected in Saka year 1530 on the 5th of Srâvâna Śukla by the Pâlyagar Tirumala Nayaka, son of Besaki Timmappa Nayaka and the image of the Pâlyagar is carved on one side of the Pillar with folded hands facing the temple.

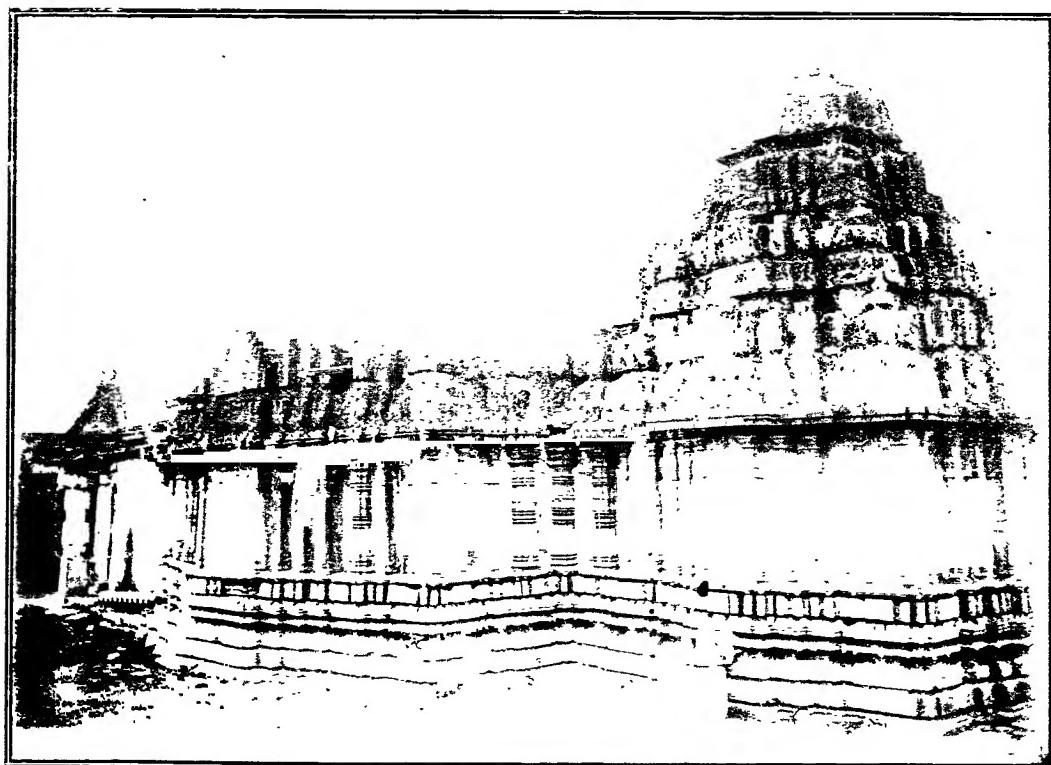
9. **Siti.**—In the Kolar Taluk was already noticed in para 15 of the Report for the year 1910. As stated therein the place seems to have been in a flourishing condition in ancient times. The hill is full of ruins of old temples of all ages.

10. To the east of the Kâlabhairava Temple there is a shrine 14'0 square. It seems to be a much older structure than any other in the locality. It is in utter ruins, has no image inside and no Gopura on the top. On the outer wall, most of which has fallen down, there can be still seen a few carvings which are very interesting. There is carved on the right side of the entrance, a cow in the act of milking on head of a linga, similar to the one noticed in para 33, Report for 1913, on the hill at Bettadapura, in the taluk of Hunsur, Mysore District. There is also a figure of an ascetic with a loin cloth and ear-rings, holding a staff in the right hand and a water vessel (Kamandala) in the left and a *jölige* (bag to receive alms) hanging below the left arm-pit. The slab with the cow is full of inscriptions in Tamil most of which are however effaced. On the left of the doorway there is an elephant with a *mahout* on its back. On the side wall is a figure of a devotee and on the back wall a bull with Siva on its back. All these figures are very graceful in outline and there is a peculiar life and movement in all of them which are rarely found in later sculptures.

11. The top of this shrine is terraced with bricks of the size 9"×6"×2".



SUKHANASI CEILING OF LAKSHMINARAYANA TEMPLE, ANANTAPUR.



NORTH-WEST VIEW OF CHANNAKESAVA TEMPLE, CHANNARAYAPATNA.

Mysore Archaeological Survey.



12. There are two temples on the top of the hill, one dedicated to Śrīpatiśvara, and the other to Kālabhairava. The latter faces the south and consists of a Garbhagudi, Sukhanasi, a Navaranga and a detached Mukhamantapa. Two figures of devotees are carved on either side of the entrance to the Navaranga. The central ceiling of the Navaranga is carved with Śiva and Pârvati on a bull in the middle, surrounded by the figures of nine planets (Navagraha). The pillars of the same are well cut. One of them especially is very ornate. The outer wall of this temple is in early Vijayanagar style and has neatly cut niches at intervals. The central niche on the east wall of the Navaranga is perforated, while others have figures of Kālabhairava in them. A figure of Shaṇmukha on a peacock is carved by the side of the perforated window on the east wall and figures of dancing Gaṇapati are carved on either side of the niche on the west wall.

13. The Śrīpatiśvara temple is to the west of the Kālabhairava temple and probably consisted of only a cave-like Garbhagudi originally. What are now seen in front of the same appear to be later accretions added from time to time. There are now two more shrines dedicated to Mahishâsuramardini and Gaṇapati on the right of the main shrine and another dedicated to Shaṇmukha on the left. In front of the Garbhagudi a big Pâtâlânkana is built with a *Vasantamantapa* on its side. In front of all this is the Mahadvara in early Vijayanagar style 6'-10" wide and about 13'-6" high. A Basava is carved on the lintel of the Mahadvara.

14. The shrine of the Goddess is to the left of the Śrīpatiśvara shrine and between that and the Kālabhairava temple. The image has 4 hands 2 of which are in the Abbaya and Varada poses while the other two hold lotus flowers.

15. A jâtra is held annually on the lunar new year's day (in March).

16. At the foot of the hill there are two temples, one of which is called Jogi Dêvasthâna and the second Virabhadra Dêvasthâna. Both these are heaps of ruins. There are two beautifully carved *Tirayâls* in the first temple. In front of the second temple is a lamp-pillar on which figures of two devotees are carved with an inscription to the following effect : " Yabayadaya's only refuge is Bayaredêva." The Bhairava image however is intact lying in the midst of the debris. The Kalyanamantapa used on ceremonial occasions is in a dilapidated condition and needs urgent repairs.

17. **Horamane Kaval.**—Is about three miles to the North-East of the Bâṇasandra Railway Station. In the heart of the Horamane Amritamahal kâval there is a temple dedicated to Kêśava. It is a fairly big temple being about 70'×24'. The temple faces the East and its plan is irregular. There is a Pâtâlânkana of about 24' square in front. Behind this, the temple proper is built on a plinth 4 feet high above the level of the Pâtâlânkana. A central opening in a covered verandah of 8' feet deep and with four massive pillars leads into the Navaranga 24'-6" square. At the farther end of this Navaranga are three cells two of which, the central one and the other to its left have Sukhanasi whereas the third has no Sukhanasi but is directly attached to the Navaranga. All these cells perhaps contained images but at present there is only a small uninteresting Kêśava figure in the Central cell. The temple is in Dravidian Style with a small Gopura in the same style over the central shrine. To the south of the temple, and in a line with the main shrines, another shrine with a Sukhanasi and a porch is attached to the temple. On either side of the doorway which leads from the porch into the Navaranga figures of cow-boys are carved in their characteristic dress and pose.

18. The figures of the cowboys are represented with their heads covered with the usual hood made of folded *Kambali* or woollen cloth and leaning on the staves held

in their hands. Similar figures found at Hampe are reproduced by Rev. Heras in the issue dated October 1926 of the Mythic Society Journal of Bangalore and are identified by him with the famous Kempe Gauda of Mâgâdi, Bangalore District. This kind of carving is a feature peculiar to this temple and is found in no other temple so far discovered in the whole of the State. See Plate IX.

19. The safety of the structure is much endangered by a mountain stream which has changed its course in recent years and is flooding the temple premises during the rainy season.

20. **The Channakesava temple at Channarayapatna.**—Is a small neat temple in the Hoysala style of architecture. It consists of a Garbhagriha, Sukhanasi and a Navaranga with 2 pials one in front of the other at different levels. The exterior wall is not carved with figures as in other important Hoysala structures. But its interior is very interesting. The pillars of the Navaranga are well carved and the railings contain intricate geometrical designs of diverse types. Plates II and III give the plan and the rear elevation of the temple.

21. **The Isvara temple at Gangavara in the Devanhalli Taluk.**—Is a very old dilapidated structure. Its interest lies in a lion pillar among others of the outer Prakara. See Plate V. This is a relic of the Pallava style usually met with in all the Pallava temples in the South of India. The pillars of the temple and also other ornaments found on the frieze of the ruined Mantapa to the left of the entrance to the temple unmistakably speak of the Pallava influence within the State.

22. The only other temple where Pallava influence can be traced is the Bhoga-nandîśvara temple at Nandi, Chikballapur Taluk.

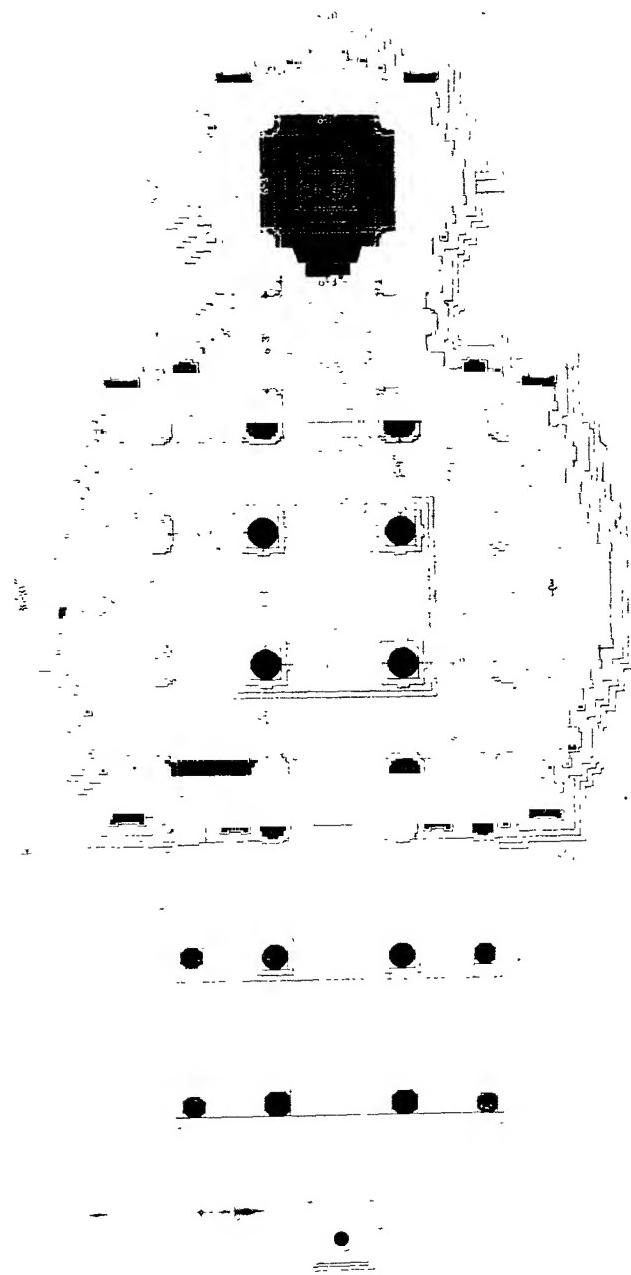
23. The temple consists of the usual Garbhagriha, Sukhanasi, and Navaranga and Mukhamantapa with a small Gopura over the *sanctum-sanctorum*. Dwarf pillars and plain structure without ornamentation coupled with the usual characteristic features of the early Dravidian style go to show that this temple must be one of the earliest Dravidian buildings in the State, perhaps much earlier than the temple at Nandi which is assigned to 10th century A.D. There is however no precise epigraphical evidence to fix the date of the monument at Gangavâra.

24. Two small inscriptions on the doorways of the temple state that those doorways were fixed by two devotees and the inscriptions are assigned by Mr. Rice to eleventh century A. D. (77a and 77b of Devanhalli E. C. IX). The deity is called Tablêśvara by the people but Sômêśvara in the inscriptions.

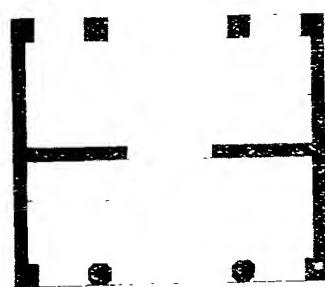
25. **Hatyal.**—On a small hill a few miles north of the Bânasandra Railway Station there is a temple called Kambada Narasimha temple. It consists of a Garbhagudi, Sukhanasi, a Navaranga and a verandah. The temple is simple and has no architectural merit. The main image is about 4' high from ground level and has 10 hands. Two of the hands hold the body of Hiranyakasipu ; two more are tearing the entrails from the abdomen and while two more hands hold the intestines taken out of the body. In the remaining four hands, mace, discus, lotus and conch are held. Prahlâda is standing in front with folded hands and Lakshmi is sitting at the feet of the God.

Images of Âlvâr, and Dêśika are in the Sukhanasi.

26. A Jâtra is held annually on the full moon day of Chaitra. The outer Prakara is in a dilapidated condition and requires rebuilding. A small room has been recently constructed for the convenience of devotees. The temple is stated to have ample funds at its credit. If it is so, a portion of the same may be spent in setting right the surroundings of the temple.



CHENNAKESAVA TEMPLE  
CHANNARAYAPATNA



PLAN OF CHENNAKESAVA TEMPLE, CHANNARAYAPATNA.



27. **Kaidala.**—The village is situated about 4 miles to the South-West of Tumkur and contains a few temples of some importance. These have been partly described in para 10 of the Report for 1918.

The Channakēśava temple in the village is a monument in the Dravidian style of architecture. The main temple consists of a Garbhagudi and an open Sukhanasi and a Navaranga with door-ways opening to the north and the south. The figure of Channigarāya faces west and is about 5 feet 6 inches high standing on a pedestal of about 2½ feet in height. The image holds conch and discus in the two back hands and lotus and mace in the two front ones. The *prabha* behind has got the ten incarnations of Vishṇu carved on it. Two female figures called Śrīdēvi and Bhūdēvi are standing on either side of the image. Garuḍa is carved on the pedestal as usual. Gaja Lakshmi is carved on the lintel over the Sukhanasi doorway. On either side of this, Dvarapalakas of big size are standing.

The pillars of the Navaranga are octagonal in shape and the ceilings are plain. The west wall of the Navaranga has a perforated window. A few feet away from the west wall and right in front of this perforated window is a shrine dedicated to Garuḍa. The image of Garuḍa is about 3 feet high and stands with folded hands. This shrine consists of a Garbhagudi and a Verandah measuring 3 Ankanas.

To the left of the Garuḍa shrine and in a line with it there is a small Ranga Mantapa with elegantly carved sixteen-sided pillars.

The Mahadvara is built in Vijayanagara style and has a beautiful doorway. The pillars on the front Verandah are artistically carved with riders and yalis. At the entrance of the Mahadvara, images of Rāma, Lakshmana and Sītā are carved on the wall to the right and Rāmapattabhishēka on the wall to the left. Riders on horses, elephants and camels are also carved on the walls.

The tower over the Mahadvara is in stucco and seems to be a later addition, as it has some features of Mahomedan style of architecture.

The temple is in a neglected condition and stands in need of urgent repairs. The shutters of the south doorway of the Navaranga are all gone and it is necessary that new shutters should be provided. The Garuḍa shrine is in utter ruins. It is stated that the annual car-festival has ceased. The temple is a Muzrai institution said to have some amount at its credit. It is also stated that the temple possesses large landed property the whole of which is in the enjoyment of the Archak. It may be possible to find some funds for the repairs of this important temple by leasing out the temple lands annually to the best advantage possible.

The Gangādhareśvara temple to the west of the above temple is a structure in early Hoysala style. It consists of a Garbhagudi, a Sukhanasi and an open Navaranga. The Navaranga has flights of steps with carved elephants on either side. The stone railing all round the Navaranga is carved with elephants and flowers. The Navaranga is now closed with mud walls. The Gopura over the Garbhagudi seems to have been built in stucco at some later time and is very ugly. The Archak of this temple does not live in the village nor does he seem to be satisfactorily discharging his duties. The temple which is otherwise good from an architectural point of view is marred by the ugly mud walls. They should either be pulled down or replaced by masonry walls.

The village has got two more temples at its north side. The Gaurīśvara temple is a very small structure consisting of Garbhagudi and a Sukhanasi. The Rāmēśvara temple consists of Garbhagudi, an open Sukhanasi and a Navaranga. The Linga in the Garbhagudi is of a fairly big size being about 3-6" high. The temple faces east and

the north wall has got a niche which perhaps served as a recess for the image of the goddess. Two flowers are carved on the lintel on the Garbhagudi doorway. The tower is in stone and is elegant in outline.

Both these temples are in utter ruins. It is learnt that these temples have large land endowments. Still the temples are not properly cared for.

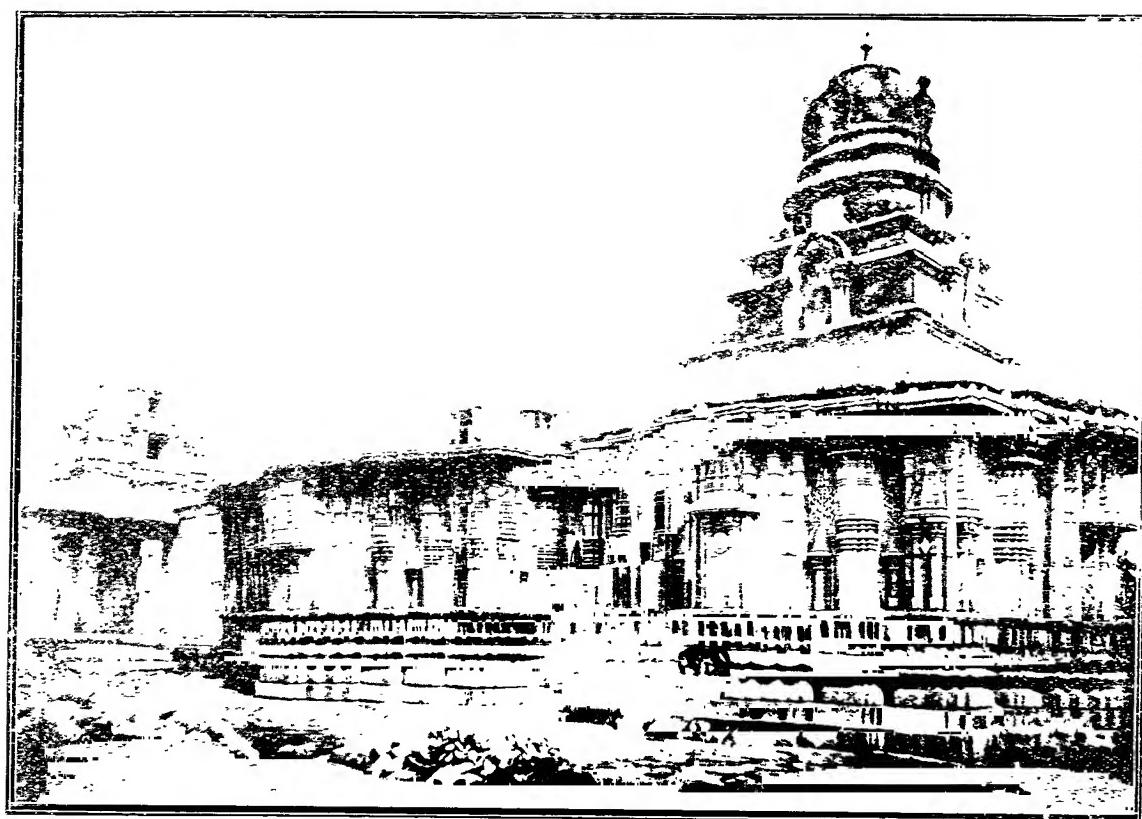
**28. Hiriyur.**—The Tērumallēśvara or Tyāramallēśvara, as it is popularly called, is a pretty large structure in the Dravidian style and has been noticed in para 24 of the Report for 1918. It consists of a Garbhagudi, a Sukhanasi, and a Navaranga with a Mukha-Mantapa with entrances on all the 3 sides. The gopura over the Mahadvara though lofty is not very pleasing in proportion and details. The Mukhamantapa has been rendered a public thoroughfare by the opening up of a gate-way in the compound wall on the west-side against a road which terminates at that point on the opposite side. Paintings on the ceiling of the Mukhamantapa are quite recent and may be ascribed to the latter part of the 19th century. The colour is still bright and pleasing but the technique exhibited is not of a high order.

The temple belongs to the Vijayanagar style of buildings and would have looked much better but for the innumerable layers of whitewash. This thick crust has covered all delicate carvings of the doorways and pillars and has converted this beautiful edifice into a plain structure of an ordinary type. It is high time that this bad system of whitewashing stone structures is done away with. The temple may instead be given a thorough wash every year with water and the chunnam should be scraped wherever possible.

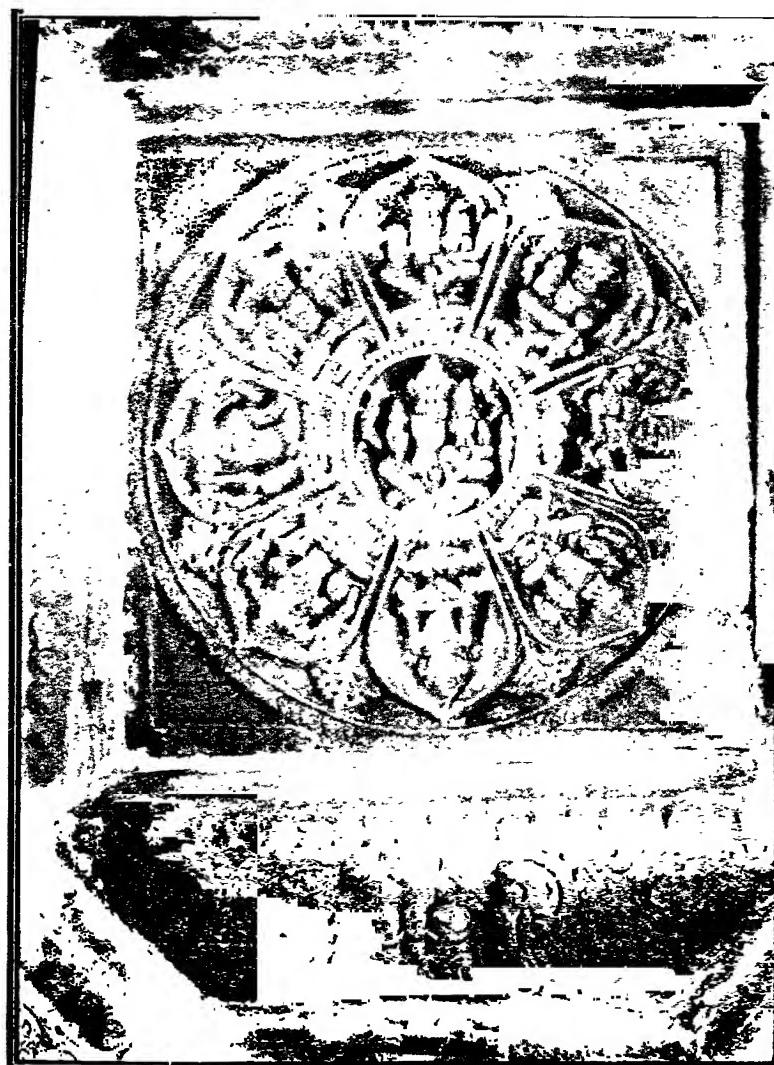
**29. Aiyamangala.**—A village twelve miles to the north of Hiriyur contains an old fort in ruins. The fort is small in extent being only about a furlong in radius all round. The fort-wall is massive and several feet thick, made of thin flakes of stone of a conglomerate variety found in the locality. It is surrounded by a deep moat most of which has however silted up. The interior of the fort is a heap of ruins full of mounds and deep pits. There is an Iśvara temple in early Vijayanagar style. The slabs of the walls have been torn away and the Linga inside it has been disturbed by treasure-hunters. Two stone up-rights standing in the centre of the fort perhaps indicate the site of an older temple. An inscription stone, Hiriyur 1 E. C. XI, which is dated 975 A. D. is lying close by. The place is full of interest from an archaeological point of view and an excavation of the site may bring to light interesting relics.

**30. Heggere.**—The Pârśvanâtha Basti at Heggere, Hosadurga Taluk, is a first class Ancient Monument. It has been described in para 32 of the Report for 1918. It is a small neat structure of potstone built in early Hoysala style. The temple is not overburdened with too much of delicate carvings as in other Hoysala structures and consequently the quality of restraint so essential in all specimens of best architecture is well illustrated in this Monument. On the last occasion when it was inspected, it was noticed that the Basti was in a very bad condition. But the repairs recently effected at a cost of Rs. 800 have to a great extent arrested its decay. There are three more temples outside the village. They are all in ruins and beyond repair. Of these the Galagêśvara temple is the most interesting. The perforated wings and the pediment of the front doorway are among the most beautiful works of Hoysala art and deserve to be removed and preserved in a Museum.

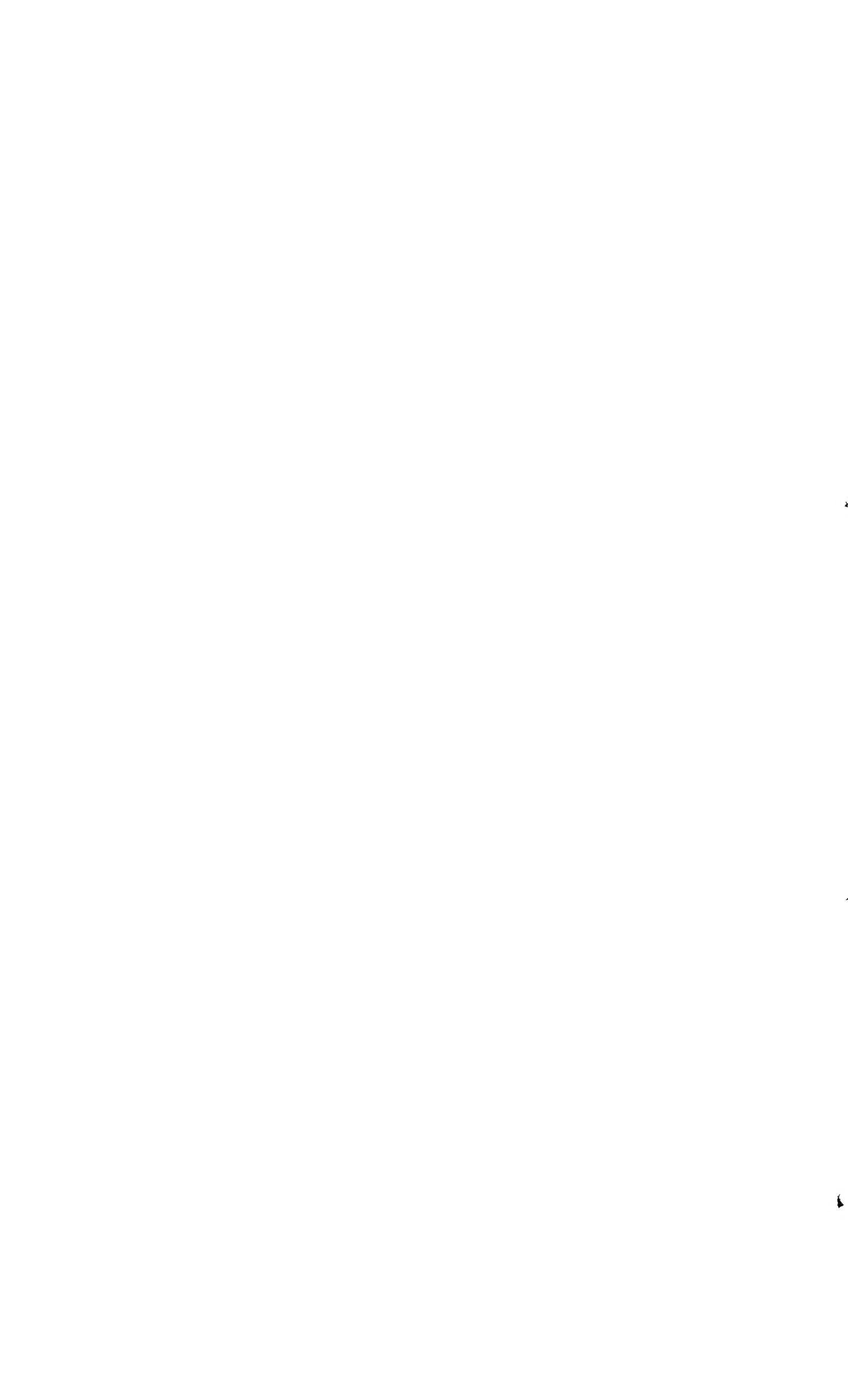
**31.** The Sarasvati figure found in the Navaranga of the Kallêśvara temple when it was last inspected, is now missing. It is reported that it has been removed to Hosadurga and kept in front of the Taluk Office building there.



NORTH-WEST VIEW OF CHANNAKESAVA TEMPLE AT GRAMA.



NARASIMHA CEILING IN THE FRONT PORCH OF YOGABHOGA NARASIMHA TEMPLE AT GRAMA  
*Mysore Archaeological Survey.*



## (ii) PROTECTION OF MONUMENTS.

32. Inspection Reports of institutions received during the current year are given in Appendix C.

33. Estimates for the repairs of the following Monuments were received during the year :—

	Rs.
1. Gumbaz at Seringpatam .. .. .. ..	2,408
2. Hariharêśvara temple at Harihar .. .. .. ..	1,510
3. Sômeśvara temple at Sômpur, Tarikere Taluk .. .. ..	498
4. Temples at Toanur, Seringapatam Taluk .. .. ..	4,300
5. Lakshminarasimha temple at Bhadrâvati, Shimoga District .. ..	2,523
6. Mallêśvaraswami temple at Midigêsi, Maddagiri Taluk .. ..	385
7. Venkaṭaramanasvâmi temple at Midigêsi .. .. ..	80
8. Devaganga Ponds at Nagar .. .. .. ..	359
9. Isvara temple at Arsikele. .. .. .. ..	1,230
10. Mârkandêyasvâmi temple at Khândya, Chikmagalur Taluk .. ..	4,812
11. Lakshminârâyaṇasvâmi temple at Hosaholalu, Krishnarâjpet Taluk.	8,155
12. Tripurântakêśvara temple at Belgâmi, Shikarpur Taluk .. ..	1,830
13. Nandikêśvara temple at Nanditâvare' Harihar Sub-Taluk .. ..	10

34. The Muzrai Commissioner has in his Order No. D. Dis.159—26-27, dated 21-1-27 sanctioned an estimate for Rs. 1,389 for the repairs of Sadâśiva temple at Nuggihalli, Channarayapatna Taluk.

35. The Deputy Commissioner, Kolar District, reported that Hyder's birth place at Bûdikoṭe, was completely enveloped with prickly pear and suggested that the matter may receive immediate attention of the Department. On a recommendation made by this Department, the Government have passed orders requesting the Chief Engineer to have the work carried out expeditiously at a cost of Rs. 332.

36. As stated in para 65 of the last year's report, a recommendation has been made to Government for the appointment of a watchman to watch the Aśôka Edict at Brahmagiri in the Molakâlmuru Taluk. The Government have in their Proceedings of the 17th February 1927 ordered the discontinuance of the allowance of rupees six that was being hitherto paid to the Archak of Jatanga Râmêśvara temple for this purpose and have sanctioned the payment of rupee one for this purpose, out of the savings, to the watchman appointed by the District Board to take care of the Mutt Building situated on the Hill.

37. The Amritêśvara temple at Tarikere is a First Class Monument and it has suffered much in recent years at the hands of mischievous people who often made the premises dirty and mutilated the carved figures of the temple. The appointment of a watchman for this temple was therefore urged last year. The Government have been pleased to sanction the appointment of a watchman on rupees eight per mensem with effect from 1st July 1927 for a period of two years in the first instance, the cost to be met from the funds of the Archaeological Department.

38. In accordance with letter No. D. 9194—Edn. 224-26-54, dated the 26th April from the Secretary to Government, Development Departments, the temples at Grâma, Hassan Taluk, were inspected and a report submitted to Government recommending the inclusion of Chennakesava and Yôgabhoga Narasimha temples as Monuments of Second Class. Government have since approved of the recommendation (G. O. No. D. 273-6—Edn. 229-23-65, dated 8th July 1927).

## PART II—MANUSCRIPTS.

## (1) THE DATE OF THE MAHABHARATA WAR.

39. In his commentary on the enigmatic verses interspersed in almost all the parvas of the Mahâbhârata Bhagavad Vimalabôdhâchârya furnishes some reliable data to determine the date of this great event in the history of India. As he refers to Dêvâsvâmi, Vikramâditya, Janamâjaya, Bhôja of Dhârâ and other earlier commentators on the difficult verses of the Mahâbhârata, there is reason to believe that Vimalabôdha's commentary is based on traditional lore and can be relied upon.

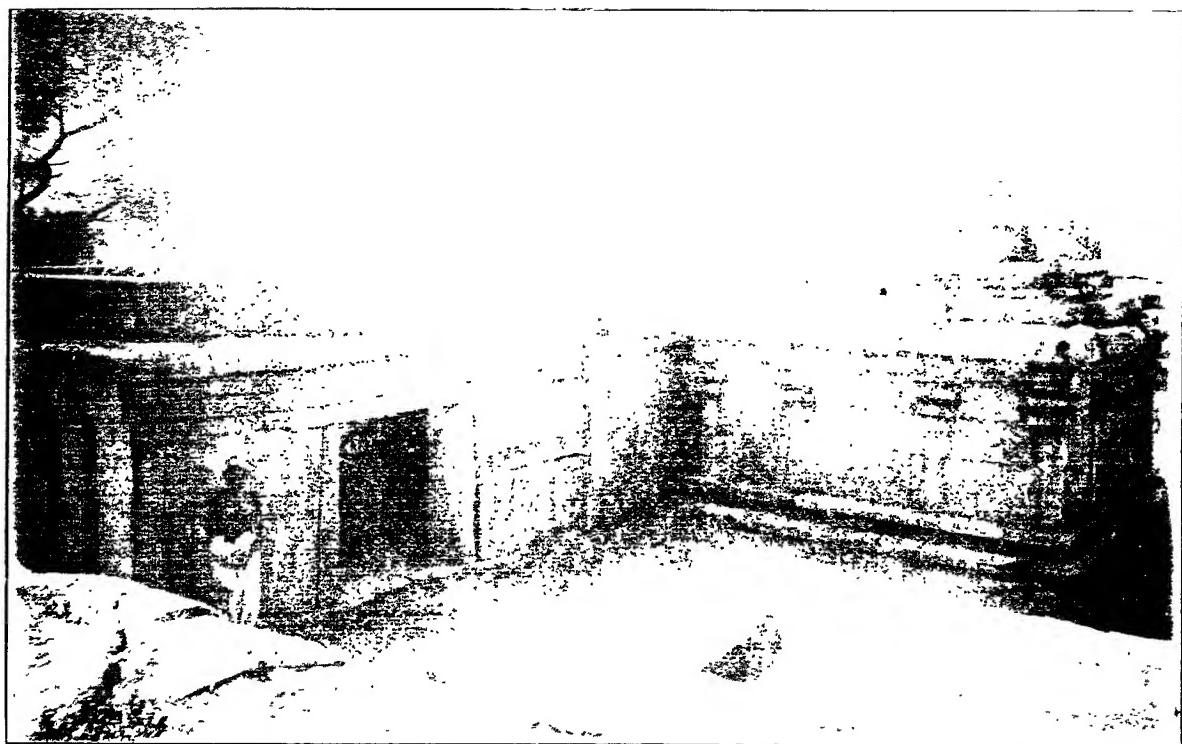
The manuscript of the commentary contained in the Oriental Library is, however, very corrupt and no correct manuscript has yet been found. Still an attempt is made here to interpret it. The portion of the commentary relating to the date of the war is quoted below in extenso and a tentative translation of the same in English is also given. A scheme of the Calendar of the time is also appended.

40. A perusal of the commentary will make it clear that during the time of the war the lunar months counted were *pûrnimânta*, i.e., from full moon to full moon and not *amânta*, i. e., from new moon to new moon, as is done now-a-days. The war begins on the thirteenth lunar day of the light half of Kârtika (November) under the general-ship of Bhîshma and ends in the course of eighteen days ending with the Amâvâsyâ or new moon day of the following Âgrahâyaña or Mârgâśîrsha month. When a light half of a month is said to have preceded a dark half of a subsequent month, as Kârtika full moon is stated to have preceded the new moon of the following Âgrahâyaña month in the present case, there is no doubt whatever that during the Mahâbhârata period months were counted from full moon to full moon.

41. From the statement made by Balabhadra that he set out on his pilgrimage on the day with the constellation Pushya and returned on the 42nd day with the constellation Sravâna, that day being the memorable Amâvâsyâ day which proved fatal to Duryodhana, it is clear that the moon was regarded as traversing forty-one constellations, i.e., nearly  $1\frac{1}{2}$  revolutions in the period of 42 days: This means, in other words, that the moon was regarded to traverse nearly a constellation or  $13^\circ$  a day. This is one degree more than the average velocity now fixed. This explains the supposed ominous union of seven constellations on the third lunar day of the dark half of Kârtika mentioned in the commentary. It is probable that while the full moon terminating the Âsvina month (September) happened in the constellation Mârgâśîra, it was believed to have taken place in the constellation, Revati.—a clear mistake of about 66 degrees.

42. It can also be clearly seen that this kind of error in the theoretical calculation was occasionally being set right by actual observation. Without actual observation of the position of the moon, it could not be stated that the moon was rather in the constellation Pushya than in Krittikâ on the third lunar day of the dark half of Kârtika, a point at which the moon was expected to be according to the theoretical calculation of the day. Relying upon the accuracy of their own theoretical calculation of the velocity of the moon and other planets per day, the only explanation they could offer for any error in the actual position of the planets was “an ominous deviation” from the fixed rate of motion portending evil to mankind.

43. From this it follows that the theoretical calculation of the position of planets was inaccurate to a degree or two and that the accumulation of this error was being set right by actual observation made at intervals. Rough as was their observation by



NORTH-WEST VIEW OF TABLESVARA TEMPLE AT GANGAVARA.



LION PILLAR IN THE PRAKARA OF TABLESVARA TEMPLE AT GANGAVARA.



naked eye, the observed points may be presumed to have been accurate to  $\frac{1}{2}$  or  $\frac{3}{4}$  of a degree though not to a second or a minute.

44. Now, it is stated that Bhîshma fell on the 7th lunar day of the dark half of Âgrahâyaña and that having laid himself on the bed of sharp-pointed arrows on the 11th lunar day of the same fortnight, he lived or retained his life till the arrival of the winter solstice on the 8th lunar day of the dark half of Mâgha. It is more than probable that the day of winter solstice or Uttarâyaña was the first lunar day of the first half of Mâgha and that Bhîshma did not die till seven days after the arrival of this auspicious day. It was a belief with the ancient Indians as with the modern that death during the day time of any lunar day of the light half of a month during the six months from winter solstice to summer solstice will lead to heaven. But Bhîshma happened to die on the 8th day of the dark fortnight. He is however said to have consoled himself by saying that as the day was within the first quarter of the month succeeding a moonlit fortnight of the previous month, it might be regarded as being equal to the light half. Even to-day Indian astrologers are wont to regard the moon during the first five or seven days of any dark fortnight as being almost a full moon and auspicious.

If the 8th lunar day of the dark half of Mâgha was the day of winter solstice, then it may be presumed that the solstitial point receded by seven days or seven degrees during the epoch of the Vêdâṅga Jyôtisha. From this it follows that the Mahâbhârata war occurred about 500 years earlier than the period of the Vedâṅga Jyôtisha. If, on the other hand, the winter solstice happened on the first day of the Mâgha then the epoch of the war may be presumed to be the same as that of the Vêdâṅga Jyôtisha, 11th or 12th century B.C. It is however to be noted that according to the Vêdâṅga Jyôtisha the months were reckoned from new moon to new moon, whereas the counting according to the Mahâbhârata was from full moon to full moon.

45. The Vedâṅga Jyôtisha says regarding the position of solstitial colure as follows :—

Prapadyêtê Šravishthâdau sūryâ-chandramasâv udak ।  
Sarpârdhe dakshinârkastu mâghâśrâvanayes sadâ ll

“ At the commencement of the constellation Šravishthâ, the Sun and the Moon proceed towards the north and at the middle of the constellation, Âślesha, the Sun goes to the south ; the former (*i.e.*, uttarâyaña) happens in the month of Mâgha and the latter in the month of Śrâvaṇa always.”

46. That the Mahâbhârata war took place about 1,200 B. C., is corroborated by the statement made in the Puranas that from Parikshit to the end of the Nandas there elapsed a thousand years.

47. The Text of Vimalabôdha’s commentary runs as follows :—

Atraivodyogaparvaṇi.—

Kaumude mâsi revatyâm śaradante himâgame ।  
Sphîtasasyayute kâle kalpah kalpavatâm vara ll  
asyârthaḥ ।

Kaumudi Kârtikapûrnimâ tadyogâtkaumudah âśvino mâsah. Sa cha <sup>1</sup> shaḍ-vimše revatyâm Krishnatritiyâyâm <sup>2</sup> bhagavad-yânam. Asyaiva <sup>3</sup> krishnâsh-tamyâm bharaṇyâdi pushyântaih sapta-nakshatrair anishta-vaśâd ekayoga-bhûtâyâm

1. tasya cha.

2. Krishna-shashthiyâm.

3. asyaivâshṭâvimeśe krishnâsh-tamyâm.

Yudhishthirasamipe Šrikṛishṇāgamanāt ubhaya-balasya Kurukshētra-gamanam. Baladevena tīrtha-yatrā cha. Tadanu saptamāddivasād amāvāsyā bhavishyatiti Kṛishṇavākyād a nāvāsyāyām śibira-nirmāṇa-pūrvakam yuddhārambhāya sangrāma-bhūmyavataraṇam. Tadanu Kārtikadvādaśyām<sup>1</sup> arishṭavaśena trayodaśī-chaturdaśī-pūrnimātitbitraya-yogāt aparadine nirgatatravodaśyām Bhīshmayuddhā-rambhah

Tadanu daśabhir dinaih āgrahāyaṇyām kṛishṇasaptamyām<sup>2</sup> Bhīshmapatanam. Tadanu panchabhir dinaih kṛishṇadvādaśyām Dronapatanam. Tadanu dinadvayena Karṇapatanam chaturdaśyām. Tadanu amāvāsyāyām Śalyapatanam Balabhadrā-gamanam cha. Duryo dhanorubbango rātrau sauptikam cha. Tathā cha Gadā-parvaṇi Balabhadravākyam.—

Chatvārimśad ahāny adya dve cha me nissṛitasya vai l  
pushyē cha samsthitaś-hāham śravaṇē punar āgataḥ l

Salya, chap. 34, 6.

iti Balabhadra-vākyād āśvināśṭavimśe Balabhadratīrthayatrā bhūtā Āgrahāyaṇā-māvāsyāyām<sup>3</sup> tīrthayatrām samāpya Balabhadrasyāgamanam. Kārtika trayodaśī<sup>4</sup> dināt prabhṛiti Āgrahāyaṇāmāvāsyādinaparyantam<sup>5</sup> ashtādaśābhyanṭara ēva mabā-bhārata-yuddha-samāptih.

Atra viśēshah.—Uktam Ānuśāsane dānadharme Yudhishthiravākyam.

Ushitvā sārvarīḥ śrīmān panchāśannagarottame

iti, Āgrahāyaṇa-laṣamīdināt prabhṛiti māgha-praveśa-sankrānti-dinaparyantena panchāśaddināni bhavantīti vyākhyā. Āgrahāyaṇaikādaśī-dinātprabhṛiti<sup>6</sup> māghasankrānti-kṛi-kṛiñāśṭamī dinam yāvat ashtā-panchāśaddināni bhavanti. Tathā cha dānadharme Bhīshmavākyam.

Parivṛitto hi bhagavān sahasrāṁśur divākarah !  
ashtā panchāśatam rātryaśśayānasyādya me gatāḥ !  
śareshu niśitāgreshu yathā varshaśatam tathā !  
māgho yam samanu prāpto māsaḥ puṇyo yudhishthira !

Anu. Chap. 273, 26-28.

Yadyēvam katham kṛishṇāśṭamīyām mṛitasya Bhīshmasya śuklāśṭamīyām karma vidhīyate

Tathā cha dānadharme Bhīshma-vākyam.—

Tribhāgaśēshah paksho' yam śuklo bhavitum arhati !

Anu. Chapter 273, 28.

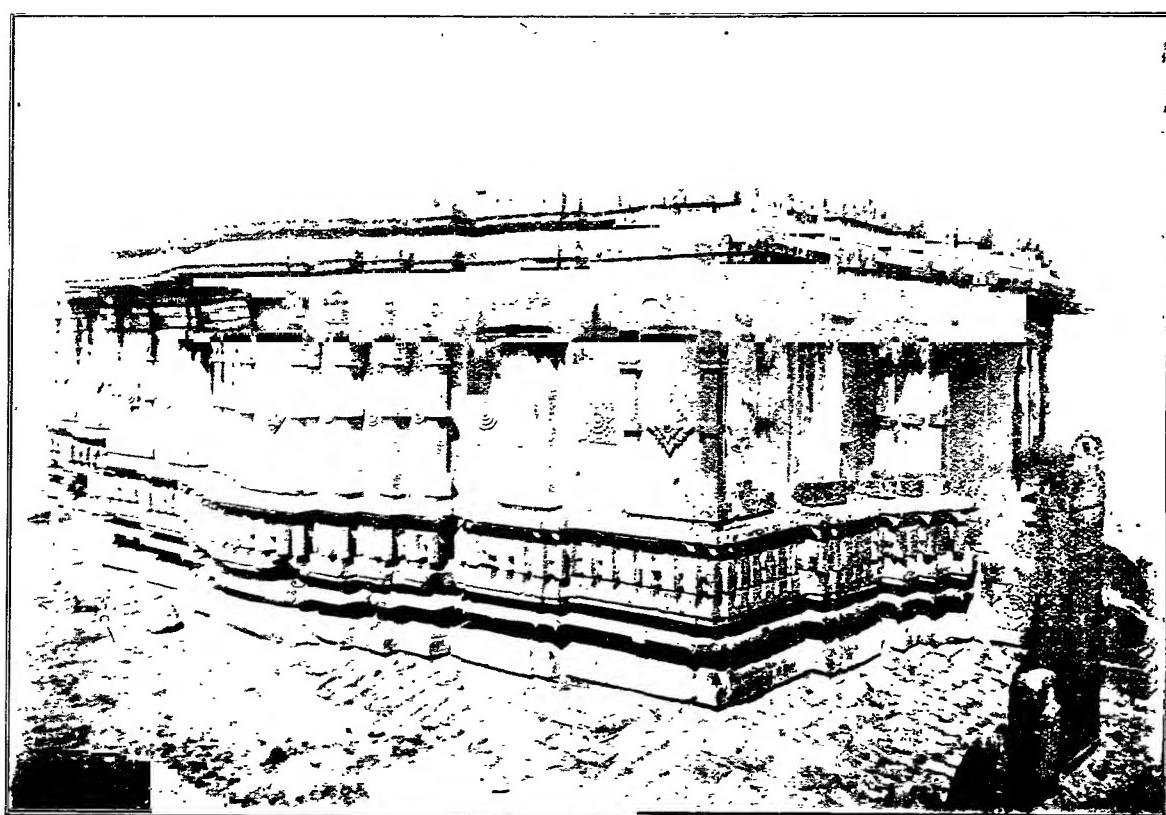
"In the same Udyoga-parva :—

'O, the best of those who are possessed of the knowledge of time, the epoch (of the Great War began) in the month of Āśvina, the full moon of which happened in the constellation of Rēvati, at the end of autumn and the beginning of the dewy season with the abundance of crops.'

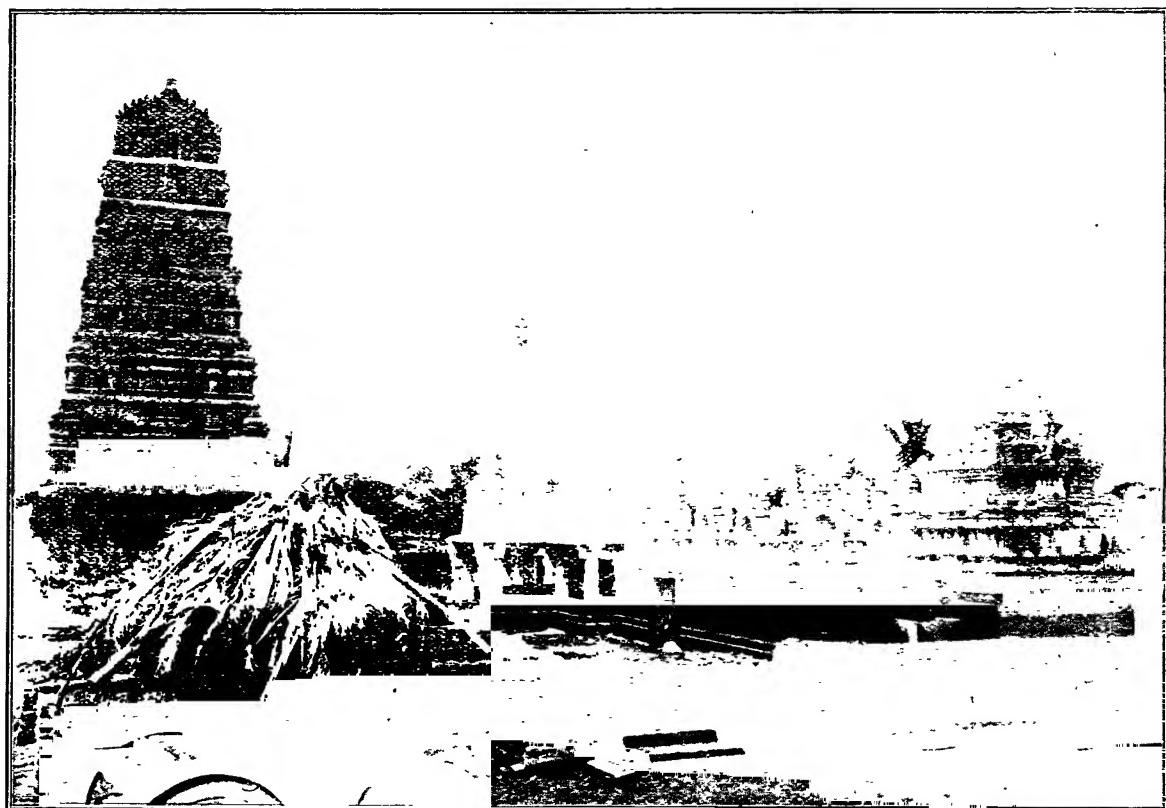
The meaning of this is :—

The word Kaumudī means the full moon of the month of Kārtika. (i.e., at the end of Āśvina). As the end of the previous month is connected with this full moon,

1. Kārtikadvāvinīse.
2. Tītīya Kṛishṇasaptamyām.
3. Āgrahāyana daśame - māvāsyāy m.
4. Kārtikatravovimsātprabhṛiti.
5. Āgrahāyaṇaśamādinaparyantam.
6. Āgrahāyaṇatītīya dinātprabhṛiti.



NORTH-EAST VIEW OF PARSVANATHA BASTI AT HEGGERE.



NORTH-EAST VIEW OF TERUMALLESVARA TEMPLE AT HIRIYUR.



the Āsvina month is called Kaumuda. This full moon-day happened on the twenty-sixth constellation, Revati. The Lord's (Krishna's) journey began on the third lunar day of the dark half of Kārtika. Then on the 8th lunar day of the same dark half of Kārtika with the 28th constellation, i.e., Bharaṇi united unnaturally and ominously enough with the seven constellations ending with Pushya, Kṛiṣṇa arrived at the camp of Yudhiṣṭhīra. The very day the opposing armies marched to the Kurukshētra, and Balabhadra set out on his pilgrimage. Then on the day of Amāvāsyā (new moon) which, as predicted by Kṛiṣṇa, occurred seven days after the arrival of the armies at the Kurukshētra, the opposing armies marched to the battle-field after making their encampments in the rear.

Then on the 13th lunar day, after the 12th lunar day of the light half of Kārtika, on which the 13th, the 14th and the 15th tithis came together, the battle ensued under the command of Bhīṣma. Then in the course of ten days ending with the seventh lunar day of the dark half of Āgrahāyaṇa (Mārgaśīrsha) there was Bhīṣma's fall.

Then in five days ending with the 12th lunar day of the same dark half of Āgrahāyaṇa there was Drōṇa's fall.

Then in two days ending with the 14th lunar day of the same dark half there was Karṇa's fall.

Then on the day of the new moon there occurred together Śalya's fall, Balabhadra's return from his pilgrimage, the breaking of the thighs of Duryodhana, and other exploits in the same night.

In the Gadāyuddhaparva Balabhadra says :—‘From the day of my setting out for pilgrimage to this day of my return there have elapsed 42 days. I set out on the day with the constellation Pushya and returned this day with the constellation Sravana.’

From this statement of Balabhadra it is clear that Balabhadra set out on the third lunar day of the dark half of Kārtika and after completing his pilgrimage returned the new moon day of Āgrahāyaṇa and that within the period of eighteen days from on thirteenth day of the light half of Kārtika to the 15th Amāvāsyā day of Āgrahāyaṇa, the war terminated.

#### 48. The following facts deserve particular notice here :—

At the close of the Ānuśāsana Parva treating of Dāna and Dharma, Yudhiṣṭhīra says :—“Having lived for 50 days in the suburb of the city, Bhīṣma waited for the arrival of the winter solstice.”

The fifty days referred to in the above verse, are those from the 10th lunar day of Āgrahāyaṇa to the day of winter solstice on the day of entry of the month of Māgha. But the number of days from the 10th lunar day of the dark half of Āgrahāyaṇa to the 8th lunar day of the dark half of Māgha will however amount to 58. Accordingly Bhīṣma says in the Dānadharmaparva “To me lying on the bed of sharp-pointed arrows there have elapsed 58 days and the duration appears to me like a hundred years.”

‘How is it then,’ it may be asked, ‘that while Bhīṣma died on the 8th lunar day of the dark half of Māgha; the anniversary rite in his memory is being performed on the 8th lunar day of the light half?’ In reply to this Bhīṣma himself has said as follows :—

‘The month has three out of four parts yet to run; and hence the part just elapsed deserves to be a light half.’

## 49. The Calendar of the Mahâbhârata War.

Âsvina Pûrnimâ with Rêvati and Aśvini constellations.

This Pûrnimâ ends Aśvina month and is called Kaumuda.

## Kriṣṇapaksha or dark half of Kârtika.

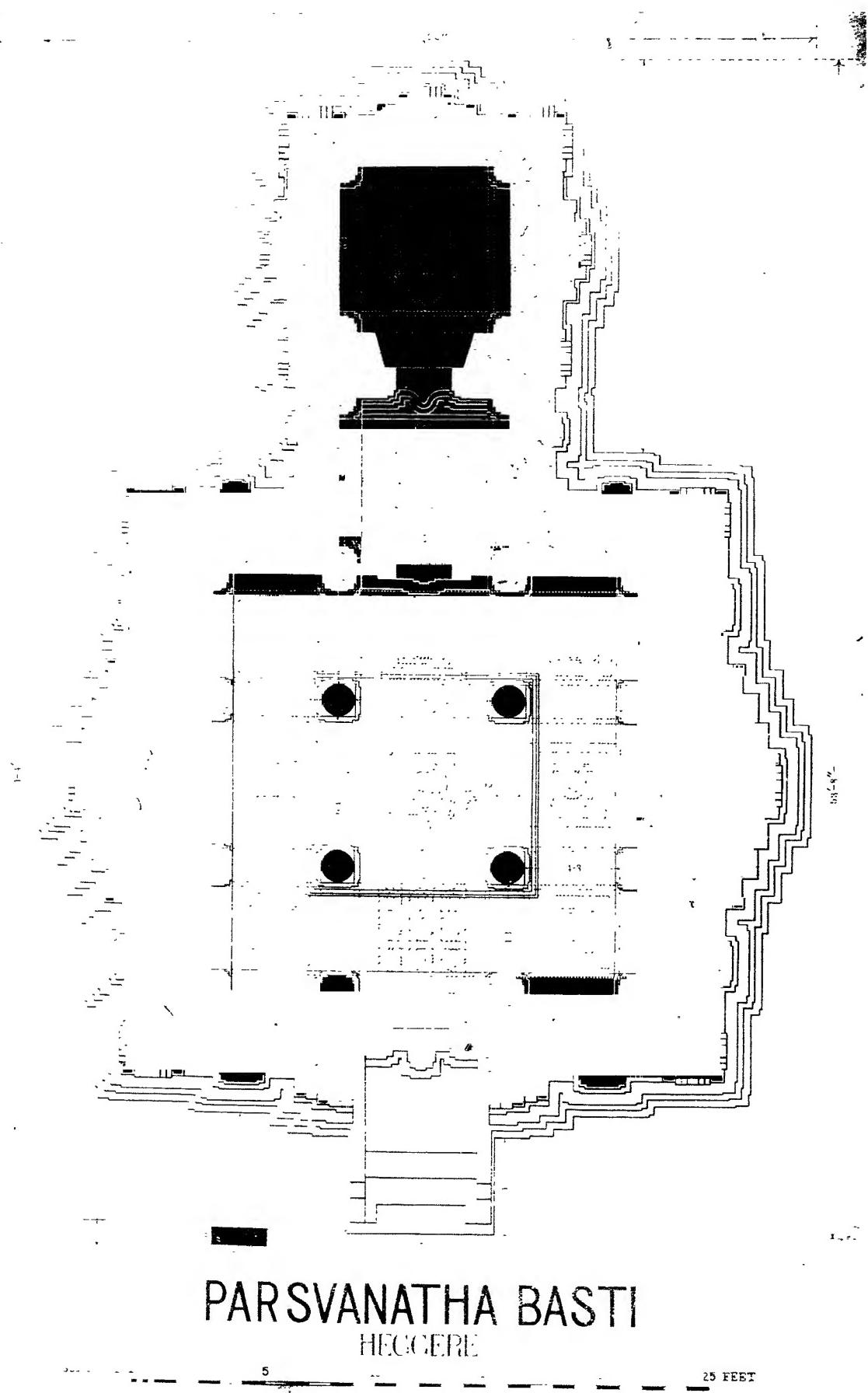
1. Praipat	..	an ominous union of the five constellations, Bharaṇî, Krittikâ, Rôhini, Mrigasiras, Ardrâ, and Punarvasu on these two days.
2. Dvitîya	..	
3. Trîtîya	.. Pushya	Balarâma sets out on his pilgrimage and Kriṣṇa sets out to the camp of Yudhiṣṭhîra. The opposing armies march to the Kurukshêtra.
4. Chaturthî	.. Âślêsha	
5. Panchamî	.. Makha.	
6. Shashthî	.. Pûrvaphalguni.	
7. Saptami	.. Uttaraphalguni.	
8. Ashṭami	.. Hasta	Kriṣṇa predicts that Amâvâsyâ will occur seven days hence.
9. Navamî	.. Čhitra.	
10. Daśamî	.. Svâti.	
11. Ekâdaśî	.. Viśâkha.	
12. Dvâdaśî	.. Anûradha.	
13. Trayôdaśî	.. Jyeshṭha.	
14. Chaturdaśî	.. Mûla	
15. Amâvâsyâ	.. Pûrva Āshâḍha	After strengthenin <sup>g</sup> their respective camps, the opposing armies march to the battle field.

## Śukla paksha or light half of Kârtika.

16. Pratipat	..	Uttara Āshâḍha.
17. Dvitîyâ	..	Śravaṇa.
18. Trîtîyâ	..	Dhanishṭha.
19. Chaturthî	..	Śatabhishak.
20. Panchamî	..	Pûrva Bhâdrapada.
21. Shashthî	..	Uttara Bhâdrapada.
22. Saptamî	..	Revati.
23. Ashṭamî	..	Aśvini.
24. Navamî	..	Bharaṇî.
25. Daśamî	..	Krittika.
26. Ekâdaśî	..	Rôhini
27. Dvâdaśî	..	Mrigasiras.
28. Trayôdaśî	..	Ārdra
29. Chaturdaśî	..	The battle ensues and : the command of Bhîshma.
30. Pûrnimâ	.. Pushya.	End of Kârtika.

## Kriṣṇapaksha or dark half of Āgrahâyaṇa known as Mârgâśîrsha.

31. Pratipat	..	Āślesha.
32. Dvitîyâ	..	Makha.
33. Trîtîyâ	..	Pûrva Phalguni.
34. Chaturthî	..	Uttara Phalguni.
35. Panchamî	..	Hasta.
36. Shashthî	..	Chitra.
37. Saptamî	..	Svâti
38. Ashṭamî	..	Fall of Bhîshma.
39. Navamî	..	Viśâkha
40. Daśamî	..	Drôṇa takes up the command.
41. Ekâdaśî	..	Anûradha.
42. Dvâdaśî	..	Jyeshṭha.
43. Trayodasî	..	Fall of Drôṇa.
44. Chaturdasî	..	Uttara Āshâḍha.. Karna takes up the command.
	..	Fall of Karna.



PARSVANATHA BASTI  
HEGGERE

PLAN OF PARSVANATHA BASTI AT HEGGERE.



४५. Amāvasyā	.. Śravaṇa	.. Fall of Śalya, Balabhadra's return from his pilgrimage. The breaking of Duryodhana's thighs by Bhīma; and the night exploits.
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## Śukla paksha or light half of Āgrahāyana.

46. Pratipat	.. Dhanishṭha.	
47. Dvitīyā	.. Śatabhishek	
48. Tṛitīyā	.. Pūrvā Bhādrapada	
49. Chaturthī	.. Uttara Bhādrapada.	
50. Panchamī	.. Rēvati.	
51. Shashṭhī	.. Aśvini.	
52. Saptamī	.. Bharani.	
53. Ashṭamī	.. Kṛittika.	
54. Navamī	.. Rōhiṇī.	
55. Daśamī	.. Mṛigaśīra.	
56. Ekādaśī	.. Ārdra.	
57. Dvādaśī	.. Punarvasu.	
58. Trayodaśī	.. Pushya.	
59. Chaturdaśī	.. Āślesha.	
60. Pūrnimā	.. Āślesha	.. End of Āgrahāyana or Mārgaśīrsha.

## Kṛishṇapaksha or dark half of Pushya.

61. Pratipat	.. Makha.	
62. Dvitīyā	.. Pūrvā Phalguni	
63. Tṛitīyā	.. Uttarā Phalguni.	
64. Chaturthī	.. Hasta	
65. Panchamī	.. Chitra.	
66. Shashṭhī	.. Svāti.	
67. Saptamī	.. Viśākha.	
68. Ashṭamī	.. Anurādhā.	
69. Navamī	.. Jyēshṭha.	
70. Daśamī	.. Mūla.	
71. Ekādaśī	.. Pūrvā Āśāḍha.	
72. Dvādaśī	.. Uttara Āśāḍha.	
73. Trayodaśī	.. Uttarāśāḍha.	
74. Chaturdaśī	.. Śravaṇa.	
75. Amāvasyā	.. Dhanishṭha.	

## Śuklapaksha or light half of Pushya.

76. Pratipat	.. Dhanishṭha.	
77. Dvitīyā	.. Śatabhishek.	
78. Tṛitīyā	.. Pūrvā Bhādrapada.	
79. Chaturthī	.. Uttara Bhādrapada.	
80. Panchamī	.. Rēvati.	
81. Shashṭhī	.. Aśvini.	
82. Saptamī	.. Bharani.	
83. Ashṭamī	.. Kṛittika.	
84. Navamī	.. Rohiṇī.	
85. Daśamī	.. Mṛigaśīras.	
86. Ekādaśī	.. Ārdra.	
87. Dvādaśī	.. Punarvasu.	
88. Trayodaśī	.. Pushya.	
89. Chaturdaśī	.. Āślesha.	
90. Pūrnimā	.. Makha.	End of Pushya.

## Kṛishṇapaksha or dark half of Māgha.

91. Pratipat	.. Makha.	
92. Dvitīyā	.. Pūrvā Phalguni.	

93. Tṛitīyā	..	Uttara Phalguni.
94. Chaturthī	..	Hasta.
95. Panchamī	.	Chitra.
96. Shashṭhī	..	Svāti.
97. Saptamī	..	Viśākha.
98. Ashṭamī	..	Anūrādha .. Uttarāyana day : The death of Bhishma.
99. Navamī	..	Jyēshṭha.
100. Daśamī	..	Mūla.
101. Ekādaśī	..	Pūrva Āśāḍha.
102. Dvādaśī	..	Uttara Āśāḍha.
103. Trayodasī	..	Uttara Āśāḍha.
104. Chaturdaśī	..	Śravaṇa.
105. Amāvasyā	..	Dhanishṭha and Śatabhishak.

50. The archaic style, words and metre of the so-called dushkara or difficult verses of the Mahābhārata furnish an additional proof in support of such a remote antiquity claimed for this epic on astronomical grounds. In the first chapter of the Ādi-parva of the Mahābhārata, a verse (No. 117) regarding the number of difficult verses is put in the mouth of Vyāsa, the author of the epic, as follows : " There are eight thousand and eight hundred verses. I know and Śūka also knows their meaning ; it is doubtful whether Sanjaya knows them or not." A few of these verses are said to have been commented upon by Dēvasvāmi, Janamējaya, Vikramārka, and Bhōja, king of Dhārā. Bhagavad Vimalabōdhāchārya is another commentator, who in his commentary called Dushkaraślokaṭippaṇī refers to Dēvasvāmi and other earlier commentators mentioned above.

51. Many of these verses show the characteristics of the old *gāthās* found in the Brāhmaṇas and the Sūtras. Elision of suffixes in the nominative and accusative plural, separation of Upasargas or particles from verbs, use of verbs of the middle voice (ātmā-nēpada) in the active voice (parasmaipada) and vice versa, occurrence of words now obsolete and metrical irregularities are some of the characteristics found in the archaic verses.

52. A few verses selected from each of the parvas are quoted here in illustration of their *gāthā* style :—

pra<sup>1</sup> pūrvagau pūrvajau chirabhbhanū<sup>2</sup>  
girā vām śamsāmi tapasā hyanantaū<sup>3</sup>  
.....  
adhipantau bhuvanāni viśva<sup>2</sup> I. 3. 1.  
janyarthamuktam<sup>3</sup> bahū tattadagryam I. 215, 11.  
saha strībhīḥ Draupadīm adī<sup>4</sup> kṛtvā II. 83, 17.  
striyam samābhāshasi<sup>5</sup> durvinīta II. 93, 24.  
adhīyatām<sup>6</sup> japatām juhvatām cha III. 47, 12.  
ukte vākye chottaram me bravīhi<sup>7</sup> III. 136, 7  
āraliko<sup>8</sup> govikartā<sup>9</sup> sūpakartā niyodhakah. VI. 3. 19.  
tataḥ param bhavitā bhavyamēva<sup>10</sup>. V. 10, 23.

1. particle separated from the verb.

2. elision of plural suffix.

3. now obsolete.

4. ungrammatical.

5. This ought to be in the middle voice.

6. Do                  do                  do

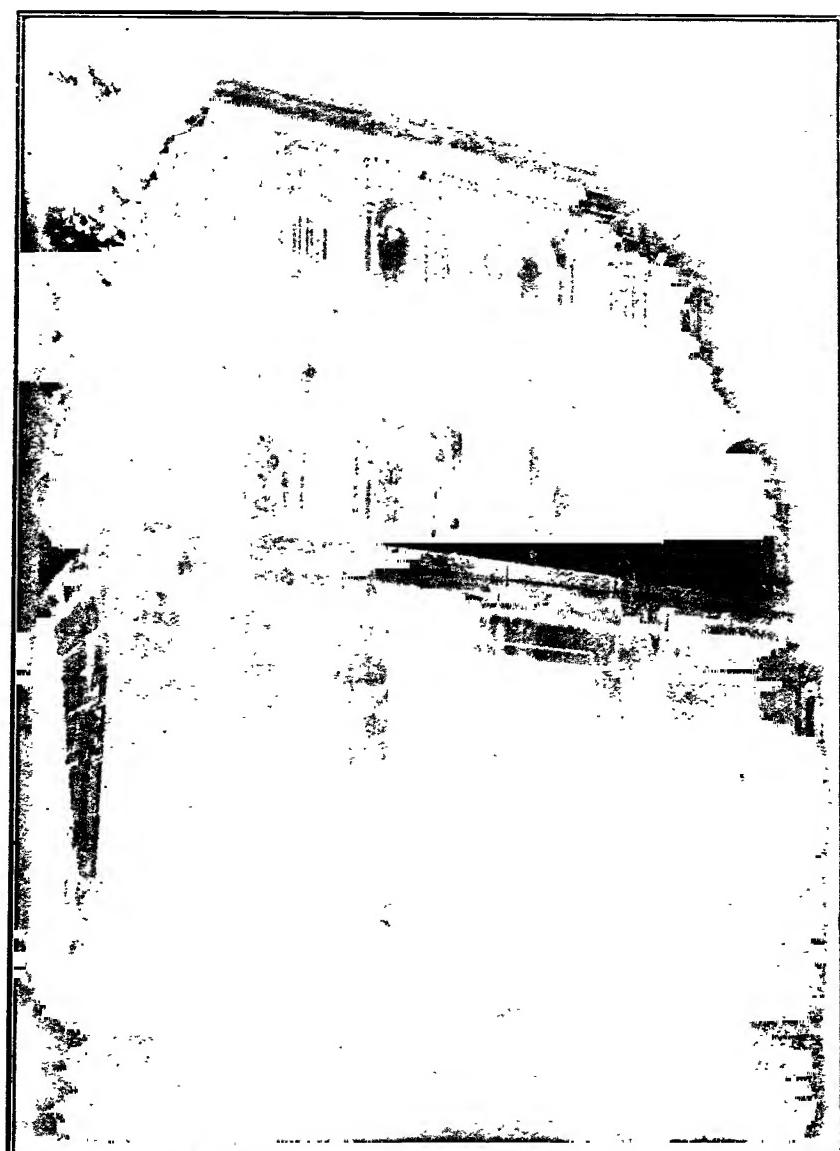
7. ungrammatical.

8.—9. The custom referred to here is very old.

10. ungrammatical.



OUTER VIEW OF MAHADVARA OF CHANNAKESAVA TEMPLE, KAIDALA.



INNER VIEW OF GOPURA OF CHANNAKESAVA TEMPLE, KAIDALA.



53. The following verse (I, 1, 236) is a typical example of metrical irregularities found in the Mahâbhârata :—

yadâśrausham Drôṇaputrâdibhistaiḥ  
hatânpâñchâlân Draupadêyânscha suptân.  
kr̥itam bîbhatsam ayaśasyam cha karma  
tadâ nâśamse vijayâya Sanjaya.

54. It may therefore be presumed that such verses as are characterised by *gâthâ* style and by metrical and grammatical irregularities form the original Mahâbhârata and that such other verses as follow Pâṇini's Grammar and Pingalas' metrical rules are later interpolations. It may be also presumed that the story narrated in the archaic verses is the main subject of the Mahâbhârata proper and that the detailed account of the main subject as well as the illustrative stories related in the Upâkhyânas are later interpolations as indicated by the classical style of the composition.

55. Hence it may be concluded that the Mahâbhârata proper is as old as the 10th century B.C. both on the ground of its astronomical reference to the solstitial colure in Ardhâślesha and Śravishṭhâ and of its archaic style.

If the passage referring to the solstitial colure were to be regarded as a quotation in the Mahabharata from an older work, even then the Mahâbhârata could not be taken to be later than 400 B.C., because the archaic verses of the Mahâbhârata are evidently pre-Pâṇinian.

## (2) THE KAUTILIYA ARTHASAstra AND THE PANCHATANTRA.

56. After a long and minute study of the various recensions of the Panchatantra, both Dr. J. Hertel and Dr. F. Edgerton have arrived at the conclusion that the Panchatantra is a work designed to teach political wisdom. In his Panchatantra Reconstructed (Volume II P. 185) Dr. Edgerton says "I think Hertel is right in believing that the author conceived the work as one that should teach political wisdom." The Kashmerian recension of the Panchatantra is said to bear the title Tantrâkhyâyika and in the opinion of Dr. Hertel it dates from about 200 B. C. Now if it can be shown that the stories of the Panchatantra are based upon the political principles taught in the Kauṭiliya Arthaśâstra, it will necessarily follow that the epoch of 350-300 B.C. assigned to the Arthaśâstra is not far from the truth.

57. The titles such as separation of friends, winning of friends, war and peace, the loss of one's acquisition, and hasty action, given to the five books of the Panchatantra are political ideas explained in no earlier work than the Arthaśâstra. They are adumbrated with appropriate illustrative stories in the Panchatantra. The framing and narrating of stories to illustrate religious, philosophical, moral, and political ideas was one of the most impressive educational methods adopted by the Hindus as early as or even earlier than, the Buddhist period. The Buddhist Jâtaka tales are an instance in point. In most of the early Sûtra works of the Jainas, ethical and philosophical principles are illustrated with impressive stories. The Shashthi-tantra of Sâṅkhya system is said to have consisted of stories to explain the subtle principles of the Sâṅkhya philosophy.

58. There is reason to believe that the author of the Panchatantra is indebted to the Arthaśâstra for the use of the word Prakṛiti in the sense of a friend or an enemy (Mitraprakṛiti and Ariprakṛiti)<sup>1</sup>. A friend or an enemy inside a State is called abhyantara prakṛiti and outside a State, bâhyaprakṛiti<sup>2</sup>. In the 15th Book entitled

1. Arthasastra VI. 2.

2. Panchatantra I. Story 1, P. 66 (Edgerton's Ed.) ; and Arthasastra VIII. 2.

Tantrayukti of the Arthaśāstra, Chāṇakya says that use of the word Prakṛiti in the sense of a friend or an enemy is his own device (svasanjna) which he explains as parair asamitaś-sabdab, a word not used by others. It follows therefore that the Panchatantra is decidedly later than the Arthaśāstra of Kauṭilya.

59. Besides making use of the technical terms devised and political ideas taught in the Arthaśāstra, the author of the Panchatantra not only mentions the name of Chāṇakya as a writer on Nṛipaśāstra or Nītiśāstra, but also makes verbatim quotations sometimes wrongly and sometimes rightly from the Arthaśāstra in support of his views.

60. To begin with, among the writers on political science, Chāṇakya is mentioned in the very first verse of the Introductory Section of the Panchatantra.

Manavē Vāchaspata�े Śukrāya Parāśarāya sa-sutāya I  
Chāṇakyāya cha vidushe namo stu nṛipaśāstra-kartṛibhyah II

61. This verse is said to be found in the Tantrākhyāyika, the Southern Indian Panchatantra, the Nepalese Edition, the Hitoāpadēśa, and the Jaina Version of the same. It does not however appear in the Bṛihatkatha and the Pahlavi version of the Panchatantra.

62. What is said in the Arthaśāstra in praise of Dāṇḍanīti, law and order, is applied in the same words in the Panchatantra to the commendation of what is called lōkayātra, the course of life in the world as follows :—

Arthasāstra I. 4.

Ānvikshakī trayī-vārtānām yogā-  
kṣema-sādhano dāṇḍah tasya nī-  
tiḥ dāṇḍa-nītiḥ, alabdhalābhārthā  
labdhaparirakshī rakshita-  
vivardhanī vṛiddhasya tīrthēshu  
pratipādīni cha tasyām āyattā  
lokayātrā.

Panchatantra. I. 1.

alabdham artham lipseta labdham  
rakshed avekshayā i  
rakshitam vardhayen nityam vṛidd-  
ham pātreshu nikshipet ii  
alabdhalābhārthā labdhaparirakshi-  
nī rakshita-vivardhanī vardhitasya  
tīrthapratipādīni chēti lokayātrā.

63. Here the words beginning with alabdhalābhārtha in the Panchatantra are used in praise of lōkayātrā, while they are more appropriately used in the Arthaśāstra in praise of dāṇḍanīti, law and order. There can therefore be no doubt that the author of the Panchatantra has borrowed words and phrases from the Arthaśāstra and used them to his purpose, not taking care to consider their contextual connection.

64. Again in the Frame story (I. 1), Dr. Hertel has included a verse which Dr. Edgerton has excluded as not belonging to the original recension of the Panchatantra. The verse appears in the Arthaśāstra in commendation of activity and effort with no attention to auspicious or inauspicious time as distinguished by astrologers, while in the Panchatantra, the same verse with some other verses is used in praise of wealth and its usefulness for trade undertaken on an auspicious day with a good star.

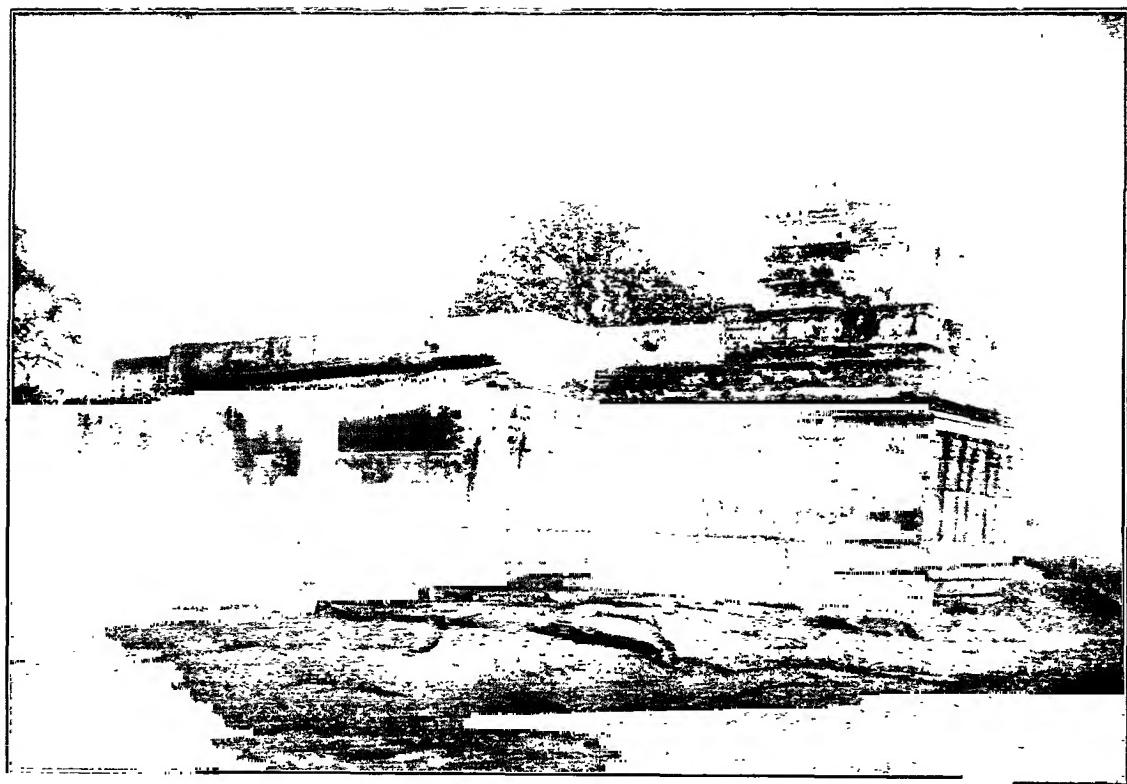
Arthasāstra IX. 1.

Nakshatram atipīchchhantam  
bālamartho tīvartate i  
arthō hyarthasya nakshatram  
kim karishyanti tārakāḥ !  
arthair arthāḥ prabādhyante  
gajāḥ pratigajairiva !

Panchatantra. I. 1.

Arthair arthā nibadhyante  
gajair iva mahāgajāḥ i  
nahyanarthavatā śakyam  
vāṇijyam kartumihayā !  
Evam sampradhārya Mathurā-  
gāmīni vāṇijyabhāṇḍāni  
samāhṛitya saparijanāḥ  
śubhedine śubhāyām titthau nissūtitah.

65. Again the unsuitability of the quotation to the context in which it is found in the Panchatantra is doubtless an indication that it is from a work in which it has a suitable contextual connection. While citing the opinion of Bhāradvāja that a minister

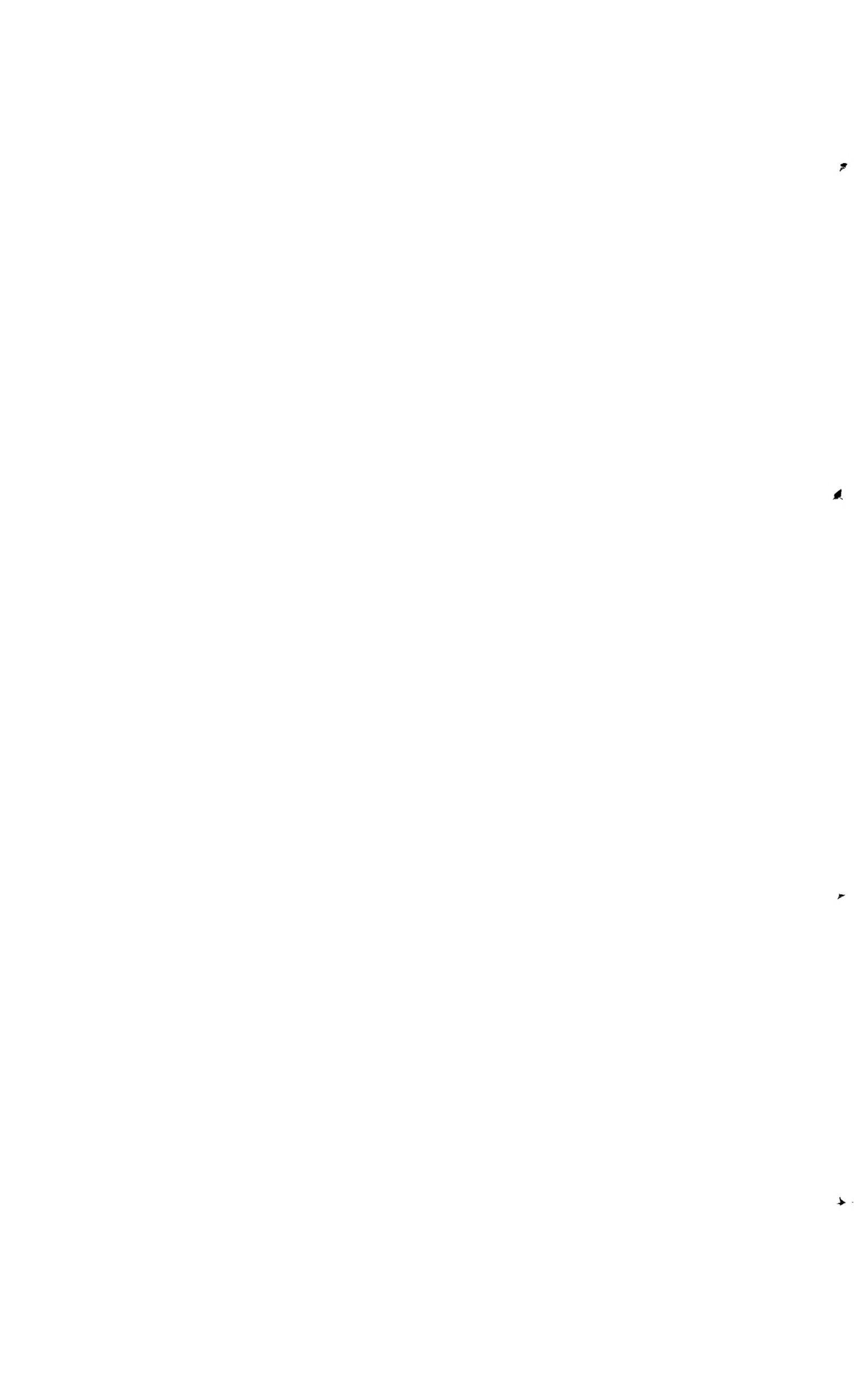


NORTH-WEST VIEW OF GANGADHARESVARA TEMPLE AT KAITALA.



DVARAPALAKA FIGURES OF KESAVA TEMPLE, HORAMANE KAVAL.

*Mysore Archaeological Survey.*



should usurp the throne of a kingdom to which there is no powerful claimant, Chāṇakya gives expression to a proverbial saying that a woman who advances her love of her own accord will curse the man who rejects her, and quotes in support of Bharadvāja's view a verse meaning that an opportunity offers itself only once and will scarcely recur when it is sought. As it is usual with the Hindus to compare sovereignty to a woman, better still, to the goddess of fortune, it follows that the quotation of the proverb in this context is quite appropriate. But in the Panchatantra (III 5) this proverb is quite inappropriately quoted to justify the slaying of an enemy before he proves too powerful. This is how the quotations appear in the two works :—

Arthaśāstra V. 6.  
 Neti Bharadvājah-pramri-  
 yamāne rājany amātyah  
 . . . . . svayam rājyam  
 gṛihṇiyāt ! rājyakāraṇā-  
 dd hi pitā putram pu-  
 trāś cha pitaram abhi-  
 druhyanti ! tat svayaṁ  
 upasthitam nāvamany-  
 ēta ! svayam uparuddhā  
 hi stri tyājyamanā-  
 bhiśapatīti lōka-pra-  
 vādah.  
 kālaś cha sakṛid abhyēti  
 yam naram kālakānkshinam  
 durlabhaḥ sa punas tasya  
 kālah karma-chikīrshataḥ ||

Panchatantra III. 5.  
 Hīnaś śatru nihantavyah  
 yāvan na balavān bhavet i  
 sanjāta-balapaurushyah  
 paśchād bhavati durjayah ll  
 api cha svayam upagatā-  
 śrīḥ tyājyamānā bhi-  
 śapatīti lōkapravādah  
 uktam cha.  
 kālo hi sakṛid abhyeti  
 yam naram kālakānkshinam  
 durlabhaḥ sa punas tasya  
 kālah karma-chikīrshataḥ.

66. In Book I, 11, the author of the Panchatantra refers to a Śāstra and quotes a passage from it to elucidate the five elements of Counsel. A comparison of the passage quoted in the story with that found in the Arthaśāstra will make it clear that the Śāstra referred to here is no other than the Arthaśāstra.

Arthaśāstra. I. 15.  
 Karmaṇām ārambhō.  
 pāyā purushadraव्या-  
 sampat dēśakāla-  
 vibhāgah vinipāta  
 -pratikārah kārya-  
 siddiś chēti pan-  
 chāṅgo mantrah.

Panchatantra.  
 śāstrē chābhīhitah panchāṅgo  
 mantrah ! tad yathā-karmṇām  
 ārambhōpāyāḥ purushadraव्या-  
 sampat dēśakālavibhāgah, vini-  
 pātāpratikārah kāryasiddhi-  
 śchēti.

67. A comparison of the following passage with that found in the Arthaśāstra furnishes additional evidence to prove that the Arthaśāstra was very well known to the author of the Panchatantra and that he had freely borrowed from the former :—

Arthaśāstra I. 14.  
 Tulyakāriṇoh śilpo-  
 pakārē vā vimānitah  
 vallabhāvaruddhah  
 samāhūy, parājitah  
 pravāsopataptah  
 . . . . .  
 tulyair antarhitah  
 . . kārābhinyastah  
 . . . . kruddhavargah !  
 pāpakarmābhikhyātah  
 tatkulīnō vāśamsuh  
 . . bhītavargah

Panchatantra Book one Story 3.  
 sammānita-vimānitāḥ  
 pratyākhyātāḥ kruddhāḥ  
 lūbdhāḥ parikshīṇāḥ  
 svayamupagatāś chhadmanā  
 pravārayitum śakyāḥ  
 atyanta-svakārābhīnyastāḥ  
 samāhūya parājītāḥ  
 tulyakāriṇah śilpōpākāre  
 vimānitāḥ pravāsōpataptāḥ  
 tulyair antarhitāḥ pratyākhyā-  
 tāḥ tathātītā-vyavahārāḥ  
 tatkulīnāśamsavah samavāyē

pankshīṇo atyāttasvah  
kadaryō vyasanayatyāhi-  
tavyavahāraścheti  
lubdhavargah.

68. A close examination of the following citations from the two works will show how in compiling certain portions of the Panchatantra the author has borrowed passages from different portions of the Arthaśāstra :—

Edgerton's Panchatantra

Bk. I, pp. 61—63.

Pancha mūla vyasanānī  
tadyathā abhāvah pradoshah  
prasangah, pīṭanam guṇa-  
prātiłomyam cheti . . . .  
tatra prathamam tāvat  
śvāmyamātya janapada  
durga kośa dāṇa lamitrānām  
ekatamasyāpyabhāve

abhāvah ityavagantavyam  
yadā tu bāhya-prakṛitayō  
antah-prakṛitayo vā  
prakupyanti tat pradoshah  
prasangah pūrvam ukta-  
meva. striyo' kshā mṛigaya  
pānam ityādi. tatra  
striyokshā . . . pānam iti  
kāmajō vargah. vākpāru-  
hyādih kopajo vargah  
pīṭanam ashṭadhā daivā-  
gnyudaka vyādhimāraka-  
vishūchikā durbhikshāsūri  
vṛishṭibhirbhavati ati-  
vṛishṭiranāvṛishṭirāsu-  
ri vṛishṭir uchyate.  
tadetat pīṭanam l  
guṇaprati lomatā  
nāma uchyate yadā sandhivagraha-yānāsana  
samśraya dvaidhībhāvā-nām shaṇṇām  
guṇā-nām prātiłomyēna  
vartate, sandhau prāptē  
vigrāham karōti . -ēvam

Arthasāstra I 12.

Mantri purohita-senāpati-yuva-  
rāja dauvārikāntarvansika praśā-  
stī samāhārtī sannidhātī pra-  
de-hātī nāyakapaura vyāvahārika  
kārmāntika mantri pari-hada-  
dhyaksha dāṇa ladurgāntapālā-  
ṭavikeshu. śraddhelyadeśa-  
vesha śilpabhbhābhijanāpadeśān  
bhakti-sāmarthyā-yogāchchāpa-sarpayet.

69. What confirms the indebtedness of the author of the Panchatantra to the Arthaśāstra for information about the grouping of States is the passage beginning with “Chaturmāṇḍalāvāsthānamidam” and ending with “evānyasthānavāsinān” (Panchatantra I, 1). This passage cannot be clearly understood without knowing what the

cha svadharmānā chalanti  
samantāchchōpadhākrityāśchítī

Arthasāstra.

guṇaprātiłomyam abhāvah  
pradoshah prasangah pīṭa-  
vā vyasanam vyasyatyenam  
śreyasa iti vyasanam,  
svāmyamātya janapada durga  
kośa dāṇa mitra vyasanānām  
pūrvam pūrvam gariyah  
ity āchāryāḥ VIII. 1.

rājno abhyantaro bāhyo vā  
kōpa iti . . . antaramātya kopaś  
chāntahkopāt . . . VIII 2.

kāmajastu mṛigayā dyūtam  
striyah pānam iti  
tasmāt kōpō gariyan vākpā-  
rushyam arthadūshāpam  
dāṇlapārashyamiti. VIII. 3.

dai vāpijanam agniruda-  
kam vyādhīdurbhikshām  
iti VIII. 4.

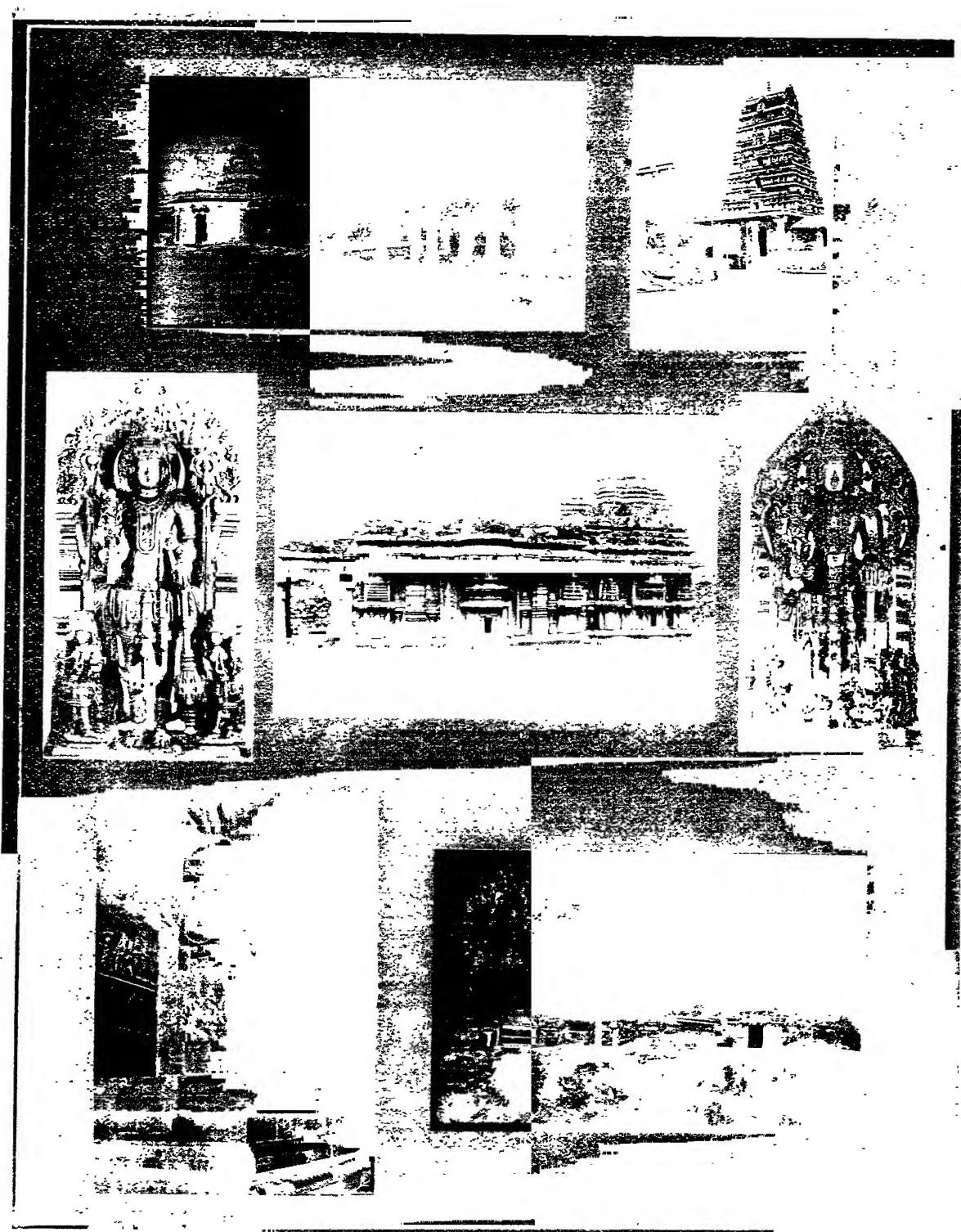
shādgunyasyā prakṛi-  
ti-maṇḍalam  
yōnih. sandhi vigrāhasanā  
yānasamśraya

dvaidehībhāvah  
shādgunyam.-

## VII. I

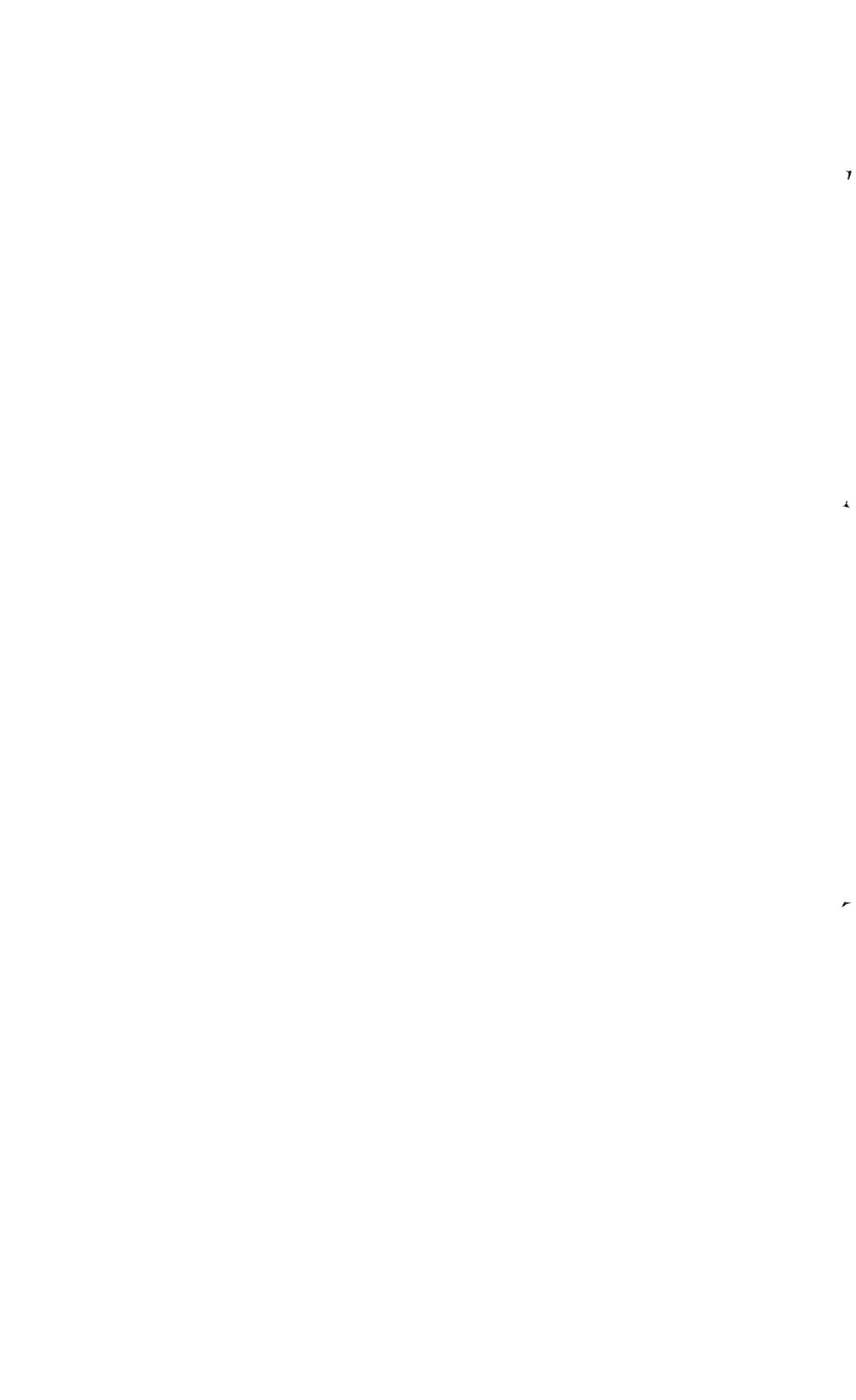
Hertel's Panchatantra III.

Mantripurohita senāpati yuva-  
rāja dauvārikāntarvansika  
praśāstī samāhārtī sannidhātī  
pradeshtāśvādhyaksha kośādhyā-  
ksha gajādhyaksha jārishadabalā-  
dhyaksha durgāpāla protkaṭa  
bhātītāvīkādayah para-  
pakshe.



MISCELLANEOUS.

KESAVA TEMPLE, HORAMANE KAVAL, TERUMALLESVARA TEMPLE, HIRIYUR, KESAVA FIGURE, GRAMA,  
LAKSHMINARAYANA TEMPLE, SAGATAVALLI, KESAVA FIGURE, KAIDALA PILLAR IN KESAVA  
TEMPLE, KAIDALA, ISVARA TEMPLES, HEGGERE.



A thaśâstra says regarding the formation of circles of States and groups of circles of four States each. The formation of a circle of States is thus described in the Arthaśâstra. (VI. 2.) :—

The conqueror, his friend and his friends' friends are the three primary kings constituting a circle of States. As each of these three kings possesses the five elements of sovereignty, such as the minister, the country, the fort, the treasury, and the army, a circle of States consists of eighteen elements. Thus it needs no commentary to understand that the three circles of States having the enemy of the conqueror, the Madhyama King or the Udâsîna King at the centre of such of the three circles are different from that of the conqueror. Thus there are four primary circles of States, twelve kings, sixty elements of sovereignty and seventy-two elements of States.

The meaning of the above passage is this :—

1. The conqueror's circle of States.
2. The enemy's circle of States.
3. The Madhyama King's circle of States.
4. and the Udâsîna King's circle of States.

Each circle consists of three kings and the four circles twelve kings. As each of the twelve kings has five elements, the total number of elements is sixty. These sixty elements with the twelve kings amount to seventy-two elements.

70. The passage of the Panchatantra runs as follows :—

*Chaturmaṇḍalā-vasthānam tvidam Sinhah sinhānuyâyî Kâkaravah kimvṛittah  
iti maṇḍalāni tatra cha sarvēshvēva grāmanagara-pattanâdliṣṭhâna-khēṭa-kharva-  
ṭôdyânâgrahâra-kânanâ-vanasthânêshvēka éva sinhas sthâniyô bhavati katipayâh  
sinhānuyâyinah tantradhârâh ; kâkarava-vargah madhyama-vâigah ; kimvṛittâ evân-  
yasthâna-vâsinah.*

Professor Edgerton translates the passage as follows :—

“ Now the position of the four circles is as follows :—

The circles are the lion, the lion's retainers, the Kâkaravas, and the Kimvrittas. Of these the lion alone is the local ruler in all the places of the country, villages, towns cities, settlements, farming and mountain hamlets, parks, villages granted to Brahmans, woods and forests. There are a certain number of lion's retainers who are the office-holders. The Kâkarava groups are the middle classes. The Kimvrittas are of course those that occupy other positions.”

To elucidate the translation, he adds a note at the foot of the page 276 as follows :—

“ Nothing is known of these four circles, except what appears from this passage. Apparently they are supposed to be social divisions among the inhabitants of the lion's kingdom. They are perhaps conceived as corresponding vaguely to the four main castes of Hindu Society, though the correspondence is certainly far from perfect. The words Kâkarava, (a crow's voice) and Kimvritta (what became, perhaps miscellaneous groups ) are wholly obscure in application.”

71. If Professor Edgerton had however taken the trouble of consulting the Arthaśâstra, on the formation of a circle of States, he would have perceived no difficulty in explaining the passage of the Panchatantra and made no unwarranted reference to the four castes. What is really meant in the passage is the four circles of States belonging to (1) the Lion, (2) Lion's followers (3) the Kâkaravas and (4) the Kimvrittas. Evidently the lion holds the conqueror's position and his circle of States is made up of (1) his own State (2) his friend's State and (3) his friend's friend's State. *Sinhānuyâyî*

is Madhyama King having a second circle of States made up of (1) his own State (2) his friend's State (3) his friends' friend's State. Kākarava is an Udāśīna King having his own circle of three States. Evidently Kimvṛitta (what-became) is an enemy having his circle of States consisting of (1) his own State, (2) his friend's State, and (3) his friend's friend's State.

72. Among these four circles the lion holding a conqueror's position has his own villages, etc., and is planning to conquer the Kimvṛitta, his enemy.

73. It follows therefore that the Panchatantra is doubtless based upon the Arthaśāstra of Kauṭilya borrowing as it does not only ideas but also phrases and sentences here and there. Hence it may be asserted that the Arthaśāstra of Kauṭilya surely dates from about 300 B. C.

### (3) GUDHA-LEKHYA OR SECRET WRITING.

74. Archaeologists and numismatists are of opinion that so far back as the 4th and the 5th centuries B.C. the art of writing was very well known in India. Coins with the inscription ' Negama ' in Brāhma characters on the reverse are assigned by Prof. Rapson to at least the beginning of the 4th century B.C. Considering the references to writing in the earlier Buddhist Birth Stories, Prof. Buhler and other scholars held the opinion that writing was in existence in India even so early as the 6th century B.C. Those who have reason to believe in the indigenous origin of the Devanāgarī alphabet think that writing was in use so far back as the time of Janaka, King of the Vidēha Country, and father-in-law of Rāma, the hero of Rāmāyaṇa. It follows therefore that writing was current during the 4th century B.C. when Kauṭilya, the author of the Arthaśāstra, is believed to have flourished.

75. Considering the prevalence of espionage during the Maurya period, as testified by Megasthenes there is reason to believe that along with writing there was also the contrivance of secret-writing devised for purposes of espionage. " If a mendicant woman " says Kauṭilya (I. 12) " is stopped at the entrance, the line of door-keepers, spies under the guise of father and mother, women artisans, court-bards or prostitutes shall, under the pretext of taking in musical instruments or through *secret-writing*, or by means of signs, convey the information to its destined place."

76. As will be seen, secret-writing differed in no way from ordinary writing then in use. - What constituted the difference between them lay in changing the order of syllables of the words written or spoken. When spoken it is called Mlechchhitam or confused speech and when written, gūḍhalekhyam or secret-writing. There seem to have been many varieties of secret speech. While commenting on the sixty four arts mentioned in the Kāmasūtra of Vātsyāyana, Yaśodhara ascribes the device of one variety to Kauṭilya and a second variety to Mūladeva and describes them as follows :—

yat sādhū-śabdōpanibaddham apy akṣhara-vi-paryāśād aspashṭārtham  
tan mlechchhitam gūḍha-vastu-mantrārtham !  
tasya vikalpā bahavah pūrvāchāryōktāḥ !  
tad yathā Kauṭilyam ||  
I tādi-kshāntasya kādēścha svarayōr hrasva-dīrgnayōḥ !  
bindūshmaṇōr viparyāśād durbōdham iti sanchitam ||  
II akaukhagau ghañau chaiva chaṭau ūṇau tapau namaū !  
yaśau rashau lasau chēti vahau kṣlalau jaḍau da bau ||  
ētē vyastā sthirāś śēshā Mūladevīyam uchyate ||  
III graha-nayana-vasu-samētam shaḍānanā-kshāṇi sāgarā munayah ||  
jvalanō gaṇḍakaśringam durlikhitam gūḍha-lēkhyamidam || iti

77. "What, though grammatically formed, becomes unintelligible on account of changing the order of syllables in words is called Mlechchha or confused speech, devised for secret information. There are many varieties of this form of writing devised by ancient teachers. For example, that which was devised by Kauṭilya is as follows :—

I. By changing the letters commencing with ta and ending with ksha for letters beginning with ka (and ending with na), by changing short vowels for long ones, and by changing the four binčus (anusvāra, visarga, jihvāmūliya and upadhmāniya) for the four *uṣhma* letters (ś, sh, s, h), respectively and *vice versa*, and written with trouble, it (the writing) is called *durbodha*, unintelligible.

II. Change of the one for the other in the pairs a and ka ; kha and ga ; gha and na ; cha and ṭa ; ṇa and ṇa ; ta and pa ; na and ma ; ya and śa ; ra and sha ; la and sa ; va and ha ; ksha and ṭa ; ja and ḍa ; da and ba ; the rest being left as they are, constitutes Mūladeva's secret speech or writing.

III. Grahas (Soma cups or planets = 9), nayana (eyes = 2), Vasu (gods of the name = 8), shaḍānana (six-faced God = 6), aksha (senses = 5), sāgara (oceans = 4), munis (seven sages = 7), Jvalana (fires = 3), gaṇḍakaśringa (horn of the rhinoceros = 1), syllables written in this order (*i. e.*, 9th letter in the first place, 2nd in its own place, 8th in the 3rd place, 6th in the 4th place, 5th in its own place, 4th in the 6th place, 7th in its own place, 3rd in the 8th place, and the first in the 9th place, constitute Gūḍhalekhya or secret-writing."

78. As an example of the last variety of secret writing, we may take the following sentence conveying secret intelligence to a king.

sātrur āyāti bahir dhāva

"The enemy comes ; run away."

These syllables when misplaced will read as —

vatrūdhābatiyāhirā śa

The same expressed in the Mūladeviya form will read as follows :—

'yapsh ushā śāpida vishdhāha

In the Kauṭiliva form it will read as follows :—

mākthū thaṭakī jāh' pīṭh għadħā

79. Verses with such misplacement of syllables or letters are called Vyākulākshara-sloka, or verses of confused letters in Tāntric works. While commenting on the word Hrīmkāri ' the three hundred and first of the thousand names of Goddess Lalitā in the Lalitāsaḥasranāma, Bhāskararāya refers to Vyākulākshara verses and writes as follows :—

tasyārthaḥ tu svatantratantraḥ vyākulākshara—ś!ōkēnōktah :—

tvam kāmāmnāna praśavyō nā namas agni mā tvagra !

rōma iyō kārvirśa ta nanta phādulanān nibim ! iti !

dēvatā-ratha-gomūka iti yō vētti na kramam !

sa vyākulāksharē mūkō dēvatārathagō' pi san ||

iti vāchana-kramah—

Translated into English this means :—

"The meaning of it (hrīm) is stated in the Svatantratantra in a verse in which the letters are put out of order, as 'tvam kāmāmnā, etc.,' whoever does not understand the order pointed out in the word 'devatāratha gomūka' has to shut his mouth in the interpretation of a verse of disordered syllables, though he may be riding in the chariot of the goddess."

80. What is meant in the above puzzle is this. In order to understand the proper order of syllables in a verse of deranged syllables, it is necessary to know the order of disorder pointed out in the word 'devatârathagomûka.'

81. Evidently the letters in 'devatârathagomûka' are indicative of numerals according to the convention of Indian astronomers and astrologers. It is very well known to the students of Indian astronomy how in Indian astronomical works numerals are denoted by Ka and other consonants: The nine letters from Ka to jha or from ta to dha denote the nine digits in order. Na denotes cipher. The five letters from pa to ma signify the first five digits in order. The eight letters from ya to ha symbolise the first eight digits in order. Applying this rule to devatâ ratha gomûka, we can understand that it implies 8, 4, 6, 2, 7, 3, 5, 1, as the order of the disordered letters. Accordingly if the syllables in the deranged verse are put in order in the above way, the verse reads as follows :—

Vyomnâ prakâśamânatvam  
grasamânatvam agninâ l  
tayorvimarsha î-kârah  
bindunâ tanniphâlanam ll

82. The meaning of this verse is that h in hrîm called Vyoma, sky, denotes light, or splendour and r termed fire indicates devouring. The letter î signifies the investigation of the idea conveyed by these two letters and the nasal sound the contemplation on the whole idea.

83. Attention may be drawn here to the writer's article on 'A theory of the Origin of the Devanâgarî Alphabet' published in the Indian Antiquary Volume for 1905, regarding the appropriateness of the names of the letters of the Brâhmî alphabet to their respective hieroglyphical symbols which they were in their origin.

84. It is to be noted that in the form of the secret writing devised by Kauṭilya the alphabet is divided into three groups, the vowels, the consonants and the bindus. Among the vowels, the short are substituted for the long and vice versa. Among the consonants, the thirty letters from Ka to Ksha without the fûshma letters are divided into two groups of fifteen each. The fifteen of the first group are substituted for the fifteen of the 2nd group in their serial order. The four bindus, Anusvâra, Visarga, Jihvâmûliya and Upadhmânîya are replaced by sa, sha, sa, ha respectively in secret writing. This form is simple. The Mûladevíya form is simpler than this and must therefore be later than the Kauṭilya.

85. The third variety is applicable to prose and changes the order of syllables in a group of nine syllables. As numbers are denoted by names of gods and things, this form seems to be quite later than that of Mûladeva's device and cannot be earlier than the 6th century A. D. when the collective name of planets was used for nine. The Tântric device may be of the same period in as much as it makes use of alphabetic letters to denote numerals.

#### (4) SCHISM AMONG THE EARLY JAINAS AND THE DATE OF KANADA.

86. Besides the later division of the Jainas into two branches, the Svêtâmbaras and the Digambaras, there are recorded seven more earlier splits in the Sthânânga, Uttarâdhyayana and other sûtras. These sûtras are written in the early form of the Prâkrit language and cannot be later than the 6th century A. D. They furnish information about the teaching of Mahâvîra and the opposition he had to encounter not merely from the followers of other religions, but also from his own disciples. In connection

with other religions, a number of sects that have long been extinct are mentioned. The splits that occurred both during and after the life of Mahâvîra are termed Ninhavas denials, in the sûtra texts. They are so called because they originated among the followers of Mahâvîra himself. The Sthânânga-sûtra says as follows : (PP.468-469) :—

“When and after Lord Mahâvîra preached his doctrine, there were seven contradictions and denials of his teaching, such as (1) the doctrine of work in unlimited time, (2) the doctrine of the soul’s extension, (3) the Avyakta doctrine, (4) the doctrine of momentary existence, (5) the doctrine of double sensation, (6) the doctrine of three or six categories, and (7) the doctrine of no bondage.”

87. The teachers of the above doctrines are named (1) Jamali, (2) Tishyagupta, (3) Âshâdhâchârya, (4) Âśamîtra, (5) Ganga, (6) Aulukya, and (7) Gôshtha-mahila.

88. Among the seven systems, the doctrine of three or six categories is said to have been founded by Aulukya, a descendant of Ulûka (owl) gôtra called Rôhaguptâchârya, disciple of Srîguptâchârya, a Jaina teacher, in the year 544 after the Nirvâna of Mahâvîra. As Mahâvîra is said to have attained his Nirvâna in B. C. 527, it follows that the Aulukya doctrine of six categories was founded in A. D. 17. The six categories, treated of in the Aulukya or Vaiśeshika-darśana, as it is also called, are (1) Dravya (substance), (2) Guṇa, (quality), (3) Karma, (action), (4) Sâmânya, (universals) (5) Samavâya, and (6) Viśeṣha (speciality). The three categories are (1) Jîva, (Being), (2) no-jîva, (non-being) and (3) Jîvâjîva, (intermediate between being and non-being).

89. The founder of the Aulukya or Vaiśeshika system is called Kâñâda in Brahmanic Sanskrit literature and nowhere is he known as Rôhagupta except in the Jaina sûtras referred to above. As he is believed to have been the first to preach the atomic theory of matter it is surmised that he is given the nickname, Kâñâda, eater of atoms. In consonance with his theory that matter is built of atoms, he must eat up atoms with a view to build his material body. But a perusal of what the Anuyôgadvâra-sûtra of the Jainas says regarding the sects and sectarian practices inclusive of the Kâñâdas during the early centuries of the Christian era goes to show that the word Kâñâda is not at all a term of reproach, but an appellation given to a religious sect founded by Gautama, the preacher of atomic theory of matter in virtue of their religious custom of gleaning grains of corn (Kaṇas) from the fields for the sustenance of their life.

90. As the life and practice of religious sects given in the Anuyôgadvâra-sûtra (Page 63) is very interesting and is likely to throw a flood of light on the practices of Hindu ascetics in the first few centuries of the Christian era, a translation of the portion of the Sûtra dealing with religious sects is given here.

91. The name of the first sect in the order of enumeration is given as Charakas. They are so called, says the commentary on the Sûtras, because of their begging for food (bhikshâcharâṇa) or of their eating while moving.

The second is Chîrikas who clothed themselves with rags found thrown out on roads.

The third sect is called Charma-Khaṇḍikas who covered their body with animal skins.

Bhikshâṭas (The text reads Bhikshaudas) are those who live upon alms. They formed a different sect. Though they were a pastoral people, they never used to drink the milk of the cows they reared. They are said to have formed a branch of the Buddhists.

Pânduranga is the name of another sect. They besmeared their body with white ashes and used to wander with bulls trained so as to bow down and make salutes to respectable men when required.

Gautamas formed a different sect. They lived upon grains (Kaṇas) gleaned from fields. They were known as Kaṇabhiṣkārahīns or Kaṇādas.

Gōvratika is the name of another sect. Living in the midst of cows, they used to move when the cows they reared moved, to sit when they sat, to drink when they drank and to eat grass, leaves and fruits when their cows grazed on pasture grounds. It is interesting to note that it is the same Gōvratika life which, as described by Kālidāsa in the first Canto of his Raghuvamśa, Dilīpa lived while serving Vasishtha's cow in the forest with the hope of getting a son to perpetuate his genealogy. It follows therefore that long before the 5th century A. D., when Kālidāsa lived and wrote his poetical works at the court of Chandragupta Vikramāditya II, the Gōvratikas formed a conspicuous religious sect in India.

Grihidharma is the name of another sect, the members of which are said to have lived like house-holders.

In condemnation of the life of this sect, a Sanskrit verse is quoted in the commentary. It means : " Those who live the life of a house-holder considering that no one lived such a virtuous life in the past nor will there be any one except the house-holder to live such a life in the future :—these are heretics incapable of doing anything else."

Some are known as Aviruddha-Vainayikas, or those who live under the orders of elders such as the king, the parents and the teachers.

Heretics or pāshandas formed a different sect. They believed neither in sin, nor merit, neither in heaven nor in hell. But they discarded all kinds of action. (Vriddha- Srāvakas or old Brahmanas formed a different sect.)

92. These sects worshipped one or the other of the gods, such as Indra, Skanda, Rudra, Śiva, Vaiśravaṇa, Dēva, Nāga, Bhūta, Mukunda, and Āryā (a goddess like Durgā). Their worship consisted in sweeping and washing the floor of the temples and the offering of scents, flowers and the like to the deity.

93. Though the information furnished by the Jaina Sutras regarding the early religious sects and the rise of the Vaiśeṣika or Aulukya system of philosophy, is traditional, there is reason to accept it as reliable ; for the composition of the Sūtra texts themselves is not far removed from the epoch to which the Vaiśeṣika system is assigned. The Nandi Sūtra which is one of the early Sūtra texts of the Jainas cannot be taken later than the first century A. D., in as much as it makes mention of no later teacher than Dinna among the successive teachers from Mahāvīra.

94. In the Gurvāvali, Dinna is said to be the 14th teacher from Mahāvīra and about two generations earlier than Vajra, the 16th teacher in whose time Rōhagupta is said to have founded his system of six categories opposing the Jaina doctrine about 544 years after the Nirvāṇa of Mahāvīra. From this it follows that the Nandi-sūtra was composed somewhere about the first century A. D. when the Jaina teachers that succeeded Dinna had not yet established their claim to reverence as worthy teachers.

95. Another reason in support of the antiquity of the Nandi and other sūtras is the antiquated form of the theory of knowledge set forth in them. It classifies valid knowledge as pratyaksha, perception, and parōksha, non-perception, which teachers of almost all religions following the Vaiśeṣika system of theory of knowledge have called Anumāna, inference. It is what is termed syllogistic argument. As this form of valid knowledge is termed parōksha instead of Anumāna, it follows that Anumāna or syllogism taught for the first time by Kāṇāda in India was either unknown to the author of the Nandi-sūtra or not acceptable to him. Hence it follows that the Nadni

Sûtra is a work written about the first or second century A. D. when syllogism as a means of testing the validity of knowledge was not generally known or accepted in India. Accordingly the traditional information recorded in the Nandi and other sûtras of the Jainas concerning the Aulukya system may be taken as reliable, since those works are not far removed from the epoch of Kâñâda.

#### (5) THE DATE OF BHAMAHĀ, THE AUTHOR OF KAVYALANKARA.

96. Bhâmaha is usually considered to be one of the earliest writers on rhetoric. But there has been no consensus of opinion among scholars as to the epoch when he lived. All that can be definitely said about his time is that he was a little later than Kâlidâsa and earlier than Subandhu, the author of Vâsavadattâ. Bhâmaha seems to refer to Kâlidâsa's Mêghadûta or "Cloud Messenger" when in giving an example of improbability or absurdity as a literary defect, he says "That the employment of the cloud, the wind or the moon as a messenger is as absurd as the employment of the bee, the pigeon, the duck, or the parrot. For, how can the speechless or the babbler, though capable of travelling very far, carry a message ? This is, however, against common sense. If, however, any one speaks like a mad man owing to disappointed love, then let it be so, for this device is very often made use of by the most talented poets."\*

97. In the last sentence Bhâmaha seems to justify Kâlidâsa's device of making the cloud a messenger of the Yaksha in his Mêghadûta. The critic's justification is but a brief paraphrase of the poet's own defence expressed in the last quarter of the 5th verse of the first canto. The poet says there that those that are overcome by love are naturally indiscriminating between the sentient and the insentient.

98. In the introduction to his commentary on the Sêtubandha, Râmâdâsa (1652 A. D.) says that under the orders of King Vikramâditya, Kâlidâsa wrote the Sêtubandha in the Prâkrit language for Pravarasêna. King Vikramâditya here can possibly be no other than Chandragupta II of the Gupta dynasty, inasmuch as he is associated with Pravarasêna, one of the Vâkâtaka kings. It follows therefore that Kâlidâsa flourished and wrote his works in the first half of the 5th century A. D. Bhâmaha may therefore be taken to have lived either at the close of the 5th century or in the first half of the 6th century A. D. as there is reason to believe that he preceded Subandhu, the author of Vâsavadattâ. Subandhu's version of the story of Vâsavadattâ is quite different from that which Bhâmaha criticises as quite incredible and opposed to the usage of the world and to the dictates of political science (lôkaśâstra-viruddha) concerning the conduct of a conqueror (Vijigîshu). The story of Vâsavadattâ is as old as Paianjali, inasmuch as he refers to it in his commentary on Pâñini IV 3, 57. One of the versions of the story based upon the Brijatkathâ is found narrated in Sômadêva's Kathâsaritsâgara and it seems to be the Brijatkathâ version that Bhâmaha has condemned as incredible and opposed to the usage of the world and to the dictates of political science. Chândamahâsêna, the king of Avanti made a large artificial elephant similar to the one reared by Udayana, the king of the Vatsas. After filling it with armed soldiers, he sent it to the Vindhya forest bordering upon the Vatsa country with a view to entice Udayana to come out of his capital for capturing the elephant. As expected, Udayana came alone to see and capture it, was himself caught hold of by Chândamahâsêna's soldiers and taken as a prisoner to Avanti where he married Vâsavadattâ.

99. Bhâmaha condemns this story as incredible and opposed to the usage of the world, inasmuch as no king like Udayana who was well informed and had able ministers to advise him could be believed to go out with no assistance to elephant-forest at sunset,

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\* Bhâmaha's Kâvyâlankâra II, 41-44.

however fond he might be of elephants. It is also opposed to the dictates of political science, inasmuch as no king like Udayana ever bent on making extensive conquests would be foolish enough to enter upon such a risky adventure as he is said to have done.

100. Subandhu's version of the story of Vâsavadattâ is not liable to such charges. If that work had existed in Bhâmaha's time he would not have failed to notice it in this connection. As Subandhu refers to Vikramâditya (*i.e.*, Chandragupta Vikramâditya) in whose court Kâlidâsa also is said to have been a poet, it follows that the capital of Chandragupta Vikramâditya was a haven of poets and scholars like Kâlidâsa, Bhâmaha, Subandhu and others and that each poet or scholar was familiar with the literary productions of others living in the place. Accordingly Bhâmaha may be presumed to have been earlier than Subandhu and a little later than Kâlidâsa, as he refers to Kâlidâsa and not to Bhâmaha.

101. There is also reason to believe that Bhâmaha was earlier than Dañdi for while Bhâmaha acknowledges no *dhvani* or suggestiveness as a source of poetical, excellence and condemns such expressions as "The Sun has set, the moon has risen and the birds repair to their nests" to be a commonplace utterance devoid of poetical merit, Dañdi on the other hand, sanctions *dhvani* as a feature of poetical excellence, and regards the expression quoted above as a specimen of beautiful poetry.

102. **The date of Vachaspatimisra.**—The author of Nyâyakaṇika, Nyâyatatvasamîkshâ, Tatvabindu, Nyâavârtika-tâtptyayatikâ, Tatvavaisâradî, Bhâmatî, Sânkyatvatvakaumudî, Nyâyasûchînibandha and other works.

103. At the close of the Nyâya-sûchî-nibandha he gives the date of the completion of that work as follows:—

Nyâyasûchînibandho' sâvakâri sudhiyâm mude ||  
śrî Vâchaspatimiśrêna vasvanka-vasuvatsare ||

"This Nyâyasûchînibandha is composed for the pleasure of the learned by Vâchaspatimiśra in the year 898 (of Sâlivâhana)."

104. Udayana, the author of Nyâyakusumânjali, Âtmatatva-Vivêka, and Tatparyapariśuddhi, a commentary on Vâchaspatimiśra's Nyâya Vârtikâtâtptyayatikâ, mentions the date of the completion of his Lakshaṇâvali at the end of that work as follows:—

Tarkâmbârâṅka pramitêshv atitêshu śakântatah |  
varshêshûdayanaś chakre subôdhâm Lakshaṇâvalîm ||

"When 906 years after the end of the Sakas have elapsed, Udayana composed the Lakshaṇâvali easy to understand."

105. From this it follows that Udayana lived in A. D. 984 and that Vâchaspatimiśra lived in A. D. 976. It also follows from this that these two famous scholars were contemporaries.

106. **The date of Kolachala Mallinathasuri.**—The famous commentator on poetical works of Kâlidâsa and other celebrated poets.

107. Vaiśyavamśa-sudhârnava is one of the most interesting works written by Mallinâthasûri under the orders of Râjâkhirâja Râja Paramêśvara Virapratâpa Praudhadevarâya of Vijayanagar to determine whether or not the words, such as Vaiśya, Nagaravaṇik, Vaṇija, Vanî, Vyâpâri, Uruja, Tritiyajâti, Svajâtîyabhêdaja, Uttarapatha-nagarêśvaradêvatôpâsaka, found in an inscription in Kâncchi (Conjivaram) mean a Vaiśya, as distinguished from one who is called Komati.

108. From this it follows that Mallinâthasûri lived at the court of Praudha Pratâpa Dêvarâya, A. D. 1419-1446 and that he was one of the judicial officers in the empire of Vijayanagar.

## 109. A TEST OF THE STARTING POINT OF THE GUPTA ERA.

Bhaṭṭakaputra grant of Dharasēna II of Valabhi, dated the 15th lunar day of the dark half of Vaiśākha with solar eclipse. Sam. 257.

D. B. Diskalkar, the Curator of the Watson Museum, Rajkot, says in his Annual Report for the year 1925-26 regarding the discovery of the above grant as follows :—

" While examining the old records of the Museum, I found a pair of impressions of two plates of a Valabhi grant, I could at once see that the grant is so far unpublished. The impressions were sent in 1904 to the late Mr. Vallabhji H. Acharya, the then Curator of the Watson Museum by a School Master of the village Bantia. It seems that the late Mr. Acharya was not successful in procuring the original plates. He also did not make known to scholars the existence of the plates. I have not yet been able to trace them.

The two plates, which seem measure 12"×8" and contain 17 and 15 lines of writing respectively contain a grant of the Valabhi King Dharasēna II which is practically identical with the Palitan grant of the same King of Sam. 252 (Epi. Ind. Vol. XI P. 80). The record opens with the name of the place, *viz.*, Valabhi from where the grant was issued. Then as usual the genealogy of the Maitraka family from Bhaṭṭāraka, the founder to Dharasēna II, the donor of the grant, is given. The beneficiary is a Brahman named Dēvadatta of Sāṇḍilya-gōtra and Maitrāyaṇa Sākhā. The property granted consists of a village named Bhaṭṭakaputra in the Northern part of Kauṇḍinya-pura in the Surāshṭras. The grant was written by Skandabhaṭṭa, the minister of peace and war and the Dutaka was Chirbhira. The date of the issue of the grant is the fifteenth day of the dark half of Vaiśākha of (Gupta-Valabhi) samvat 257 when there was a solar eclipse (Sūryōparāga).

Of Dharasēna II as many as twelve grants are known : seven of these are of Sam. 252 ; one of Sam. 269 ; two of Sam. 270, and the remaining two being fragmentary, do not give the dates. It will thus be seen that the long gap existing between the dates 252 and 269 is partly filled up by the discovery of the present grant. But the most important feature of this inscription is that it mentions that there was a Solar Eclipse on the fifteenth day of the dark half of Vaiśākha in Sam. 257. This item of new information will, I think, enable us to fix more accurately the starting point of the Gupta Valabhi Era."

On the strength of Prof. Wright's translation of the ambiguous statement made by Alberuni regarding the starting of the Gupta-Valabhi Era and in consideration of the Mandasor inscription of Malava Samvat 529, the Eran Pillar inscription of Budhagupta and the records of the Parivrājaka Mahārājās, the late Dr. Fleet fixed the epoch of A. D. 319-320 as Gupta Valabhi Samvat 0 current and of A.D. 320-321 as Gupta Valabhi Samvat 1 current. But in the two instances, *viz.*, the Kaira Grant of the year 330 and the Verawal inscription of Valabhi Samvat 927, he took the epoch of A.D. 318-319 as Gupta Valabhi Samvat 1 current.

In the Mysore Archaeological Report for the year 1922-23, A. D. 200-201 or A. D. 201-202 have been proposed for the starting point of the Gupta Era. The statement of Alberuni, the Mandasor inscription and the records of the Parivrājaka Mahārāja's together with traditional information concerning the Era preserved in the Jaina, Buddhistic and Brahmanic literature have all been explained so as to harmonise with the epoch of A. D. 201-202.

In this controversy, the above grant of King Dharasēna II dated Vaiśākha new moon with a solar eclipse of Gupta Samvat 257 cannot fail to be a decisive test as to

which of the two epochs, *viz.*, the epoch fixed by the late Dr. Fleet and the epoch proposed in the Mysore Archaeological Report for the year 1922-23 is the real starting point. If on the new moon-day of the lunar month Vaiśākha in the 257th year counted from A. D. 318, 319, 320 or 321, the initial year of the Gupta Era as proposed by Dr. Fleet there was no solar eclipse, it must necessarily follow that A. D. 318, 319, 320 or A. D. 321 could not at all be the initial year of the Gupta Era.

If on the other hand there was a solar eclipse on the new moon-day of Vaiśākha in the 257th year counted from A. D. 200 or A. D. 201 or A. D. 202, it must necessarily follow that other facts being in harmony, the epoch of A. D. 200-201 or A. D. 201-202 must be the initial year of the Gupta Era. All that has to be done now is to find out whether there was a solar eclipse on any of the years referred to above. The problem can be easily worked out by using the late Dewan Bahadur L. D. Swamikannu Pillae's tables given in his Indian Chronology. The four initial years given by Dr. Fleet are A. D. 318, 319, 320, 321. Accordingly the 257th year from any of these four initial years is

1. A. D.  $318+257=A. D. 575$ .
2. A. D.  $319+257=A. D. 576$ .
3. A. D.  $320+257=A. D. 577$ .
4. A. D.  $321+257=A. D. 578$ .

Now taking A. D. 575, the problem is worked out by using Swami Kannu Pillae's tables as follows :—

A. D. 575.	1.	Days.
⊕'s distance from node for century beginning A.D. 575 is ..	..	23·76
Do do do for odd year 75 is ..	..	11·06
Do at first new moon is solar year 575 is ..	..	7·74
Do do at Vaiśākha new moon do ..	..	29·53
		72·09

As the distance of 72·09 days does not fall between 0-15·5 days or between 157·7—173·3 days there was no solar eclipse on the Vaisakha new moon in the solar year 575. Hence A. D. 218 cannot be the initial year of the Gupta Era.

A. D. 576.	2.	Days.
⊕'s distance from node for century beginning A.D. 576 ..	..	23·76
Do do for odd year 76 ..	..	29·69
Do at first new moon in the solar year A.D. 576 ..	..	26·38
Do Vaiśākha new moon .. ..	..	29·53
		109·36

As this distance of 109·36 days does not fall between 0-15·5 or between 157·7—173·3 days, there was no solar eclipse on the Vaiśākha new moon in the solar year 576. Hence A. D. 319 cannot be the initial year of the Gupta Era.

A. D. 577.	3.	Days.
⊕'s distance from node for century beginning A.D. 577 ..	..	23·76
Do do for odd year 77 ..	..	48·33
Do at first new moon in the solar year 577 ..	..	15·48
Do Vaiśākha new moon .. ..	..	29·53
		117·10

As the distance of 117·10 days does not fall between 0-15·5 or between 157·7—173·3 days, there was no solar eclipse on the Vaiśākha new moon. Hence A. D. 320 cannot be the initial year of the Gupta Era.

A. D. 578.	4.	Days.
⊕'s distance from node for century beginning A.D. 578 ..	..	23·76
Do do for odd year 78 ..	..	66·96
Do at first new moon in the solar year 578 ..	..	4·59
Do Vaiśākha new moon .. ..	..	29·53
		124·74

As the sun was distant from node by 124·74 days and was not within a distance of 0·15·5 days or of 157·7-173·3 days there was no solar eclipse on the day in question in the solar year A. D. 578. Hence A. D. 321 cannot be the initial year of the Gupta Era.

Hence none of the years, A. D. 318, 319, 320 and 321 can be the initial years of the Gupta Era.

Taking the other proposed years such as A. D. 200, 201, 202, 203, the 257th year from each of them would be :—

- (1) 457, (2) 458, (3) 459 or (4) 460.

A. D. 457.	1.	Days.
○'s distance from node for century beginning A.D. 457	..	65·68
Do for odd year 57	..	22·27
Do at first new moon in the solar year A.D. 457	..	23·16
Do Vaisakha new moon	..	29·53
		140·64

As this distance of 140·64 days does not fall between 0·15·59 or 157·7-173·3 days, there was no solar eclipse on the day in question.

A. D. 458.	2.	Days.
○'s distance from node for century beginning A.D. 458	..	65·68
Do for odd year 58	..	40·90
Do at first new moon in the solar year A.D. 458	..	12·26
Do Vaiśākha new moon	..	29·53
		148·37

As the distance of 148·37 days does not fall between 0·15·5 days or between 157·7—173·3 days, there could possibly be no solar eclipse on the Vaiśākha new moon day in the solar year A. D. 458.

A. D. 459.	3.	Days.
○'s distance from node for century beginning A.D. 459	..	65·68
Do for odd year 59	..	59·54
Do at first new moon in the solar year 459	..	1·37
Do Vaiśākha new moon	..	29·53
		156·12

The distance here falls short of a day from 157·7. But there seems to have been an adhika Vaiśākha here and accordingly the true Vaisakha new moon came 29·53 days later in that year. Hence

	Days.
Adding 29·53 we get	185·65
Deducting 173·31 days from the above	—173·21
	12·34

As this distance of 12·34 days falls between 0·15·59 days there was certainly a solar eclipse on the Vaiśākha new moon day in A. D. 459.

The late Dewan Bahadur Swamikannu Pillai who framed the above tables used here for calculation, has also recorded a solar eclipse on the new moon-day terminating Vaiśākha and beginning Jyēshṭha. (*Vide* his Indian Chronology 1st Edition P. 46.)

Again A. D. 460.	4.	Days.
○'s distance from node for century beginning A.D. 460	..	65·68
Do for odd year 60	..	78·17
Do at first new moon in the solar year 460	..	20·01
Do Vaiśākha new moon	..	29·53
		193·39
Deducting 173·31 days from this	..	—173·31
		20·08

Here there was no solar eclipse on the new moon-day terminating Vaiśākha and beginning Jyēshṭha. But on the new moon-day terminating Chaitra and beginning Vaiśākha, there was a solar eclipse.

For ..	Days.
..	65·68
..	78·17
..	20·01
	<hr/> 163·86

formed the distance of the sun from the node on the first new moon-day in the solar year A.D. 460.

As the people in the days of the Guptas could not be expected to have called the first new moon day, *i.e.*, the Chaitra new moon-day as the Vaiśākha new moon-day, A. D., 460 could not be believed to be Sam. 257 of the grant. Hence A. D. 203 could not be taken the starting point of the Gupta Era.

Hence the only year that can be taken to be the starting point of the Gupta Era is A. D. 202—*i.e.*, A. D. 201 expired and A. D. 202 current.

The plate is however dated Valabhi, G. S. 257 Vaiśākha Badi 15. But as the solar eclipse mentioned in the plate does not seem to have been visible at Valabhi, there is the risk of its being regarded as spurious unless it is presumed to have been issued in that part of the Gupta Empire where the eclipse was visible.

## PART II—EPIGRAPHY.

110. The total number of records collected during this year is 172. Of these, copper plate grants are 20, Sannads 9, and the rest stone inscriptions. Distributed among dynasties, four relate to the Gangas, three to the Râshtrakûṭas, thirteen to the Châlukyas of Kalyân, one to the Sênavâras, two to the Sântaras, four to the Nolambas two to the Bâṇas, one to the later Kadambas, twenty-three to the Hoysâlas, nineteen to the Kings of Vijayanagar, eleven to the Mysore Maharajas, six to the Nâyakas of Keladi and the rest to minor Palyagars and private individuals. The inscriptions about the Gangas (No. 3, 4 and 86) are of the reign of Śrîpurusha and Sivamâra (Saka 777). Among the records relating to the Râshtrakûṭas, the Badanaguppe grant of prince Kambadêva dated Saka 730 resembles the Manne grant (Ep. Car. Nelamangala Taluk 61).

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## NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

## 1.

## BANGALORE DISTRICT.

## BANGALORE TALUK.

On a piece of paper said to be a copy of a copper plate grant in the possession of Vellâla Râmaśâstri, Head Master of the Primary School in Basavanagudi in Bangalore City.

Telugu language and characters.

1. śrî Dakshinâmûrtayênamah ! Harêr lîlavarâhasya damshtrâdanâdah sa
2. pâtu vaḥ ! Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyam dadhau dakshiṇadêśa—
3. mandu Dêvarâja râjadhânvâru sakaladharmâtu chêstû-vuṇḍagâ—
4. Murike nâdu anê dêśaamandu Vellâla ane agrâhâram Aśvapati—
5. râyadattammana â-pat̄tanamandu śrî Gurumûrti ashṭa-siddhântâlu
6. guṇâkâram bhâgâkâram mîruprastâram chêsêndku. Âśvalâyanasûtra
7. Bhâradvâjasagôtra triyârshêya Vellâlavâru anêyuṇti pêru
8. Yallajôsyalu ani avatâram chêsi panchângam guṇiyinchi sakala-
9. dêśâlakû pampistû vuṇḍiri â vamśamlôgâ Appâjôsyulanêvâru
10. Aśvapati Gajapati vâri virôdhâm vella dêśa-kshôbhâm-ayyi Kôlâlaku
11. vachchiri svasti śrî Vijayâbhyudaya Sâlivâhanaśaka varushambulu 1474
12. agunanêti Raudri nâma samvatsara Mârgâśira śu 13 Sômavâram nâdu
13. vochchi yîsthâlamlô nilchiri ! âdau Sambhum namas-kritvâ Yallayâryâ-
14. bhidam gurum ! śrimat Vellâla vamśasya charitam vachmi sâmpratam Vellâla
15. vamśa vistâram viśeshêṇa nivêditum ! Brahmaivêkô samarthhas syât
16. nânnyôsti bhuvi kaśchana ! Vellâla-nagara-kshetrê Vêda-śâstra-viśâradâh !
17. sarvê Gaṇita-śâstrajnâh sarvê yajnêshu dîkshitâh ! têshâm santâna-
18. vistâram kô vâ varṇayitum kshamah ! vellâla-nagarât pûrvam Appâjôsyâ-
19. bhidô mahân ! Vêda-Vêdânta-tatvajñô Jyôtiś-śâstrasya sâravit !
20. Kôlâhalapuram prâptah sakuṭumbô mahâ-yaśâh ! Tammi-
21. gauḍâkhya bhûpâlô Sugutûru-kulôdbhavah ! svâśrayam
22. grâma sampathini paurohityam purasya cha ! pradâya bahumânêna pâ-
23. layâmâsa tam prabhuh ! tasya putrah Pedda-Tirumaladaivajnah Pinnatiru-
24. malakôvidah ! Pâpa Tirumaladaivajnah sarva-siddhânta-pâragah Appâ-
25. jyôsyulavâri pedakomârlu Peda Tirumalajyôsyulu Pinna Tirumala-
26. jyôsyulu Pâpa Tirumala jyôsyalu yî mugguru komârlutô
27. kûḍâ Kôlâlalô konni dinâlu vuṇḍiri Appâjôsyulavâru
28. Peda Tirumala-jyôsyulunu vembaḍina pilchukoni punah Vellâla-A-
29. grahârânikî pôyiri pinna Tirumala-jyôsyuluavâru Pâpa Tirumala-
30. jyôsyulavâru vubhayatralû Kôlâla-sthalamlô sampâdinchinga
31. mirâśilunu anubhavitu sukhanga vuṇḍiri.

## Note.

This records the history of some Vellâla Brahmans noted for their knowledge in Astrology and Astronomy. One Appâjôsyâ, a descendant of the Vellâla family in

Murukinâd Province is said to have arrived at Kôlâr leaving Vellâla-Agrahâra during the War between the Aśvapatis and the Gajapatis and lived happily under the protection of Sûguṭûr Tammaya, a palyagar King in Kôlâr. The date of arrival is mentioned to be Monday the 13th lunar day of the bright half of Mârgâśira in the year Raudri, Śaka 1474 corresponding to Monday the 30th November of A. D. 1552. The cyclic year of A. D. 1552 is Raudri according to Northern cycle.

## 2.

Copper plate grant of Kôlâr Chettis dated Śaka 1628 in the possession of the same gentleman.

Size 9"×7".

*One plate.*

Kannada language and characters.

(Front).

1. svasti śrî Vijayâbhuyudaya Sâlivâhana śa-
2. ka varushangaļu 1628 neya Vyayanâma samvatsa-
3. rada Pushya su 15 lu svasti samasta-nijanâmânkitâ-
4. mâlikâpraśasti-sahitarâda srîmat Gaṇêśvara Gaurê-
5. svara dêvara divya-śrî-pâda-padmârâdhakarâda abhi-
6. nava Jambûdvîpa pâpa-nirôharaṇa ghaṭô-
7. pêta suvarna Indirâmandiravâda prithivige
8. puṇṇya-kshêtravâda parama-pavitra-sthânavâda A-
9. yyâvali mukhyarâda Sâlumûle samastarâda
10. Pruthivisetṭi Râyana mantri Bhâskaraṇṇa moda-
11. lâda Kolâlapêtte Parvataṁnalla-setravara Mudaṇ-
12. ḥa-na-seṭru Dêsamudre Puṭavîraya modalâda sthalâ-
13. parasthaļa ayivattâru-dêsada mahânâḍinavaru
14. naṇṇâ paurôhitârâdantâ Âśvalâyana-
15. Sûtrarâda Rukhchâkhâdhyâyârâda Bhâradvâ-
16. josagôtrarâda Appâjôsvara naptrarâda Bu-
17. chana bhaṭara paustrarâda Râmêśvara-sômayâ-
18. jigaļa putrarâda Vellâla Sûrya-Nârâya-
19. ḥa bhaṭtarige barasi koṭṭa dâna-Śâsana-
20. kramav-entyendare nîvu namma dêśakke paurôhita-
21. râda kâraṇa nîvu dêśake tilahi koṭalâgi
22. nimige mâđi koṭṭudu namma Kolâladapête-
23. ya mâđi koṭṭudu namma Kolâladapête-
24. ge bâhantâ mâmûle hêrugaļu nava-
25. dhânya modalâda dinasuvâri dhânyada na-
26. de 1 vandake pađi  $\frac{1}{2}$  arepađi hoļu meṇasu
27. kâbâda modalâda dinasu nađe 1 vandake
28. se 7 navuṭâku bella sakkare hunuse haṇṇu
29. nađe 1 vandake sê  $\frac{1}{2}$  ardha sêru yaṇne tu-
30. pa hogesopu dinasuvâri nađe 1 kke se pâvu sa-
31. râphara angađi 8 enṭu divasake du  $\frac{1}{4}$  van-
32. du rûpâyî-prakâra sahiranyôdakadâna-
33. dhârâgrahitavâgi trikaraṇa-Śudhiyâgi
34. trivâchakavâgi koṭu idhêve nimma pu-
35. tra-pautra-pârampariyavâgi â-chandrâkka-
36. sthâyavâgi anubhavisikoṇdu namma dêśa-

37. ke dharma sêrisikoñdu sukhadallu yiha-
38. du yendu barasikoñta dânadharma-sâsana
39. yidake sâkshi sûrya-chandrâdigalu yivara samma-
40. tadindâ baradâta dêsa sânbhâga Bayicharasa-
41. yana komâra Nâgapanu || sva-dattâddviguñam pu-
42. nyam paradâtâtupâlanam | paradattâpahârêna sva-
43. dattam nishphalam bhavêt | dânat pâlanayôr madhyê
44. dânamchrêyônupâlanam | danâtsvârgam avâ-
45. pnôti pâlanât Achyutam padam ||
46. Kôlalada pête Parvata Malli settaravara voppita.

*Note.*

This plate records the grant of some revenue both in kind and cash levied at a fixed rate from merchants importing merchandise into Kôlâr and payable to Sûryanârâyañabhañta. The rate of collecting grains is one half of a padi in respect of a cart-load of grains, one-eighth of a seer in respect of spices, half a seer in respect of a cart-load of sugar and tamarind, one-fourth of a seer in respect of a load of oil, clarified butter and tobacco and a rupee a week payable from a group of eight banking shops. The plate is dated the 15th lunar day of the bright half of Pushya in the year Vyaya, Saka 1628 corresponding to A. D. 1706. The date is not verifiable. It ends with the usual imprecation.

3.

HOSAKOTE TALUK.

On a piece of stone found in a ruined well, two miles to the east of the village Vartûr, in the Hobali of Vartûr.

Size 3'-2"×4'-6".

Kannada language and characters.

1. Sarvadhâri- sampvatsara Chaitra-suddha
2. Pâdyâ Brahvâradandu śrî Gangâ-
3. dhara-dêvara dipârâdhanege endu
4. Râmaseññiyara Lakhasetti Isv-
5. rârpañavâgi dâna mâdi koñtu-
6. du  $\frac{1}{2}$  hattu koñaga hola ida-
7. nâr obbarû kedîsal âgadu śrî Gan-
8. gâdhara dêvara divya śrî pâdavê sara-
9. nu śrî.

*Note.*

This inscription registers the grant of a dry field with the sowing capacity of half a khañdi for the service of maintaining a light before God Gangâdhara, by Lakhasetti, son of Râmaseññi on Thursday the first lunar day of the light half of Chaitra in the year Sarvadhâri.

The date is not verifiable.

4.

NELAMANGALA TALUK.

On a piece of stone on the site of deserted village to the south of Arañasandra in the Hôbali of Bêgûr.

1. svasti Śripurusha mahârâ-
2. jâdhîrâja paramêśvara bhañtâ-

3. rar pṛithivīrājyam geye Muthūra . . .
4. Kovalāla nādu Mūnūrum Gangarū
5. . . . . nād aravattuman āluttire . . . . .
6. . . . . avarā binnapam geyye Iśvara bhaṭā-
7. rārige koṭṭodu modal kaṭinol irkka-
8. ḥḍuga kaṭani . . . . . . . . .
9. . . . . . lidōn . . . . .

*Note.*

This records the grant of a wet field with the sowing capacity of two khaṇdis to Iśvara Bhaṭārar under the orders of Śrīpurusha-mahārājādhirāja ruling over Kovalālanādu three-hundred and Gangarunādu sixty?

The inscription is not dated.

5.

On a piece of stone on the site of a deserted village close by Aralasandra in the same Hōbali of Bēgūr.

1. svasti Srī Sivamāra . . . . .
2. hārājam pṛithivīrājyam geye Muthūru . . . . .
3. . . . . Mādammam gaṇḍarol gaṇḍaram.

*Note.*

The inscription is incomplete. The name of Sivamāra, a Ganga King is quite legible.

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## HASSAN DISTRICT.

6.

## BELUR TALUK.

Copy of a sannad in the possession of Subbañâchârya, son of Konđi Nârâyañâ-chârya, Bêlûr.

Kannada language and characters.

Krishnarâjavađeyaravaru

Srimukha sam rada Jyêshtha bahula 6 llu śrimatu Krishnarâjakaṭṭe Âmila Lakshminâraṇaiyyanige barsi kaļuhida nirupa adâgi- tâlku majakuru paiki Chandamagere hôbaļi Mattigôdugrâmada agrahârada Tangale Narasimbhaṭṭa Vâsu-dêvabhattara Narasuhvabhatta Râmachandrabhatta muntâda hadimûru jana vritti vanta brâhmaru hujûrige bandu arikemâđikonđaddu sadari agrahârada grâmadu pûrvârabhya kachêri-tâkêti-prakâra jôđige nađedu baruttâ idhe Prajôtpatti sam<sup>1</sup> radalli Krishnarâjakaṭṭe-kâlve agrahârada yalle-bhûmiyalli banda kâraṇa kelavu beddalu bhûmi yiddaddu bhattada gaddege sâguvali âddarinda idaralli huṭṭivali-yâda bhattada paiki raitara hissekke ardha hôgalâgi bâki ninta ardha hisse bhattavannu sarakârakke dâkhal mâdi konđaddarindâ tavu kođatakkka jôđi aivajige luksânu âgi tamma jîvanakkû mârga yilladahâge âguttâ idhîtendu śrutapâdisiddarinda yî bagye agrahârada grâmadu Prajôtpatti sam<sup>1</sup> rada huṭtuvali lekha tarsi parâmbarsi appanekođsi yiruva vivara

$13^{\text{c}} 3^{\frac{5}{4}}$  ainu suvañâdâya sâyar bâjê bâbu vagaire  $62^{\text{c}} \frac{1}{4} 3 \frac{1}{6}$  vârada paiki huṭtuvali

$2 \frac{1}{2} \cdot 4 \frac{1}{8}$  beddalu bhûmi huṭtuvali âddu

$59 \frac{1}{2} \cdot 4 \frac{3}{4}$  yî kâluve kelagina gaddeyinda huṭtuvali âda bhatta Krishnârâja kham  $74 \frac{3}{4} \cdot 4 \frac{1}{2}$ , kke dara khaṇḍuga gu  $\frac{1}{2} \cdot 3$  . . .

$62 \frac{1}{2} \cdot 3 \frac{1}{6}$

$76^{\text{c}} 2 \frac{3}{4}$  Khanthîrâyi 76 varahavû

yarađu haṇa mûru vîsada paiki yî brâhmarige jîvanada bagye hujûrinda mâfu mâdi biṭṭaddu gu  $31^{\text{c}} 2 \frac{3}{4}$  mûvattondu varahavû yarađu haṇa mûruvîśa hôgalâgi bâki sarakârakke jôđi tegedukollatakaddu sâbaku kachêri tâkîti prakâra kođutta yiddaddu gu  $29 \frac{1}{2}$  hâli kâluveyalli nîru bandu beddalu bhûmiyu gaddege hâli sâguvaliyâgi jâsti huṭtuvali âda bagye jôđi makarûru gu  $15 \frac{1}{2}$  ubhayam jôđi kam. gu. 45<sup>c</sup>. nalavattaidu varahâvû makarûru mâdi yiruvaddrinda Ângîrasa-samvatsarad ârabhya yî agrahârada bhûmiyalli âda phalavannu brâhmara vaśa-mâdi sadari kaṭṭu-mâdiši yirô prakâra varsha-pratiyallû jôđi-haṇavannu yâva bagyû sarakârakke tegadukolluttâ yî grâmakke biṭṭi bêgâri muntâgi yâvabagyû upadra mâđade sarâgavâgi nađasutta baruvadu yî bhûmiyannu brâhmaru raitarinda sâguvali mâđsi bêkâda phalavannu mâđikonđu sarakârakke sallatakka jôđi-haṇavannu kođuttâ bâki-nintaddaralli tamma jîvana-mâđikonđu sarakârada śreyassu prârthane-mâđikonđu sukhadalli yiruvudu varshapratiyallû sâdâ sanadina nakalannu śirastedâra lekhakke barsi assalannu Tangale Narasimhabhatta Râmachandrabhattana vaśakke hindakke kođuvudu târîku 19 mâhe June san 1813 yisavi khattu Subbarâvu munashi hujûru kanthîrâyi nalavattaidu varahâ varsha ondakke jôđi tegadukonđu grâma nađsikonđu baruvadu śri Krishṇa yendu Kannada aksharadalli mahârâjaravara baraha idhe.

Paivastike Âshâđa śudha 14 Sômavâradallu.

*Note.*

This is said to be a copy of a sannad issued by Krishnarâja Vodeyar III, King of Mysore.

It records that Tangale Narasimhabhatta, Vāsudēvabhatta's son Narasimhabhatta Rāmachandrabhatta and other owners of *vrittis*, in the *agrahāra* village Mattigattā in Chandamagere hōbali, Krishnarāja katte taluk, went to the king and represented that they were originally paying a fixed quit-rent for their holdings, but were assessed half the value of the paddy produced in their lands, when some of the lands which originally were dry became wet after the completion of a channel from Krishnarājatala which passed through their village. It was further represented that as half of the produce went to the raiyats and the other half went as assessment to Government, the owners of land were deprived of their income and were not even able to pay the quit-rent.

This record next states that as a result of the representation, the king reduced the total quit-rent payable for the village from 76 varahas 2 hānas 3 vīsas to 45 varahas remitting the balance of 31 varahas 2 hānas and 3 vīsas for the benefit of the owners of the *vrittis* and ordered Lakshmīnārānaiya, Amīl (Amildar) of Krishnarājakatte to collect the assessment at the new rate from the year Āngirasa onwards and to give the original sanad recording the remission of tax to Tangale Narasimhabhatta and Rāmachandrabhatta, keeping a copy of the grant in the office.

The grant is dated 19th June, A. D. 1813 and contains the singature of the King as śrī Krishṇa. The name of the *munshi* who drew up the sannad is stated to be Subbarāv.

## 7.

Copy of another sannad in the possession of the same Subbaṇṇāchār of Bēlūr.

Kannada language and characters.

Srīkanṭhāchyuta-Padmajādi-divishad-vaktrōdgha-tējaśchha tā - sambhūtāmati-bhīshaṇa-praharaṇa-prōdbhāsi-bāhāshatkām ! garjat-sairibha-daitya-pātitā-mahā-sūlām trilōkī-bhīya prōnmātha vrata dakshitām bhagavatīm Chāmuṇḍikām bhāvayē ! nidānam siddhīnām nikhla-jagatām mūlam anagham pramāṇam lōkānām pranaya-padam aprākṛita-girām ! param vastu śrīmat parama-karuṇā sāra bharitam pramōdān asmākam diśatu bhavatām apyavikalām ! Harēr Līlāvarāhasya damṣṭrā-dāṇḍas sa pātu naḥ ! Hēmādri-kalaśā yatra dhātri cīhatra-śriyam dadhau ! namas tēśtu Varāhāya līlāyoddharatē mahīm ! khura madhya gatō yasya Mēruḥ kaṇaka-ṇāyatē ! pātu trīṇi jaganti santatam akūpārād dharām uddharan krīḍā-krōḍa-kaṇēbarah sa bhagavān yasyaika-damṣṭrāmkurē ! Kūrmāḥ kandati nālati Dvirasanaḥ patranti digdantinō Mēruḥ kōśati mēdinī jalajati vyōmāpi rōlambati !

svasti śrī vijayābhuyada Śālivāhana-sāka varshaṅgaļu sanda vartamāna Vikṛiti-saṁvatsarada Āshāḍha śuddha 15 Mangalavāradallu Ātrēyasa-gōtra Āśvalāyana-sūtra Rik-cīhākānuvartigaļāda Immađi-Krishṇa-rāja--Vodayaravara paustrarāda Chāmarāja-vodeyaravara putrarāda śrīmat samasta-bhūmaṇḍala maṇḍanāyamāna nikhiladeśāvatamsa Karṇātaka janapada sampadadhishṭānabhūta śrīman Mahīśūra mahā-saṁsthāna madhya dēdīpyamānāvikala kalānidhi kula kramāgata rāja kshitipāla-pramukha nikhila rājādhīrāja mahārāja chakravarti maṇḍalānubhūta divya-ratna-simhāsanārūḍha śrīmad rājādhīrāja rājaparamēśvara praudhāpratāpā pratima vīra-narapatibirudentembaragaṇḍa lōkaikavīra Yadukulapayahpārāvāra-kaļānidhi-śaṅkha chakrāmkuśa kuṭhāra makara matsya śarabha sālva gaṇḍabhēruṇḍādharaṇīvarāha hanūmad garuḍa kaṇṭhīravādyanēka birudankitarāda Mahīśūra śrī Krishṇarājavodayaravaru Vādhūla-gōtra Āpastambasūṭrāda Yajuś sākhādhāyīgalāda Krishṇamāchāryara paustrarāda Rangāchāryara putrarāda Bēlūru sthalada Kandāde-Bhāshyakārarige barasikotṭa bhūdāna-sādhana kramaventēndare namma mātā-pitru-galige sāśvata punya lōkaikavāsa sidhyarthavāgi Bēlūr tālūku Ponnātapurada-hōbali

Chikkammanahalli-grâmada paiki hadinenetu-varahada gadde bhûmi hadinenetu varahada beddalu bhûmi ubhayam kanthîrâyi mûvattâru varahada bhûmiyannu Vâdhûlagôtrada Âpastamba sûtrada Yajuś-sâkhâdhyayigalâda Kriṣṇamâchâryaravara pautragârâda Rangâchâryara putrarâda Bêlûru-sthalâda kandâde-Bhâshyakârarige Âtrêyasagôtra Âśvalâyana-sûtra Rik-sâkhânuvartigalâda Immađi Kriṣṇarâja-vodayaravara pautragârâda Châmarâja-vodayaravara putrarâda srîmat samasta-bhûmañdala-mañdanâyamâna nikhila dêśâvatamsa Karnâṭaka janapada sampadadhishthânabhûta śîman Mahîśûra saṁsthânamadhyâ dêdîpyamânâvikala kalânidhi kula kramâgata Râja kshiti-pâla pramukha nikhila-râjâdhîrâja Mahârâja chakravarti mañdalânubhûta divya-ratnasimhâsanârûḍha śîmadrâjâdhîrâja râjaparamêśvara praudhâpratâpâpratima vîra narapati birudentembaragañda lôkaikavîra Yadukula payahpârvâra-kalânidhi śaṅkha chakrâṅkuśa kuṭhâra makara matsya śarabha sâlva gañdabhérunḍa dharaṇi-varâha hanûmad garuḍa kaṇthîravâdyanêka birudânkitarâda Mahîśûra Kriṣṇarâja-vodayaravaru dhâreyaneredu koṭtevâda kâraṇa i bagye sadari grâmadalli nîvu voppi-da bâli sadarî mîre gadde beddalu saha kaṇthîrâyi mûvattâru-varahada bhûmiyannu vîṅgâdiśi chaturdikkigu Vâmanamudre śilâpratîshthe mîdi koṭtu yî bhûmiyalle chatussîmâ valagaṇa soppinatôta tippehallâ śrigandha horatâda maravalî-phalavri ksha muntâda-â-sakala-svâmyavannu nimma svâdhîna-mâdi i Vikriti samvatsarada rabhaya nimage i bhûmiyannu nirupâdhika sarvamânyavâgi putra pautra pâramparyavâgi nirupâdhika sarvamânyavâgi putra pautra pâramparyavâgi naḍasikoṇdu baruvante tallûku majakûru âmîlarige sannadu appaṇe koḍisiruvaddarînda yî mûvattâru-varahada bhûmiyannu nîvu nimma putra-pautra-pâramparyavâgi nirupâdhika sarvamânyavâgi anubhavisikoṇdu baruttâ namma śreyah-prârthaneyannu nirantara-dallû mîḍuttâ sukhadinda yiruvudu i bhûmiyalli chatus-sîmâ-valagaṇa nidhi-nikshêpajala-taru-pâshâna-akshînâgami-siddha-sâdhyagaļ emba ashṭa-bhôga-têjas-svâmyagaļunimage salluvadu yillinda munde yî bhûmiy nîvu mâduva âdhi kraya dâna parivartane gaļ emba vyavahâra-chatushṭayagaļigû yôgyavâgi salluvudenu Âtrêyas agôtra Âśvalâyanasûtra Rik-sâkhânuvartigalâda Immađi Kriṣṇarâja-deyaravara pautragârâda Châmarâja-deyaravara putrar âda srîmat samasta-bhû-mañdala-mañdanâyamâna nikhila dêśâvatansa karnâṭaka-janapada-sampad-adhishthânabhûta śîman Mahîśura-mahâ-samsthâna-madhyâ dêdîpyamânâvikala-kalânidhi-kula-kramâgata Râjakshiti-pâla-pramukha-nikhila-râjâdhîrâja-mahârâja-chakravarti-mañdatânubhûta divyaratnasimhâsanârûḍha śîmad râjâdhîrâja râjaparamêśvara praudha-pratâpâpratima-vîra-narapati birud-ent-embara-gaṇḍa lôkaika-vîra yadu-kula-payah-pârvâra-kalânidhi śaṅkha-chakrâṅkuśa-kuṭhâra-makara-matsya-sarabha-sâlva-gañdabhérunḍa dharaṇi-varâha-Hanûmad-Garuḍa kaṇthîravâdyanêka birudânkitar âda Mahîśûra Kriṣṇarâja-deyaravaru Vâdhûlagôtra Âpastambasûtra Yajuś-sâkhâ dhyâyigaļ âda Kriṣṇamâchâryara pautragârâda Rangâchâryara putrar âda Bêlûru-sthalâda Kandâde Vêdamûrti Bhâshyakârarige barasikoṭṭa bhû-dâna-sâdhana vahi ॥ âditya-chandrâ vanilô nalaścha dyaur bhûmir âpô hridayam yamaś cha ! ahaś cha râtriś cha ubhê cha sandhyê dharmaś cha jânâti narasya vrîttam ॥ 1 ॥ sva-dattâtaddvi-guṇam punyam paradattânupâlanam ! paradattâpahârêṇa sva-dattam nishphalam bhavet ॥ 2 ॥ sva-dattâ putrikâ dhâtrî pitridattâ sahôdarî ! anya-dattâ tu mâtâ syâd dattâm bhûmim parityajet ॥ 3 ॥ sva-dattâm para-dattâm vâ yô harêta vasundharâm ! shashthir-varsha-sahasrâṇi vishtâhâyâm jâyatê krimih ॥ 4 ॥ madvamśajâḥ paramahîpati-vamśajâ vâ yê bhûmipâs satatam ujvala-dharma-chittâḥ ! mad dharmam êva satatam paripâlayanti tat-pâda-padma-yugaļam śirasâ namâmi ॥ 5 ॥ batârikhu 6 nê mâhê July san 1803 ne yisavi khatta Aramane Subbrâya munashi hujûru Puranûru sadarî appaṇe koḍisiruva mîrege gadde beddalu saha Kaṇthîrâyi mûvattâru varâhâda bhûmiyannu nîvu nimma putra-pautra-pâramparyavâgi sarvamânyavâgi nirupâdhikavâgi anubhavisikoṇdu iruvudu ruju Sri Kriṣṇa.

*Note.*

This like the previous number, is said to be a copy of the sannad granted by King Krishnarâja Vodeyar III of Mysore.

The usual invocatory stanzas addressed to goddess Châmuñdi and Varâha found in the sannads of the King Krishnarâja Vodeyar III are found at the beginning of this grant also. The record registers the gift of some plots of dry and wet land of the annual value of 36 varahas in the village Chikkammanahalli, in Ponnâtapura Hôbali, Bêlûr Taluk, free of taxes and with all rights of possession to Kandâda Bhâshyakâra of Bêlûr, son of Rangâchârya and grandson of Krishnamâchârya by King Krishnarâja Vodeyar III.

The date of the grant is given as 6th July, A. D. 1830, Tuesday 15th lunar day of the bright half of Âshâdha in the year Vikriti. The grant was drawn up by Subbarâya, *munshi* in the palace and is addressed to the Âmîl of Bêlûr.

## 8.

On a Vîragal lying in the sluice of Višnusamudra Tank at Bêlûr.

Size  $4\frac{1}{2}' \times 2\frac{1}{2}'$ .

Kannađa language and characters.

1. svasti śrimat (ma) hâmañḍâ!ēsvara tribhuvanamalla Ta-la-
2. kâdu Kongu Nangali Banavâse Hânungalu-gonđa bhujaba-la-Vîraganga
3. Pratâpa-Hoysala śrî Nârasinghadêvaru Dôrasamudrada nele-
4. vîđinoļu suka-sankatâ-vinôdadi pritvirâjyam-geyuttamire Kâlpettî-
5. dañḍâdhipati âtana manônuvallabhe Boppave-daññâyakitiya ma-
6. ga Ankeya Taligenâda Vasudhâreya kâlegadolu kâdi palara-
7. n iṛdu Suralôka-prâptanâda ll Sô(vâse) ttiyaru Bameyasâ-
8. haṇi Haḍava . . . yana vallabhiati Vayei-
9. ru Vikâri-samvatsaradalu ni-
10. lisi
11. daru

*Note.*

This viragal records the death of a warrior named Ankeya, son of Kâlpatti Dañḍâdhipati and his wife Boppave Daññâyakiti, in a battle at Vasudhâra during the reign of Hoysala king Nârasingadêva at Dôrasamudra and the setting up of a vîragal in memory thereof in the year Vikâri, by Vayeriu (), wife of Haḍavaya, and Bameyasânaṇi, and Sôvaseṭṭi.

## 9.

At the village Chiññenahalli, in the hôbali of Bêlûr, on the pedestal of the image of god Hanûmân.

Size 1'—6"×8".

Kannađa language and characters.

1. śrî Râma Chitrabhâna-samvatsara Mâga
2. śu 10 lu udharenâda naya-
3. ka Timmaṇagauḍanu mâdida
4. dharama śrî Râma.

*Note.*

This records the setting up of the god by Timmaṇagauḍa, Chief of Udharenâd on the 10th lunar day of the month Mâgha in the year Chitrabhânu.

## 10.

At the village Šambhuganahalli in the same hōbali of Bēlūr, on a stone set up at the old entrance of the village.

Size 3'×5'.

Kannada language and characters.

1. śubhamastu
2. namas tunga-śiraś-chumbi-chandra chāmara-chāravē l trai-
3. lōkya-nagarārambha-mūla-stambhāya Šambhavē ll svasti-śrī Jayābhuyudaya Śālivā-
4. hana-śaka-varusha 1581 neya Vikāri-samvatsarada Kārtīka śu 15.
5. śrimat parama-hamsa-parivrājakāchāryatvādyanēka-guṇagaṇa-sampannarā
6. da Vyāsarāyara simhāsanādhipatigalāda Lakshmī-Nārāyaṇa-tīrtha-śrīpādam
7. gaļa karakamala-sañjātarāda Raghunātha-tīrtha-śrīpādam-galige śrimad rājādhī-
8. rāja rāja-paramēśvara śrī vīra Śrīrangarāya-mahārāyarayyana-
9. varu Navila-nāda-rājyadali pṛithivī-sāmrājyamanāluttamire Atrigotrada Āpastamba-
10. sūtrada Yajuśśākhādhyāyigalāda Āravīti Rāmarāja-Rangapparājaravara paustrar āda
11. Gopālarājaravara putrar āda śrimad rājādhīrāja rājaparamēśvara
12. śrī-vīra-pratāpa Śrīrangarāya mahārāyariya (na) varu Tagarē-nāda Nāligeyahalli-simeya Sambu-
13. ganahalli grāmavanu śrī-Rāmachandra dēvarige yī tathā-tithi puṇya kāladali sahiraṇyōdaka-dāna-dhārapū
14. rvakavāgi . . . . . pṛityarthavāgi
15. . . . . . . . . . . .
16. . . . . . . . . . . .
17. . . . . . . . . . . .
18. . . . . . yidakke sākshigalu

Note.

This inscription records the gift of the village Sambhgānahalli in Nāligeyahalli-sime in Tagare-nād by Vijayanagar king Śrīrangarāya, son of Gopālarāya and grandson of Āravīti Rāmarāja Rangapparāja for the service of god Rāmachandradēvaru in the matt of the Mādhva guru Raghunātha-tīrtha-śrīpāda, disciple of Lakshmīnārāyaṇa-tīrtha-śrīpāda, head of Vyāsarāya Matt.

The grant is dated 15th lunar day of the bright half of Kartika in the year Vikāri, 1581 of Śaka era and corresponds to 20th October, A. D. 1659. The date is not verifiable.

## 11.

At the village Suggalūr, in the same hōbali of Bēlūr, on the pedestal of the image in Basavaṇṇa temple.

Kannada language and characters.

1. śrī śrī svasti śrimatu pra . . .
2. pa-Chakravarti pritvisva . . . .
3. nu Hoyisala vīra Nara-
4. sihva Dēvarasarū Dō-
5. rasa mudradali prithuvirā-

6. jyam geyye śakava (r) sha 120
7. 4 ne Vishu-samvatsarada
8. Āshāḍha sudha 10 va ll Mâlyā-
9. nâdu-muvatara mûlastâna
10. Haṇeyabîdina kalê dêvara
11. stânika Vîra Râmayyana maga
12. Kâlawayanu â Kaledêvaraha-
13. li Sigalûra sidhâyava
14. ârakârakke (?) dharmava kiđisi
15. kâru (?) sûregomballi â

(On another side).

16. Kallayanu kelasamâđi-kon-
17. du dêvalôka-prâpitânâgi dharma-
18. vanu dharisidanu adake naṭa kanî-
19. ba yi-dharmake âr alahida-
20. ru Gangeya tađiya-
21. li kavileya kondaru
22. mangala mahâ śrî

*Note.*

This inscription records the death of a person named Kallaya, son of Vîra Râmayya, Manager of the temple of god Kaledêvaru in the village Haṇeyabîdu in Mâlyanâdu, Thirty district in the reign of Hoysala king Nârasimhadêva. He seems to have died in in fighting for the interests of the temple in which he was Manager.

But the meaning of lines 14-15 which state the circumstances under which he died is not clear. It seems that he fought to prevent the confiscation of the *siddhâya* (quit-rent) due for the village Sigalûru, the property of the temple of God Kaledêvaru referred to above.

This record is of some interest as it is unusual to find in inscriptions, an instance of any person meeting his death in merely protecting temple property from unjust aggressors.

The inscription is dated Vaḍḍavâra 10th lunar day of the bright half of Āshâḍha in the year Vishu, 1204 of Saka era. Saka 1203 is Vishu and 10th lunar day of the bright half of Āshaḍha in this year corresponds to Saturday, June 18, A. D. 1281. Vaḍḍavâra is equivalent to Saturday according to Dr. Fleet. The usual imprecation concludes the grant.

12.

On a stone set up in the *virara-guḍi* shrine below a fig tree in the same village, Suggalûr.

Size 3' × 1½'.

Kannada language and characters.

1. svasti śrî Tribhuvana malla Nârasingha-
2. dêvaru . . . . . avara kârya-
3. ke kartarâda . . . . . navaru
4. Mâlyanâda Suggalûra Tammaga-
5. vuḍa . . . .
6. ra . . . . . . . . . kâṭe namma
7. yaraḍu vâ . . . . . . . .
8. ladolu nâvu ninage

9. . . . . Banṭuga vali . . . . .
10. gi koṭṭevāgi ā . . . . .
11. dharmavanu . . . . . kotta mānya
12. ninage yî . . . . rādarū
13. Rāmaṇa maga Tammagavuda-
14. ge nettarakodagiyāgi ko-
15. tta mānyada hola.

*Note.*

Several letters in this inscription have become effaced. It seems to record the grant in Banṭugavalli of some land as *nettaru-kodage* (grant in memory of fallen heroes) to Thimmagauḍa, son of Rāma, of the village Suggalur, in Mālyanāḍ, in the reign of the Hoysala king Nārasingadēva.

### 13.

On a vīragal set up to the right of the Iṣvara temple in the village Airavalli in the same hōbali of Bēlūr.

Size  $5\frac{1}{2}' \times 2\frac{1}{2}'$ .

Kannada language and characters.

1. svasti śrīman-mahā-maṇḍalēśvaram Tribhuvanamalla
2. Taḷakādu-Kongu-Nangali-Banavāse Hā
3. nungallu-goṇḍa bhuja bala vīragangan asahāya-sū
4. ra sanivārasidhi giridurgamalla chaladankarāma
5. nissanka-pratāpa Hoysala Vīraballāla dēvaru
6. śaka varusha 108 nē Kīlaka-samvatsarada
7. Vaiśākha sudha 10 Mangaļavāradandu Aggaḍala Ayi
8. rāvaliya gaḍiya kālagadalli Bama-gavuṇḍanum
9. Biḍiganum Ammanum Aggaḍalavarodane kādi
10. yōdhara Kālāya Guḍagaṇḍanolagādavaru
11. kādi sattu Suralōka-prāptarādaru Ma-
12. daruvaliya.

*Note.*

This records the death of warriors Kālāya, Guḍagaṇḍa and others in fighting on the side of the village Aggaḍalu in a boundary dispute between the villages Aggaḍalu and Ayiravalli against their opponents Bamagaṇḍ, Bidiga, and Amma in the reign of Hoysala king Nārasimha.

The date of the record is stated to be Tuesday 10th lunar day of the bright half of Vaiśākha in the year Kīlaka, Śaka year 108. There seems to be some mistake in the figures of the Śaka year as engraved in the grant. The Śaka years 1110, 1170, 1230 all correspond to Kīlaka in the reign of Hoysala kings of the name Nārasimha. None of these can be identical with the figure 108. It is therefore difficult to find out the correct date of the record.

### 14.

At the village Tolalu in the hōbali of Arehalli, on a vīragal at the village entrance.

Size 5' × 4'.

Kannada language and characters.

1. svasti śrimatu uttama
2. bisageya āraṇeya Añgirasamva-
3. tsara svasti śrimatu Bittiyagavuṇḍa-si
4. reya sasiyira aluttamiriddalli I-

## **Errata.**

### REPORT FOR 1927.

Page 42	Line 34	read Ballâla for Narasimha.
„	„ 37	„ and „ 1170.
„	„ 38	„ Ballâla „ Narasimha.



5. bija-gavuṇḍa
6. turugâlagadi sattam
7. (Letters are completely worn out)
8. . . . . . . . .
9. Nâchiya Bûtayana jitarayanu paro-ksha-vinaya-mum
10. gedu kallanirisida ll Sindha-gavuṇḍa gâvûṇḍi Āchaṇa-Āchariya
11. Benubbommeyagyeda

*Note.*

This vîragal records the death of Ibijagaṇḍa in fighting for the defence of cattle during the Governorship of Bitṭiyagauṇḍa over the district Sireya Thousand (?) and the setting up of a stone in memory thereof by Nâchiya, Bûtaya and Jîtarâya, as also by Sindha-gauṇḍa's wife. The engraver of the record is named Benu Bommeya, son of Achaṇṇâchâri.

No date is contained in the record except the cyclic year Angirasa, a name occurring among the 1st 20 years (Uttama-bisage) of the Hindu Calendar.

## 15.

At the same village Tolalu, on a stone lying in the coffee estate of Vîrâchâri.

Size  $4\frac{1}{2}' \times 3'$ .

Kannaḍa language and characters.

(Lines 1—8 have been effaced).

9. . . . . kambu-kandhare keleyabbarisi Vîraganga Poyisa-lagam
10. pempa-navadyu . . . vinayârka-Po
11. yisala-janapam . . . mâdi ll Śrî Vardhamâna-svâmi-
12. gaḷa dharma-tîrtham pravartisuvali Gautamasvâmigâlim Bhadra-bâhu-svâ-migaļi-balî
13. Push-padanta-Bhattârakari . . . Mêgha-chandra
14. . . . . śrî Mûla-sangha-
15. da Belaveya Abhayachandra-paṇḍitargge Viniyâditya Hoyisa-la dêvaru śakavarsha 983 Subhakrit-samvatsarada
16. uttarâyana-sankramaṇada dânarthhadêmaṇna dhârâpûrvakam koṭṭa adarkke tere ha
17. ḡa-vay du haṇa-vâra-bhattadi Dêvara charupige yippatta-yaraḍu salageya dhârâ-pûrvakam mâdi
18. bitṭa datti Tollalahalliya Muddagaudanu-Tippagaudanu vuratenkalu yira-bhugâmva-Hora
19. geriya (?) mûdaṇa-bhûmi Bigguḍdeya bhûmiya Abhaya-chandra-paṇḍitarige dhârâ-pû-
20. rrivaka-mâdi bitṭaru i-dhaṛmavan avanobbanu . . . .

*Note.*

Several letters in this inscription have become worn out and are unintelligible.

It records the gift of some land on the holy occasion of Uttarâyâṇa- sankramâṇa by the Hoysala king Vinayâditya to the Jaina guru Abhyachandra-paṇḍita of Belave, belonging to Mûla-sangha and a spiritual descendant of the gurus, Gautama, Bhadrabâhu, Pushpadanta and Mêghachanda. It is further stated that the land granted had to pay a sum of five *haṇas* as tax. A plot of paddy land with the sowing capacity of twenty-two salagas is also stated to have been granted by the same donor for the service of offering food to some god. Further some land is also recorded to have been given away with pouring of water to Abhayachandra-paṇḍita by Muddaganṇda and Tippagaṇḍa of Tolalahalli.

The inscription is dated the uttarayâna-sankrânti day of Sâka year 983 Subhakrit. Sâka 984, the succeeding year is identical with Subhakrit and corresponds to A. D. 1062. The date is not verifiable.

## 16.

On a stone lying in the same coffee estate of Vîrâchâri at the same village Tolalu.

Size 4'—0"×2'—9".

Kannada language and characters.

1. svasti śrîman mahâ-maṇḍalâśvara
- (Some lines have disappeared here) Tribhuvanamalla Taḷakâ-
2. ka-mâdi biṭṭandu
3. naḍasuviri
- 4-7. (lines are worn out)
8. svasti-śrîmatu Toḷala basadigenâdu . . .
9. . . . . . . . . . .
10. Hiriya Mudda ganuṇda . . . ganuṇda Bilaga
11. vuṇḍa Vûluva-naḍa . . . vuṇḍa vûrayvar okkala
12. . . . . uttarâṇa sankrântiyandu Navilû-
13. ram Nêmichandra-paṇḍitarggê dhârâ-pûr-vakammâdi-kot̄taru â-
14. Navilûroilage âvanâgi-badukuvavanu . . . . . haṇa
15. vendu hidisidava . . . . . hannondu
16. taleyam narakadallilivaru. Gangeyatadiyali kavile-
17. yam Brâmhaṇaram-noysida phaṭaman eyduvaru
18. sva-dattam parâ-dattam vâ yô harêta vasundharâm śa-
19. shtir varsha-sahasrâṇi vishṭhâyâm jâyate krimill

*Note.*

A considerable portion of the upper part of this inscription stone has peeled off and several letters have become illegible. The inscription records the gift of the village Navilur to the Jaina guru Nêmichandra-paṇḍita for the services in the Jaina Basti at Toḷalu by Hiriymuddagauṇḍa, Biligaṇḍa, the fifty-two residents of the village, on the holy occasion of uttarâyâna-sankrânti. Then follows the usual imprecation. No date is found.

## 17.

At the village Hallumiḍi, in the hôbali or Nâraṇâpura, on a vîragal set up in front of Iṣvara temple.

Size 4½'×2'.

Kannada language and characters.

1. svasti-śrî-Vejayâbhuyuda śakavarsha 1140 ne Yî-
2. svara-samvatsarada-Pusya śuddha 13 Ā dandu
3. Ballayana maga Doreyana Bîragalla Bomeya-sâ
4. haṇiya Maravûra . . . . disda pratishthe mangala mahâ śrî śrî

*Note.*

This records the setting up of a vîragal by Bomeyasâhaṇi at the village Maravûr to commemorate the death of Doreya, son of Ballaya on Sunday 13th lunar day of the bright half of Jyêshṭha in the year Iṣvara, Sâka, 1140. Sâka 1140 is identical with Bahudhânya but the preceding year is Iṣvara, A.D. 1217.

## 18.

## CHENNARÂYAPATNA TALUK.

At the village Jinnênahalli in the hóbali of Sravaṇa Belgoḷa, on a stone lying in the land of Huliyanna.

Size 3'×2'.

Kannada language and characters.

1. śrî Śaka-varsha 1596 Pramâdîcha-sam-
2. vatsarada Vaiśâkha bahula ll yalli Sa-
3. mudrâdhîśvara-svâmiyavara nitya-sa-
4. mârâdhane nityôtsva koļa tō-
5. ṭa maṇṭapada sêvege Puṭasâmi-
6. setṭiyara maga Channaṇanu biṭṭa Ji-
7. neyanahalliya grâma mangala
8. mahâ śrî śrî śrî.

*Note.*

This registers the gift of the village Jinnêyanahalli by Chennaṇa, son of Putṭa-sâmisetṭi for the daily worship of the god Samudrâdhîśvara for the up-keep of a pond, garden and maṇṭapa, for the service of the god.

The grant is dated the 11th lunar day of the dark half of Vaiśâkha in the year Pramâdîcha, Śaka 1596. Śaka 1596 is Ānanda and not Pramâdîcha as stated in the grant. If we take the preceding year, Pramâdîcha, Śaka 1595, the date corresponds to 2nd May A. D. 1673. The date is not verifiable.

## 19.

At the village Kântarâjapura in the same hóbali of Sravaṇa Belgoḷa, on a stone lying before the Lakshmîdêvi temple.

Size 4'×2'.

Kannada language and characters.

1. śrîmat parama-gambhîra-syâdvâdâmôgha-
2. lânchhanam jîyat trailôkyâ-nâthasya sâ-
3. sanam Jina-śâsanam ||
4. svasti śrîman mahâ-pratâpa-chakravarti-gaṇḍabhêruṇḍa malaparol-
5. gaṇḍa sanivârasiddhi giridurggamalla chaladanka-Râma Hoysala vî-
6. ra Ballâladêvaru sukha-sankathâ-vinôdadim pri (thví) râjya geyutu-
7. tamire ll tatu-śrî-pâda-sêvakaru kabbahina-vrittîya adhishthâ-
8. yakaru mahâpasâyataru parama-viśvâsigal sâmi-san-
9. tôshakarum Sêvuṇa-kaṭaka-sûrekârarum śaraṇâgata-vajra-panjara-
10. rumappa Bêhûra-motada Suggyanahalliya Arakeṛeya Bô-
11. keyanâyaka Honahalla Mâdeyanâyaka Kâliyanâyaka
12. Bâchihalliya Bokayanâyaka Bellûra Mâchayanâyaka Mon-
13. galâchârya Kasaveyanâyaka Chaluvana Mâchayanâya-
14. ka Arasayanâyaka Barajiyana Mâchayanâyaka Masaṇeya-
15. nâyaka Koleyâdinâyaka Bachana Mâreyanâyaka Koleyata ?
16. na Mâchayanâyaka Baleyanâyaka Mâreyanâyaka Haļavanâya-
17. kana Bacheyanâyaka Bommera Kavidâlada Ban̄yaka Kasaviya-
18. nâyaka Heggaḍenâyaka Maileyanâyaka Mâradêva Bâlanâ-
19. yaka Kâchiyanâyaka Pammaṇanâyaka Mâviyanâya [ka]

20. Sâvukanâyaka Chikayanâyaka Mâdiyanâyaka Badachara Bijja-
21. yanâyaka Vađugeyanâyaka Saniyamanâyaka He-
22. mâđinâyaka Hariyanânâyaka Pûmayanây-
23. ka Javaneyanâyaka Mailayanâyaka Vaijayañananâyaka Mâ-
24. keyanâya (ka) Bameya Nâyaveyanâyaka Guđeyanâyaka
25. Mâratamanâyaka Malleyanâyaka Hariyavûra Mâchagauđa Sin-
26. gagauđa Sômagauđa Badiyagauđana Mâdigauđa Uttagauđa Bayachigauđa
27. Mâragauđa Mâdigauđa Abigauđa Haluvâđigađada Kudareya Keñ-
28. chagauđa Sakaramnâyakara nâyaka Malligauđa Kêsiyahallîya Bâ-
29. hubalisetti Pârisašetî Bijesetî avara putraru Ballagauđa Ba-
30. savagauđa Mâcheya Bharataya Mâdaya aliya Mâchaya Utta-
31. gauđana Mâraya Pâpaya Chikkatamma Birišetîiyamaga Âlagau-
32. ða Chikagauđa Sômagauđa Chiñayagauđa Mâragauđa Kasavagauđa  
    śriman mahâ (mañ)-
33. ðalâchâryaru râjagurugaļu Nayakîrtisiddhântadêvara śishyaru Nêmi-
34. chandrapaṇḍitadêvaru Bâlachandradêvaru Nayakîrttidêvara guđu-
35. galu Bâhubališeti Pârisaseti mâdisida Ekkôti-Jinâlaya-
36. da Padmaprabhadêvara ashṭavidârchanegê vûra munde Âriya Mâre-
37. yanâyaka kaṭtisida kere â kîl-êriya gadde â mûḍalu suttalu naṭṭa
38. . . . . beddaleyâ Hiriyakerêya modalêri-
39. . . . . gadeya Śrimukha-samvatsarada Vayi . . . . .
40. Bommaya Nâtiveya Sâ . . . Sê nabôva Sâmanta . . . .
41. pûrvakam mâdi biṭṭa datti yi-dharmmavam pratipâlisida Gange
42. . . . . . . . . .

*Note.*

This registers a gift of a tank built by one Areya Mâreyanâyaka and the lands below the tank, by various *nâyakas* (chiefs) of Kabbâhu vritti in the reign of the Hoysala King Viraballâla, *gaudus*, Jaina gurus Nêmichandra-paṇḍita and Bâlachandra, disciples of Nayakîrti who was a *mahâmaṇḍalâchârya* (preceptor of the great Kingdom) and *râjaguru* (King's guru), for meeting this expenses of conducting worship in the temple of God Padmaprabha in Ekkôti-Jinâlaya constructed by Bâhubališeti and Pârisaseti.

The grant is dated in the month of Vaiśakha in the year Śrimukha. The date is not verifiable. The usual imprecation is found at the end of the grant.

## KADUR DISTRICT.

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20.

### CHIKMAGALUR TALUK.

At the village Bikanahalli in the hōbali of Chikmagalūr, on a vīragal to the right of Chandraśekhara temple.

Size 4'×4'.

Kannada language and characters.

1. nama-tunga-siras-tunga-chandra-chāmara-chayāravē l trailōkya-
2. nagarārambha-mūlastambha Śhambhavē l śrīmanu mahāmaṇi
3. dalēśvaram Dvārāvatī-puravarādhīśvaram Yādava-kulāmbara-dvimaṇi samya-
4. kuta-chūḍāmaṇi male-rāja-rāja malaparoluganda kadana-prachaṇda yasā-
5. yasula sanivārasiddhi giridurgamalla chaladanka-Rāma nisankamalla-
6. srīmatu pratāpachakravarti Hoyisaṇa Vīranārasingadēvana rājya-
7. . . . . Tiruvaṇṇāmale . . li rājyamgeyutta-
8. vū . . . . .
9. ya mūguḍeya gadeyali Bikanahaliya Basavana maga To-
10. luva Nāgaya kādi kaligeda yi kalla maḍida Basavan aliya-
11. Nāgōjana maga Vīrōja.

*Note.*

This inscription records the death of a warrior named Toluva Nāgaya, son of Basava of the village Bikanahalli, while fighting in a rice-field of the village during the reign of the Hoysala King Nārasingadēva residing at his capital Tiruvaṇṇāmale. The inscription stone is stated to have been set up by Vīrōja, son of Nāgōjana, son-in-law of Basava.

21.

On a vīragal stone to the left of the same temple.

Size 4'×3'.

Kannada language and characters.

1. . . . . gonḍa śrī vīra Nārasingadēvaru . . . rājya . . . svasti-
2. Krôdhana-samvatsarada Aśāḍha sudha
3. Haleya ūralé
4. . . . . gonḍu

*Note.*

This, like the above, is a vīragal inscription of the reign of Hoysala king Narasingadēva and records the death of some warrior (named effaced) in the village Haleyavūr in the month of Aśāḍha during the year Krôdhana. The lower portion of the inscription is worn out and is not legible.

At the village Bârehalli, a hamlet of the village Râmanahalli in the same hóbali of Chikmagalûr, on a stone set up in front of Ísvara temple.

Size 2'—3"×2'—6".

Kannada language and characters.

1. . . . vîra Bhayira-
2. . . . . Tengađeya sa-
3. rvamânyava Râma-
4. lingage sûrya-chandra-ulam-
5. . . . . yidake âvano-
6. . . . . tappidalli tikadolage . . .
7. alihidâtana amma-
8. na . . . . . baru Holeyaru-
9. kaikombaru . âtana tikadolage-
10. mâdiga haṭa.

*Note.*

This registers the gift of the village Tengade, free of imposts, for the service of God Râmalinga, by the Chief Vîra Bhayirapanâyaka. Some obscene imprecations conclude the grant.

At the village Arasingaguppe, in the same hóbali of Chikmagalûr, on the 1st vîragal to the coast of the village.

Size 5'×3½'.

Kannada language and characters.

1. namas-tunga-siraś-chumbi-chandra-châmara-châravê l trailôkya-nagarârambha -mûlastambhâya Sambhavê l svasti śrîman mahâ-
2. mañdalêśvaram śrîmad Véraballâ [la] dêvaru Dôrasamudrada neleûđinołu sukha-sankathâ-vinôdadim-
3. râjyam-geyyuttam ire Kîlaka-samvatsara-Phâlguna suddha Daśamî Ādivâradandu Belatûra guṇ-
4. ditađige kombêlu Male yinisuve dûsarisi baidallige Arasinaguppeya Godđeyana-
5. Mâchagaunđa kâdi suralôka-prâptanâda-lige Ballâladêvanum Kûsa Ereyanna-num Ingulada aśêsha-mahâjanangalum-
6. Taligenâda sâyirabhûmiyum Heravole-mûvathum ombhattu Mânasa-gau(?) n̄dugalum yiddu hâgam bêleya keyyam bit̄taru-
7. Mâchagaunđage hâga . . . Bammagaunđage bêle antu hâgabêleyam ûradattiyâgi bit̄taru yi bhûmi sallad en-
8. dôdidavara vôle avaribara hageyanarasuvu . . .

*Note.*

This vîragal inscription begins with the usual stanza in praise of god Sambhu and records that during the reign of King Virâ Ballâla at Dôrasamudra, on some person insulting the people of Belatûr, Guṇditađige, Kongu seven Province, and Male province, a fight ensued and a warrior named Mâchagaunđa, son of Godđeya of the village Arisingaguppe fought and died. The record further states that on the death of that warrior, a gift of land was made to Mâchagaunđa and Bammagaunđa by the King Ballâla (acting in consultation with) Kûsa Ereyanna, all the mahâjanas of the village Ingula, the people of Taligenâdu Thousand and Heravole Thirty districts, and nine gaudas

(mânasagaundugal). An imprecation against those who reject this grant concludes the record.

The record is dated the 10th lunar day of the bright half of Phâguna in the year Kîlaka. The date is not verifiable.

## 24.

On a 2nd vîragal at the same place.

Size  $5' \times 3\frac{1}{2}'$ .

Kannada language and characters.

1. namastunga-śiras-tunga-chandra-châmara-châravê l trilôkya-nagarârambha mûla-
2. stambhâya Śambhavê ll svasti śriman mahâmaṇḍalêśvara tribhuvanamalla-
3. Tałakâdu Kongu Nangali Gangavâdi Noṇambavâdi Halasige Hânungalu U-
4. chchangi-gonḍa gaṇḍa vîra bhujabala-gaṇḍan asahâyasûra sanivârasiddhi giridu-
5. rgamalla chalad-anka-Râma nissanka-pratâpa-chakravarti śri Vîraballâlu-dêvaru prithvirâ-
6. jyam geyuttam ire Hâlavareya Arasinaguppeyalu Bayachaya gauḍana maga Mâ-
7. reya Gangaveggade vîran iṣidu heṇdir-uđe vurchuvalli halabaram kondu-
8. . . . . reri sura-lôka-prâptan âdan.

*Note.*

This vîragal inscription records the death of a warrior named Mâreya, son of Bayachagauda of the village Arasinaguppe in Halavere, in fighting for the defence of the female population of his village against an attack by Gangaveggade in the reign of the Hoysala King Vîraballâladêva. No date is given.

## 25.

On a 3rd vîragal at the same place.

Size  $5' \times 3\frac{1}{2}'$ .

Kannada language and characters.

1. svasti śrimanu mahâmaṇḍalêśvara tribhuvana-
2. malla Tałakâdu-gonḍa bujabala-vîraganga Po-
3. ysaṇadêva Gangavâdi Tombhattâru-sâsiramu-
4. mum suka-sankatâ-vinôdadi râjyam geyutamire-A
5. risinaguppeya Hemâḍigavu(da) na magalu Mâ-
6. ḥagauda Râjagaudana madavalige sura-lôka-
7. praputeyâdaļu

(Left side).

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>8. Hemaḍi-</li> <li>9. gavuda-</li> <li>10. Râjaga-</li> <li>11. vuḍage</li> <li>12. Yâkaḍu</li> </ol> | <ol style="list-style-type: none"> <li>13. Yâvam</li> <li>14. Yâkave-</li> <li>15. y-aliya</li> <li>16. koṭagum</li> </ol> |
|---|--|

Archl. Rt.

*Note.*

This vîragal inscription records the death as *sati* of Mâlagauḍi, daughter of Hemâdi-gauda, of Arisinaguppe and wife of Râjagauḍa, in the reign of Hoysala king Vîraganga Poysaṇadêva and the grant of some land to Hemâdigaūḍa and Râjagaūḍa by somebody in the village.

## 26.

On a stone set up in a rice-field to the south-east of the same village.

Size 1'—6"×1'—8".

Modern Kannada language and characters.

1. śubham astu
2. namas tunga-śiras-chumbi-chan-
3. dra-châmara-châravel trailôkyana-
4. garârambha-mûlastambhâya Sambhavê
5. svasti śrî Vijayâbhuyudaya Śâlivâ-
6. hana-śaka-varusha 1665 neya saluva
7. Dundubhi-samvatsarada Kârtika 10 lu
8. śrimatu Santebennûra Sitâ-
9. râmappanâyakaru Beṇḍuga-sîme
10. Araśinagupe Doddayagaūḍage kotṭa
11. gade kha 9 châna gadde kha 25 antu gade kha 34 ü-
12. bhayam gadde 35 dêvargam stâna kotṭevu.

*Note.*

This registers the gift of some plots of rice-land and the power of administration of some temples to Doddayagauḍa of the village Arasinguppe in Beṇḍugasîme-district by Sitarâmappanâyaka, Chief of Santebennûr. The grant is dated the 10th lunar day of the month of Kârtika in the year Dundubhi, 1665 of Śâlivâhana èra. Śaka 1664 A.D. the preceding year is Dundubhi and corresponds to A. D. 1742. The date is not verifiable.

## 27.

On a fragmentary stone lying by the side of a ruined manṭapa to the east of the same village Arasinaguppe.

Kannada language and characters.

1. Svasti śrî Vijayâbhuyudaya Śaka varsha
2. 1210 neya Sarvajitu samvatsarada Śrâ-
3. vaṇa śu ll Sô dandu Ayigûra
4. gâvuṇḍana maga Bôkiyanñanu tûru-
5. va bêḍaru hiḍida huyyâlali haridu
6. kâdi Suralôka-prâptanâda śrî śrî śrî

*Note.*

This inscription records the death of a warrior Bôkiyanña, son of Ayigûragâvuṇḍa in fighting during a cattle raid by the Bêḍas. It is dated Monday the 11th lunar day of the bright half of Śrâvaṇa in the year Sarvajit, śaka 1210. Śaka 1210, is Sarvadhâri and not Sarvajit as stated in the grant. The preceding year is Sarvajit and falls in A. D. 1287. If this year is taken, the date corresponds to July 22 which is a Tuesday and not Monday as stated in the grant.

## 28.

On a vîragal set up near Mallêsvâra temple in the village Dañṭaramakke in the same Hobali of Chikmagalur.

Size  $4\frac{1}{4}' \times 2\frac{1}{2}''$

Kannada language and characters.

1. svasti samasta-bhuvanâśraya prithivivallabha mahârâ-
2. jâdhirâja Yadukulâmbaradyumaṇi Malaparoṅgaṇḍa
3. . . . . Ballâlädévarasaru Dôrasamudradalu sukhasam-
4. kathâvinôdadim râjyam geyyuttam-ire tat-pâda-padmôpajîvi Ban-
5. timakkeya tuṣuva huyilalu . . . ridu Nêmôjam Suralôka-prâpitân-
6. sida mangala mahâ śrî śrî.

*Note.*

This inscription records the death of a warrior named Nêmôja in fighting for the defence of cattle in the village Bantimakke during the reign of the Hoysâla king Ballâla at Dôrasamudra and the setting up of the vîragal in memory of the departed hero by his younger brother Dâmôja.

## 29.

On a boulder called Hulikal-baṇḍe, to the south-west of the village Ambale in the Hobali of Ambale.

Kannada language and characters of Hoysâla period.

1. Mâdigavuṇḍa
2. chaladankarâva Kariya Mâdivôja Chaṇḍojam baredam
3. birudaragaṇḍa

On an adjacent boulder.

4. Madivojana maganu
5. Masanaya Gava-
6. chari sa! biṭṭa gadde

*Note.*

This records the gift of a plot of wet land with the sowing capacity of 1 salage by Masaṇaya Gavachari, son of Mâdivôja. The name Mâdigauṇḍa as also another name Kariya Mâdivoja Chaṇḍoja with the titles Chaladankarâva (a Râma in moving battle), and birudaragaṇḍa (champion over those who have titles) is engraved on the boulder.

## 30.

On the pedestal of the stone image Channigarâya in Channigarâya temple at the village Mugaḷavalli in the same Hobali of Ambale.

Modern Kannada language and characters.

1. Sarvajitu-samvatsarada Pâlguna ba 6 lu Kêśavaśet̄tiyaru Channigarayana pratishṭhe mâdi nilistanu subam astu.

*Note.*

This records the consecration of the image Channigarâya by Kêśavaśet̄ti on the 6th lunar day of the dark half of Phâlguna in the year Sarvajit. The date is not verifiable.

## 31.

On a stone lying to the east of the same village Mugaļavalli.

Kannađa language and characters.

1. svasti śrīman mahāmaṇḍalēśvara śrī Vīra
2. Ballāla-devaru prithivī-rājyam gaiytiralu
3. Virōdhikritu samvatsarada Chaitra su 3 Bu-
4. dhavāradandu vūra tuṛuva kallaru
5. koṇdu hōhalli Bōvagavuḍana ma-
6. ga Kūchagavuṇḍa kallaran iṣidu Dēva-
7. lōkakke sandam ātana tamma Māragavuṇ-
8. ḍa nilisida kalu mangala mahā śrī śrī śrī.

*Note.*

This records the death of a warrior Kūchagavuṇḍa, son of Bōvagavuṇḍa in fighting for the defence of cattle during a raid by robbers and the erection of a monument in memory of the departed hero by his younger brother Māragavuṇḍa. The record is dated Wednesday, 3rd lunar day of the bright half of Chaitra in the year Virōdhikrit. The date is not verifiable.

## 32.

At the village Gautamēśvara in the Hobali of Vastāre, on a stone pillar lying in front of Iśvara temple.

Kannađa language and characters.

1. svasti Saka-varsha 956 neya Krōdhi-samvatsaram Phalguṇača suddha Pan-chami Sōmavāradandu
2. śrīman Mārasingha Sēnavāram Kūridavalliya pattu maṇna itṭa gaddeya ottalāda bhū-
3. miyam Kaikēśvarada Svayambhûdēvargge eraḍu-vaḍada baļana biṭṭa li munna Vāmanayya-
4. na bhūmi eraḍu-vaḍdavā gaṇḍaroļugaṇḍa Sēnavāra baļan ilahi biṭṭa

*Note.*

This registers the gift of a plot of paddy land free of taxes at the village Kūridavalli for the service of god Svayambhudēva in the Kaikēśvara temple by King Mārasingha Sēnavāra and the remission of taxes by the same king, on a plot of land previously given to the same temple by Vāmanayya.

The record is dated Monday, 5th lunar day of the bright half of Phālguna in the year Krōdhi, Saka 956. Saka 956 however is identical with Bhāva and not Krōdhi. The nearest year Krōdhi is Saka 986. We may therefore suppose that the figure 986 has been wrongly entered for 956 by the engraver. Taking the year Saka 986 Krōdhi, the date in the record corresponds to Sunday, 13th February, A.D. 1065 on which date panchami tithi ended at .51 of a day or 12 hours 14 minutes after sunrise. But the week day is given as Monday in the record and not Sunday. Hence the date is irregular.

The king Mārasingha Sēnavāra referred to in this inscription belonged to the family of Sēnavāra Kings who were local chiefs in Kaḍūr District from 7th to 10th Century A. D. Their capital was Kūḍalūrpura probably the same as the present village Kūḍalūr in Chikmagalur Taluk. In some of their grants they call themselves as belonging to Khachara-vamśa and having the serpent flag and lion crest. The name Mārasingha of the Sēnavāra chief probably indicates that he was a dependent upon the Ganga king Mārasingha who ruled about this time and that he took his name after his over-lord.

## 33.

At the same temple, on the pedestal of Bhairava image in the Navaranga.

Kannada language and characters.

1. Vîrôdhi-savatsara Jyêshtha sudha 5 Âravandu Gauta-
  2. yagalu Bhairavadêvara pratishteya . . .
  3. . . . .
- (The rest is illegible)

*Note.*

This inscription records the setting up of the Bhairava image by Gautaya on Sunday 5th lunar day of the bright half of Jyêshtha in the year Virôdhi.

## 34.

On a broken stone pillar lying near the same temple.

Kannada language and characters.

1. Jambudvîpadol adu tâm gam [bhî] rate-verasu negalda Kaikêsvaramadolu Sambhu nelasirppan adarind imbâgire Kûrdavalli yembudu grâma l Siva-nila-
2. yadinda poramaṭṭ ati vêgadim pôgi Vâmanayyyana keyyam kramadinda mîva vîshabhanan avayavadim nôdi kondu kaḍu-mûrkhatayim meşe-
3. kôla kaledukolluta barasiḍil erapante bandu Vâmanabhaṭṭam l kaṛupin-dam eydi poyyalu Karakanṭha -saranya yendu bildudu vîshabham
4. attalu vrishabhana prâṇam matt enisade pôdudamaravâsamam eydalu l ittalu dêham bild-eđe Ettinamaṇnembud âdud andind ittalu
5. parikisad â pârvve nađedu paramârtt (h) am kondal intu munguriyam tân erađill ademba nâla-nuđi poredu idarkkam endandu Vâmanabhaṭṭa l ûra mahâja-
6. nam ellaman ôrantire nerahi tandu Vâmanabhaṭṭa pârade Svayambhu-dêvargge dhârâ-pûruvadin erađuvaddada keyya ll.

*Translation.*

In the land of Jambudvîpa, in the picturesque spot of Kaikêsvaram, dwells Sambhu in the village Kûrdavalli. Once in that village a bull went from the Siva temple to the rice field of Vâmanayyya and ate grass. Vamanayyya looked at it and foolishly snatching his *merekôlu* (staff with a hook used to toss the straw that has been trodden out by oxen and remove it to one side) fell upon the bull with the speed of lightning and beat it furiously. Thereupon the bull fell exclaiming "O, Siva" Thus when the bull attained heaven, the spot where it fell became known as Bull's land thereafter. In the meanwhile Vâmanabhaṭṭa felt that his position was like that of the Brahmin woman in the fable who not understanding the true state of the affairs foolishly killed the mongoose and he therefore invited all the mahâjanas of the village and made, with pouring of water, a gift of wet land with the annual income of  $2\frac{1}{2}$  hanas.

*Note.*

This inscription is of some interest as it records a grant of land made to a temple in order to expiate the sin of killing a bull in anger. As this gift of land is referred to in the previous number belonging to the middle of 11th century it is to be inferred that the event recorded in this inscription took place before the middle of 11th century and the slaughter of cows and bullocks was looked upon as a great sin at that period.

## 35.

On the 1st vîragal near the Suggimaṇṭapa in the village Āṇûr in the hōbāli of Āṇûr.

Size 4'×3'

Kannaḍa language and characters.

1. śrî namas tunga-śiras-tunga-chandra-châmara-(châmara)-châravê l trai-lôkyâ-nagarârambha- mûlastambhâya Śambhavê
2. svasti samasta-bhuvanâśrayam prithvîvallabha-mahârâjâdhirâjam para-ma-ma-
3. hêśvaram parama-bhaṭṭârakam Dvârâvatî-puravarâdhîśvara Yâdava-
4. kuṭâmbara-dvimaṇi samyakta-chûḍâmaṇi malerâja- malaparoļugaṇda kada-
5. na-prachaṇḍan asahâyasûra Sanivârasiddhi giridurggam [alla] chalad-anka-Râma Chôla-
6. râya-sthâpanâchârya Maga [ra]-râjya-nirmmûla-tushâra Pâṇḍya-râjya-pratishṭâchâryya nissanka-
7. pratâpachakravartti Hôṣaṇa-śrî-vîra-Nârasimhvadêvaru Dorasamudradalu nelevîdinalu prithvi-râjyam-geyyuttira-
8. lu Āluvaliya Baichayanu Vasudhâreyavaru maṛavalige bandalli mânji bandu vaira
9. voppisi Chittaralliya Râmayyananû voppisi hindikki kondu kâdidali yâ-vûra murivandu Šaka-va-
10. riśada 1211 Sarvvadhâri-samvastsarada Āśâda su 15 Mangaļavâ[ ra ] dandu Āṇûraha-
11. illi râjana purushana tamma Bannanu saha kâdi bidali yây Āṇûr-sâviram Hebetadi Bâre-
12. halliyana sarvvamânyamâdi . . . . .
13. â

*Note.*

This is a vîragal of the reign of Hoysala king Nârasimha III. It records that on an attack on the village Biṭṭaravalî by the inhabitants of Vasudhâre, due to some old feud, Baichaya of Āluvali fell upon the village by stealth and slew a warrior named Râmaiya and the sack of the village followed. It is next stated that Banna, younger brother of king's agent of Āṇûr fought with valour and died and that the citizens of Āṇûr six thousand district made a grant of the village Bârehalli in Hebbetâ in his memory.

The record is dated Tuesday the 15th lunar day of the bright half of Āshâḍha in the year Sarvadhâri, Šaka 1211. But Šaka 1211 is Virôdhi and the preceding year Šaka 1210 is Sarvadhâri. If we take the latter year the date corresponds to June 15 A.D. 1288 which falls on Tuesday as stated in the grant.

## 36.

On a 2nd vîragal at the same place.

Size 4'×3'.

Kannaḍa language and characters.

1. svasti śrîman mahâmaṇḍalêśvaram tribhuvanamalla Taṭakâḍu
2. Kongu Nangali Banavâse Hânungalu-gonḍa bhujabaḷa Vîra Ho-
3. ysâla Ballâḍudêvaru śrî Dôrasamudradalu sankathâ-vinôdadim prithvîrâjya
4. geyyuttiralu Taṭigenâḍu-sâyirabhûmigeyum kalamande Ā-
5. nûru Holasavam Bhogutiya Basavaya Mâchagavuḍu
6. bavaradalu kâdi biddare Āṇûral ondu gaddeya ikkida-

7. ru Manmatha-samvastsarada Vaiśākha suda ll
8. Vaḍavâra ātana makkalu Cheṭṭayanum Hiriya
9. Bavara Bamayanum pratipâli-
10. daru
12. Ānûra Dharmmâchâri.

*Note.*

This vîragal belongs to the reign of the Hoysala King Ballâla and records the grant of a plot of land in the village Āṇur in memory of the warrior Holasavam Bhagutiya Basavaya Mâchagauḍu on his death in battle in defence of the Taṭigenâḍu Thousand district. The sons of the fallen warrior, Cheṭṭaya and Hiriya Bavara Bamaya are stated to have maintained the grant and Dharmâchâri of Āṇur is named as the engraver of the inscription.

**37.**

In the hamlet Huṇasemakke belonging to the village Kôṭevûru in the hôbaļi of Vastâre, on a vîragal set up at the entrance of the village.

Size  $5\frac{1}{2}' \times 2\frac{1}{2}'$

Kannada language and characters.

1. svasti śrīman mahâmaṇḍalâśvaram tribhuvana-malla Taṭakâḍugonḍa bhujabaḷa Vîraganga
2. Biṭṭiga Hoysaladêvaru Gangavâḍi Tombhattaru-sâsiramuman aluttam pritvirâjyam geyyuttam
3. svasti Śaka-varisha 1058 neya Sâdhâraṇa-samvatsarada Vaiśākha mâsada suddha pan-
4. chami Budhavâradandu Biṭṭiga-Hoysala-dêvaru Bayalunâḍina mēletti Hanneraḍubîḍa kiḍisi
5. . . . . Chandraprabha . . .
6. rmam su-putram kula-dîpaka [ nenisi ]
7. Huṇasevakiya Sattiverggade manege
8. mantri monege baṇṭan enisi ant âlda-
9. na prastâvadalu Hanneraḍubîḍinal iṛidu bi-
10. ldu sura-lôka-prâptan âda.

*Note.*

This is a vîragal of the reign of Hoysala king Vishṇuvardhana called also Biṭṭiga Hoysaladêva. It records the death of the warrior Sattiverggade of the village Huṇasemakke in defence of his lord during an attack on the village Hanneraḍubîḍu by the king Vishṇuvardhana during his invasion of the province Bayalnâḍ.

It is dated Wednesday, 5th lunar day of the bright half of Vaiśākha in the year Sâdhâraṇa, Śaka year 1058. But Śaka 1058 corresponds to Anala and not Sâdhâraṇa as stated in the grant. The nearest year Sâdhâraṇa is Śaka 1052. Even if we take Śaka 1052, the 5th lunar day of the bright half of Vaiśākha falls on Monday and not Wednesday as stated in the grant. Hence the date is irregular.

**38.**

On the right side of the inscription stone No. 77 of Chikmagalur Taluk in Epigraphia Carnatica Vol. VI, in the compound of Mârkaṇḍeśvara temple at the village Khâṇḍya in the hôbaļi of Khâṇḍya.

- |   |   |
|---|---|
| <ol style="list-style-type: none"> <li>1. śrī Plavanga-sam-</li> <li>2. vatsarada Vuttarâ-</li> </ol> | <ol style="list-style-type: none"> <li>3. yaṇa-sankrama-</li> <li>4. nadandu Lakshmayya-</li> </ol> |
|---|---|

- |                        |                            |
|------------------------|----------------------------|
| 5. n-aliya Dēvaṇanu    | 12. maṭhakke biṭṭa dē-     |
| 6. Hiriya Tumbu-       | 13. va-dâna yî dâna-       |
| 7. liya śrimatu Vî     | 14. van alidavanu śrî Tun- |
| 8. raballâḍadêvara ka- | 15. gabhadrâdêviya ta-     |
| 9. yyalu dhârâ-pû-     | 16. diyalu kavileya-       |
| 10. rvvakam mâdisikon- | 17. konda pâpa mangala     |
| 11. ḍuy Agnîṣṭageya    | 18. mahâ śrî śrî           |

*Note.*

This records the gift of the village Hiriya Tumbuli by Dēvaṇa, son-in-law of Lakshmaṇayya, with the permission of Hoysala King Vîra Ballâla to the mutt named Agniṣṭage. This mutt was situated in the vicinity of Mârkaṇḍeya temple at Khâṇḍeya. The word *agniṣṭage* means a pan in which sacred fire is kept up. This mutt seems to have differed from the usual mutts in as much as special arrangements were made for fire-worship in this mutt, while in ordinary mutts reside monks who do not worship fire.

The record is dated the year Plavanga, on the holy occasion of uttarâyaṇa-sankramana. The date is not verifiable. It ends with the imprecation that those who violate the grant will be guilty of the sin of killing a cow on the banks of the rivers Tungabhadra.

## 39.

On the left side of the same inscription stone.

## Kannada language and characters.

1. Krôdhana-samvatsa-
2. ra Chaitra suś Sukra . . .
3. [śrî] man mahâpradhânam bâ
4. [ha] ttora-niyôgâdhipa [ti] [ma]-
5. hâpasâyata . , .
6. Lakshmîdhara-daṇṇâ . . .
7. Mârkaṇḍeya-
8. Janârdanadêvara [śrikârya]
9. kke Raktâkshi-samvatsara mo-
10. dalâgi yâ . . . .
11. chandrârkka-sthâ . . .
12. yâgi naḍavantâgi bi
13. yada hodake gûdida . . .
14. yadolage gadyâṇa . . .
15. dimûṛan illîhi ko-
16. ṭṭaru yî honnanu [Tali]-
17. genâḍa hattuman [de]
18. sâyira-bhûmi
19. samasta-prabhuga-
20. . . agrahâra Khâṇḍeya-
21. da Kêśavahebbâruva-
22. noḷagâda mahâ-
23. janangalû Yedavala
24. yeppattara samasta-pra-
25. bhu-gâvuṇḍagaļu
26. biṭṭiha dharama â . .
27. nuvan i-dharmakke mo . .
28. tâgi naḍasuvaru . .

29. de ī dharmavan ara-
30. kshavāgi nādesade kīdisida-
31. r ī-sthañadalu sâvira-kavi [le]
32. yuvam Vēdā [pâraga]-
33. rappā Brâhmañaru-
34. mam konda pâpav akkum
35. Kumâra Lakshmîdhara-dan-
36. ḥâyakam stiranjî-
37. viyappa mangala ma-
38. ha śrî śrî śrî

*Note.*

This registers the grant of 13 gadyanas from the tax payable for the agrahara village Khâñdeya for the service of gods Mârkañdêya and Janârdana, the grant being made by Lakshmîdhara ñâyaka, chief minister (mahâpradhâna) and *bâhattaraniyôgâdhipa*, (lord over 72 officers) and maintained by the prabhugâvundus of Taligenâdu Thousand district., the mahâjanas of Khâñdeya agrahâra including Kêśava-hebbâruva and the prabhu-gavuṇḍus of Edevale-seventy district. Lakshmîdhara ñâyaka, the donor, was a minister of the Hoysala King Ballâla II. The grant is dated Friday the bright half of Chaitra in the year Krôdhana. The name of the tithi is left out in the grant. The date is not verifiable. The usual imprecation is found in the grant.

40.

A Sannad of Mummañi Krishnarâja Vodeyar Bahadur dated Śaka 1742—in the possession of Puttige Math, a branch of Udupi Math in Kadûr.

Kannañda characters.

*Udupi śrî Krishña dévarige.*

1. svasti śrî vijayâbhuyuda Śâlivâhanaśaka varsham-
2. gaļu 1742 nê sanda vartamanavâda Vikrama-samvatsarada Mâ-
3. gha śu 3 Sômavâradalû śrimat samasta bhûmañdala mam-
4. ñanâyamâna nikhila dêśavatamsa Karnâṭaka janapada sampa-
5. dadhishthânabhûta śriman Mahîsûra mahâsamsthâna madhya dê-
6. dípyamânâvikala kalânidhi-kula-kramâgata Râjakshitipâla-
7. pramukha nikhila nija râjâdhirâja mahârâjachakravarti mañdalânu-
8. bhûta divya-ratna-simhâsanârûdhâ śrimad-râjâdhirâja râja-
9. paramêśvara praudha-pratâpâpratimavîra narapati birudentembara gañda
10. lôkaikavîra Yadukulapayaḥ-pârâvâra-kañânidhi śankha-chakrân-
11. kuśa kuṭhâra makara matsya Sarabha Śâlva gañda-bhêruṇda dharanî-
12. varâha hanumat-garuda kañthîravâdyanêkabirudânkitâ śrî-
13. Mummañi Châmarâjamahîpâla-dharmañpatnî Kempanañjamâñbâ
14. garbha sudhâmbudhi râkâsudhâkarâyamâna Śrî Châmuñdâm-
15. bikâvaraprasâdôdbhavarâda Âtrêyasagôtra Âśvalâyanasûtra
16. Ruk Sâkhânuvartigalâda Śrî Mummañi Krishña-râja-Vodeyarava-
17. ru kuṭumba samêtarâgi saparivâra sâmâtyasâ śrita-vidvajjana-
18. râgi chaturanga samêtarâgi hânarabal Resident râja śrî
19. Kôl sâhêb bahaddûravaru sangañda baruttiralâgi
20. śrî Udupî mahâkshêtradalli chittaisi śrî Viśvapriya-tîrtha śrî pâ-
21. dangalavara paryâyadalli samudra Madhva-sarôvara-tîrtha
22. snâna dêvatâ sandarśana sêvâ kâñike navaratnâbharañagañannu
23. gajândôlikâśvâdyanêka vâhanangalannu samarpisi dêvara

24. nivēdanādi nityōtsavārthavāgi prāgarabhyā-dinda dinagatle nađe-
25. yuttā iddaddu Nagarada Bahadarī varahā 2 varahā īdina adhika-
26. pūjōtsavādigalu nađeyatakkā bage adhika 13 hadinūru vara-
27. hā ubhayam dina vondakke Bahadarī varahahadin aidu varahādallu
28. varsha vondakke Bahadarī 5400 aidu sāvirada nānūru varahā pra-
29. kāra varshampratiyallū Nagarada kachēri ilākheyinda kasabe Nagara-
30. da aivaju paiki śrī Krishṇārpaṇavāgi dānadhārāpūrvakavāgi barasi
31. voppisida sādhana ll

*Srī Kṛishna.*

*Note.*

This records the grant of 5400 Varahas by Krishnarāja Vaḍayar Bahadur III, during his visit to Uḍipi together with Col. Cole for the service of the god in the Matt, on Monday the 3rd lunar day of the light half of Māgha in the year Vikrama, Śaka 1742 corresponding to Tuesday the 18th of January 1820. The week day is wrong.

41.

On a stone on the high ground to the north of Hullēnahallī in the same hōbalī of Kadur.

Size 2'—6"×1'—9".

Kannada language and characters.

1. svasti jayābhuyuda Śāli-
2. vāhana śaka varsha 1477
3. neya Ānanda samvatsara . . . . .
4. . . . . Śukravāradalu śrima-
5. n mahārājādhirāja rājapara-
6. mēśvara śrī vīrapratāpa śrī vīra
7. Sadāśivarāyara alvikeya-
8. lu Rāchagavuṇḍana maga kalla-
9. ra kūde kādi pa . . . . .
10. sattu Suralōkagatanā-
11. da mangalamaha śrī śrī śrī

*Note.*

This is a vīragal recording the death of Rāchagauṇḍa's son in his fight with some robbers on Friday . . . . . in the year Ānanda, Śaka 1477 corresponding to A. D. 1555 when Sadāśivarāya of Vijayanagar was ruling over the earth.

42.

On fragmentary stones lying on the hill in Malidēvhallī in the hōbalī of Kadūr.

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chārave trayilōkyā-nagarā-
2. rambha-mūlastambhāya Śambhavē l svasti samasta-bhuvanāśraya
3. śrī prithivallabha mahārājādhirāja paramēśvaram Dvārāvatī-
4. puravarādhīśvaram Yādavakulāmbaradyumāṇi samyaktva-chū-
5. dāmanī mālerājarāja maleparoļgaṇḍan asahāya-sūra
6. rāya-śirasellam birudanka-Bhīmam chaladanka-Rāmam.
7. niśānkapratāpa chakravarti Hoysala vīra-Ballālādēvaru
8. suka-sankathā-vinōdadim rājyam geyyuttire tatpāda-padmō-

### Note.

This inscription begins with the usual obeisance to Šiva and records the erection of a temple called Nâgêśvaradêvâlaya by Honnagâvunđa; son of Nâgigâvunđa, feudatory of the Hoysala King Viraballâla and the gift of some lands dry and wet for service in that temple made by the said Honnagâvunđa with the approval of the Mahâjanas. No date is given in the record.

43.

On a vīragal set up near the Ívara temple in the village Hiri-Ingla in the same hōbaļi of Kadūr.

Size 5'-6"×2'-3".

## Kannada language and characters.

1. śrīmatu Tāraṇa-saṁvatṣarada Chaitra ba 5 Sōmavâradandu
  2. pratâpachakravartti śrī-Vîra Nârasimhadêvarasaru râjyam gaivali
  3. Hirivurada vûr-alîvinołu turu harivalli Balegâra
  4. Mallayan idirântaran iśidu svarggatanâda kalla nili-
  5. sidâta Tammayyam mangalamahâ śrî śrî śrî

### Note.

This records the death of an individual named Balegâra Mallaya, in fighting for the defence of cattle of the village Hirivura, during the reign of the Hoysala King Nârasimha and the erection of the stone vîragal in memory thereof by an individual named Tammayya. The inscription is dated Monday 5th lunar day of the dark half of Chaitra in the year Târaṇa. The date is not verifiable.

44.

On a vîragal set up in the tank of Chikka-Ingla in the hôbaî of Bîrûr.

Size 5'-0" x 2'-6".

### Old Kannada characters.

1. svasti Śaka-kâla 777 . . . . .
  2. svasti Kiri-Ingañada Tamma-
  3. gavuñdanu puliyan iṣidu . . . .
  4. sattode Ganga Permmâdi me-
  5. chehugoṭṭudu ayguña kañani i-
  6. dān alidōn Vârañâsiya-
  7. n alidōn . . . . .

### Note.

This inscription records the death of an individual named Tammagaṇḍa, resident of the village Kiri Ingaṇa while killing a tiger ; and the grant of a plot of wet land with the sowing capacity of five kolagas by Ganga Permmādi in approval of his valour.

Ganga Permâdi is apparently some Ganga King. The record ends with the usual imprecation, that he who violates the grant incurs the sin of destroying Benares. The grant is dated Śaka 777.

## 45.

At Sakkarepatna, in the hōbalī of Sakkarepatna, on the metal plate covering the lamp-pillar in Ranganātha temple.

1. śubham astu 1 śrīman Mādvīkapuryām sthira-vasatijushō Rañ-
2. ganāthasya bhaktyā Śālivāhābda-pūgē yuga-
3. guna-giriyug-vatsarāntē sahasrē 1 Dēvārya
4. bdēshumāsārjuna-Garud-Ibharāḍ-ahni
5. vārē tritīyē Sauparṇastambha urvyām ku-
6. valaya-patinā lankṛitah Kṛishṇa-nāmnā ll

*Note.*

This records that the lamp-pillar (*garuḍa-gamba*) in the Ranganātha temple at Mādhvīkapura (Sakrepatna) was set up by King Kṛishṇa (Kṛishṇarāja vodeyar III of Mysore) on Tuesday 8th lunar day of the bright fortnight of the month Aśviyuja in the year Rākshasa, 1734 year of Śālivāhana ēra. The date corresponds to Tuesday 13th October A. D. 1812.

## 46.

Below the above inscription.

1. śrī Śakuni-Ranganāthasvāmiyavara charaṇāravindagaligē
2. Āngirasa samvatsarada Āśvīja sudha 10 Guruvāradallu Sakkarepatṭanāda
3. samasta Rāṇuveyavaru binnahamādi vappisida Dhvajastambha-koḷagada
4. sēve ll śrī śrī śrī śrī śrī ll

*Note.*

This inscription which is engraved below the previous number records the setting up of a brass covering over the above lamp-pillar for the service of God Sakuni Ranganātha by all the military officers (rāṇuveyavaru) of the town Sakkarepatna on Thursday 10th lunar day of the bright half of Āśviyuja in the year Āngirasa, apparently two days after the setting up of the lamp-pillar as recorded in the previous grant.

## 47.

On a pillar in the Kēśava shrine in the same Śakuni Ranganātha temple at Sakkarepatna.

Kannada language and characters.

1. Śaka varuśa 1313 ne-
2. ya Pramōdūta-samva-
3. tsarada Vayisākha
4. śu 15 Śu śrīmad Ranga-
5. nātha-dēvarige Chikkatam-
6. maṇnagalū śrī Sa-
7. kuni-Rangēśadēvarige
8. sarvamānyavāgi sama-
9. rpisida banada sēve nā-
10. ḍa sēnabōvara voppa mam-
11. gaḷa mahā śrī śrī

### Note.

This records the gift of a grove of trees, free of taxes to God Sakunirangēśa also known as Ranganātha by Chikka Timma. It is dated Friday the 15th lunar day of the bright half of Vaiśākha in the year Pramōdūta, Śaka 1313 or A. D. 1391. But Śaka 1313 is Prajāpati, not Pramōdūta. Pramōdūta is Śaka 1312. Taking the year Pramōdūta, Śaka 1312, we find that the 15th lunar day of the bright half of Vaiśākha falls on Saturday and not on Friday as stated in the grant. Taking Prajāpati, Śaka 1313, we find that the week day corresponding to above particulars of dating falls on Wednesday and not Friday. The record ends with the signature of the Shānubhōgs of the nād.

48.

At the same village Sakkarepaṭna, on a stone lying buried in the road in front of the house of a temple priest.

Size 3'-2" x 2'-3".

## Kannada language and characters.

- 1.
  2. tasmin Sēnagañāntariksha-taraṇīś śrī Vīrasēnō bhuvi samsārāmbudhitāra-  
ṇaika-taraṇīś śrēyōvanī-sāraṇī l tachchhishyah prachura-
  3. prabandha-rachanā-chāturya-padmāsanah pāyād vō Jinasēna ity-abhidhayā  
khyātōmuni-grāmaṇih l śrimat Pustuka-
  4. gachchha sūra-sadriṣō viśva-prakāśātmakas traividyō Guṇabhadradēva yati-  
paḥ Śrī Sūrasēna stataḥ śishyah Śrī Kamalādi Bhadragaṇabhṛit Dē-
  5. vēndrasēnas tataḥ l tēnākāri Kumārasēnamunipō vādīndra-chūḍāmaṇih  
tachchhishyah Harisēna-dēvādyāḥ l mā-
  6. dhuryam vāchi kārunyam hṛidi tīvram tapas tataḥ l śrī Prabhākarasē-  
nākhyā-guru-śrēyō virājate l tatpadmōdaya-
  7. śaila-tigmakiraṇas traividya-pārangatō bhūpalārchita-pādapañkajayugah  
śrī Lakshmisēnō munih lōkē satta-
  8. pasām nidhānam anagham kārunyavārām-nidhiḥ dānē Kalpakujōpamō  
vijayatē kāmēbhā-kaṇṭhīravahā l
  9. śrī Madanasēnamunipō sad-jnānāmr̥itapayōdhi-pūrṇēduḥ sudriḍha-tapō-  
guṇayuktō bhāti śrimat Prabhā-
  10. karāryya-sutah l Dvīpitaṭāka-nāmanagarī-pati Śankha Jinēndrachandrama-  
śripāda-pañkajālīr amalāma-
  11. rakīrttimunīndra-pādasēvā-paripakvabuddhi Balagāra-samāhvayavamśa-  
padma-tārāpati rañjipam sva-janakañ-
  12. ja-nabhōmaṇi vaiśya Māyaṇam l guṇa-tungam Hollarājam pitṛi guṇavati  
Dēvamāmbetannambe-y-u-
  13. dyadgunaratnam Nāgarājam parikipoḍe pitṛivyam guṇaikāśrayam Mākaṇaṇ  
ātmīyānujam tānenipagaṇita-
  14. saubhāgyadim bhāgyadim dhārinīyoḥ vikhyātivettam Jinasamaya-sarassā-  
rasam Māyaṇāryyaṇam l matam (?) lōkai-
  15. kamitram prachuratara- kalāvallabham vandi-vrindōtkara-pushyat Kalpa-  
bhūjam budha-nuta-charitam vākparam.
  16. kāvyagōṣṭhi-sarasam vidvishṭa-śailāśāni Surapura-modalātangaṭa (?) Mīna  
kētūddhara rūpam (?) sadguṇōdagra-
  17. hamayan enal āścharyamē Māyaṇāryyaṇam l intu Hoysala-bhū-vibhu-  
lakshmi-lapanamum
  18. śrī vīra-Bukkarāja-sāmrājya-ramāramāṇiya-vilāsa-darppaṇopamam enisi  
sogayisuva Hosapatṭaṇadoļu prasiddhivaḍeda vai-
  19. śya Māyaṇa Mākappagalū na . . . davāgi māḍida śrī Lakshmi-  
sēnabhatārakara nishadhiya pratishṭhe śāsana maṅgalā mahā.

śrī śrī śrī śrī śrī.

*Note.*

This inscription records the erection of a monument in memory of a Jaina guru named Lakshmisēnabhaṭṭāka at Hosapattāna by Māyaṇa and Mākaṇa, two brothers of Vaiśya caste belonging to a family named Balagāra. It is stated in this inscription that the town Hosapattāna was the face of the goddess of the Hoysala Kingdom and a mirror of the goddess of the kingdom of Vīra Bukka. Several inscriptions of king Bukka of Vijayanagar refer to a town of the name Hosapattāna in the Hoysala country over which he is said to be ruling. It is identified by some with Hosur in Gōribidnūr Taluk, or Hosadru in Chitaldroog District. (See Mysore and Coorg from the Inscriptions, P. 114), The present record would tend to show that Hosapattāna was either the village Sakrepatna where the present inscription stone is found or some village in the neighbourhood.

The spiritual descent of the Jaina guru, Lakshmisēna is given as follows :—Vīrasēna was a Jaina teacher belonging to Sēna-gaṇa ; his disciple was Jinasēna ; his disciple was Guṇabhadra, a sun to Pustaka-gachchha ; his disciple was Sūrasēna ; his disciple was Kamalabhadra ; his disciple was Dēvēndrasēna ; his disciple was Kumārasēna; his disciples were Harisena ; and Prabhākarasēna ; Lakshmisēna was disciple of Prabhākarasēna. Madanasēna was also a disciple of Prabhākarasēna.

We next find the genealogy of the merchant Māyaṇa as follows : Māyaṇa of Vaiśya caste was a disciple of the Jaina guru Amarakīrti and a worshipper of Śankha Jinendra (Nēmi Tirthankara whose emblem is conch) in the village Huligere and belonged to the family named Balagāra. His father was Hollarāja, mother Dēvamāmbe, paternal uncle Nāgarāja, and younger brother Mākaṇa. Māyaṇa and his brother Mākaṇa set up the epitaph in memory of the deceased Jaina guru Lakshmisēna-bhaṭṭāka.

No date or name of the reigning king is given in the record.

## 49.

On a second stone at the same place.

Size 3'—2"×2'—3".

Kannada language and characters.

1. śrīmat parama-gaṁbhīra-syādvādāmōgha-lāñchhananāṁ jīyāt trailokya-nāthasya sāsanāṁ jinaśāsanāṁ
2. śrīmad rāyārājagurumāṇḍalāchāryya . . . . . pura-vikramā-ditya madhyāhna-
3. kalpavriksha Sēnaganāragraganyarum appa śrīmal Laksmisēnabhaṭṭākaravara śrīmat śrī-Mānasēna-dēvara nishidhi Śaka va-
4. rsha . . . . 1328 neya Pārthiva samvatsara 10 lu
5. śrī Muttada Hosaūra Baicha-setṭiya makkalu Māyasetṭi Bommisetṭ Nāgaṇa-setṭi avara mommakalu Baicha-
6. setṭiya Tamma setṭi Kovarisetṭi Chikka Baicha setṭi Mādisetṭiyara makkalu Kovari-setṭiyaru

*Note.*

This inscription begins with the usual invocation to Jina-sāsana and records the erection of a monument in memory of a Jaina guru Mānasēna, disciple of Lakshmisēna, royal preceptor (*rāyārājagurumāṇḍalāchārya*) by Māyasetṭi and Bommisetṭi and Nāgaṇasetti, sons of Baichasetṭi of Muttadahosavūr and their grandsons Tammasetṭi (son of) Baichasetṭi, Kovarisetṭi, Chikka Baichasetṭi, Kovarisetṭi (son of) Mādisetṭi. The dating of the record is imperfect. The year is given as Pārthiva, Śaka 1328. Śaka 1327 is Pārthiva and corresponds to A. D. 1405. Further details are not given. The figure 10 occurring in line 4 after the name of the year Pārthiva-samvatsara may denote the lunar day of the date of the grant.

On a stone lying behind the Jaina basti at the same village Sakkarepaṭṭna.

Size 3'—0"×2'—0".

Kannada language and characters.

1. śrīmat parama-gam̄bhīra-syādvādāmōgha-lānchhanam l jīyā-
2. t trailōkya-nāthasya sāsanam Jina-sāsanam l śrīmad rājaguru . . . .
3. . . . Maunapāchārya śrī Hosaūra śishya Nūlavāgi-
4. set̄tiya maga Nūlavandiset̄tiya nishidhi
5. Sārvāri-saṃvatsarada
6. Āshāḍha sudha 14 Ādi

*Note.*

This inscription also begins with the usual verse in praise of Jina-sāsana. It records the erection of a monument in memory of a Jaina guru Maunapāchārya, preceptor of kings, by his disciple Nūlavandiset̄ti, son of Nūlavāgiset̄ti of Hosavūr. It is dated Sunday the 14th lunar day of the light half of Āshāḍha in the year Sārvāri. The date is not verifiable. Hosavūr of this inscription may probably be the same as the village Hosapaṭṭna referred to in a previous number (48)

KOPPA TALUK.

On a set of copper plates in the possession of Hosakoppa Krishna Rao at the village Hosakoppa in the Hobali of Hariharpur.

3 Plates with ring : no seal :

Kannada language and characters.

1. śrī Gaṇādhipataye nama subham astu namas tunga-sira-
2. chumbi-chandra-chāmara-chārave trailōkya-nagarāramba mūla-
3. stambāya Śāmbhavē svasti śrī jayābhuyujeya Sālivāha-
4. na sakavaruśa sāsirada nānūṛa-yembhatt-ondane savachha-
5. ra sanda vartamāna Saumya saṃvachharada Vaiśākha śudha
6. 10 Ādivāradallu śrīmatu Mallaya Senabōvaru Sā-

I b.

7. lināykana aliya Hiraṇyanāyakana maga Nem-
8. māra Gaṇḍagaṭṭanakalu Trichebaliya Tipparasa he-
9. gađege koṭṭa paṭṭeya krama vendare Hebbaseya
10. nāda kuḍadolagaṇa Hadilakoppadalu Huli-
11. yakōṭenāyakage sandu banda kuḷa nālku ha-
12. ṣavīna kuḍakke sidhāya ga 2 8 yippattenṭu
13. haṇavige â Huliyakoṭṭenāyakana saṃ-

II a.

14. tānau antarisihōda saṃmandha namma aramane-
15. ge â bālu haravariyāgi yiralāgi aliya-santā-
16. na baliya bālāgi â Hebbasiya Hanneraḍaṛa nāda
17. mundiṭṭu yi paṇavina siddhāyava hechu katikom-
18. ḍu ga 3 mūru varahana tettu â nāda sariyali ban-
19. da biṭṭi bhatta kha l haba kāṇike ga 1 haṇa yishtanu
20. nīnu tettu yī nālku haṇada kuḍavanu bhōgisi bārendu

## II b.

21. yì simege saluva chatuh-simeya vivara mûdalu Hebbalasina
22. maranindalu paðuvalu tenkalu Honâhalasina maraninda
23. baðagalul paðuvalu ulihittâ hedâriyinda mûdalu
24. baðagalul hedâriyindam tenkalu yint i nîrelakalu cha-
25. tuh sîmeyolagulla nidhi nikshêpa jala pâshâna akshîni â-
26. gâmi siddha sâdhyanga emba ashâbhôga-têjassvâmyavannu nimma
27. aþi [ya] santâna-parampareyâgi sukhadinda bhôgisi bahiri en-

## III a.

28. du koþta paþte yint oppudakke sâkshigalu â Hebbaseya Han-
29. neraðara nâda sâkshi Geti (?) sâvanta Niluvâgila Lakumanâyka
30. Niluvâgila Tippenâyka avara kuþumbadavaru Baþa-
31. vâdiya Bommarasa heggade Kuppavalliya Karigaþeya Bom-
32. maheggade yint ivar ubhayânmatadim Hariyaña-sêna-
33. bôvana barahâ â voppa Pâñdyappavodeyaru vopi-
34. ta Baþavâdiya Bommarasa-hega-
35. deya likhita Kuruppavalliya Bommagadi voppita â
36. Hanneraðara nâda voppita srî Mallikârjuna-dê-
37. varu Bommañagurugaþa voppita srî srî

*Note.*

This records the grant of some lands at the village Haðilakoppa in Hebbesenâd to Tipparsaheggade son of Hiranânâyaka, *uliya* (nephew ?) of . . . Sâlinâyaka and chief of ? villages Nemmâru, Gañdagat tanakallu and Tiricheballi by the illustrious Mallayas nab va. These lands are stated to have formerly belonged to Huliyak tenâyaka and as he died without issue were given to Tipparsaheggade as the descendant of the former owner's *aliya*. The grant is recorded to have been made with the approval of the n d, *i.e.*, chief citizens of the district of Hebbase Twelve and the quit-rent payable on the land was raised from 2 varahas and 8 hañas to 3 varahas and an additional payment of 1 haña for festival tax and one kandi of paddy for forced labour was imposed on the land. The boundaries of the land and the names of witnesses next follow.

The grant is dated Sunday 10th lunar day of the bright half of Vaiâkha in the year Saumya, Saka 1481. Saka 1481 corresponds to Siddh rthi and not Saumya as stated in the grant. The date is irregular. The grant abounds in errors.

## 52.

On a stone set up at the foot of the hill in the village Setlugodage in the same H bali of Hariharpur.

Size 4'—0"×2'—9"

N gari characters : Kannada language.

1. srî Gañâdhipatay  namah l nama tunga-sira-chumbi-chandra-châmara
2. ch rav  l trail kya-nag rarambha-m lastambh ya S mbhave ll svasti
3. sr jayahyudaya S liv hanaakavarsha 1331 neya Vir dhisam-
4. vatsarada M gha s  15 lu sr man mah r j dhir ja r japaram svara
5. sr v raprat pa sr v ra Bukkar yaru prithiv s mr jyava m duvalli
6. svasti sr matu Hariharapurada sr  R machandra-Sarasvat d rige sr  N risimha-
7. d vara p j -puracharadigalige â r yara nir padinda sr -
8. S mbanavad ru tamma al kege s rida . . . g da gr mavannu
9. dh r dattav gi bitukot ru â gr mada kugalannu vingadisikon-
10. du . . . dharama-sthalakke teruvudakke â kula vingadisi-kondu

### *Note.*

This records the gift of the village . . . . . godū to the guru Rāma-chandrasarasvati vodeyar of Hariharpur, for the worship of god Narasimha, made by the chief Sāmban̄navodeyar as directed by the king Bukkarāya of Vijayanagar. The assessment payable for the lands of the village is stated to have been determined by Sāntappaheggade under the orders of Sāmban̄navodeyar.

The grant is dated 15th lunar day of the bright half of Mâgha in the year Virôdhi, Saka 1331. This corresponds to 20th January A. D. 1410. The date is not verifiable.

53.

On a vîragal lying in a forest belonging to the village Mattivâne in the same Hobali of Harihpur.

Size 6' x 3-6".

## Kannada language and characters.

1. svasti śrī Vinayâditya Poysaladêvaru
  2. rājyavanu âluvalluMâragavuñđana maga . . . . kâdi sattan  
(The rest is effaced).

### Note.

This records the death of . . . . . son of Mâragavunda during the reign of the Hoysala King Vinayâditya.

54.

On a stone lying in the road to Belarekôte from the village Kodatâlu in the same Hobali of Hariharpur.

Size 4'-3" x 2'-6"

## Nâgari characters. Kannada language.

1. Gaṇādhipatayê namaḥ namas tunga-śiraśchumbi chandra châma-
  2. ra-châravêl trailôkya-nagarârambha-mûlastambhâya Svayambhavêl svasti
  3. śrî jayâbhuyada Sâlivâhanaśaka varsha 1496 neya Hêvalambi sam-
  4. vatsarada Mâgha su 15 punyakâladalu śriman mahârajâdhirâja śrî-vîra-
  5. pratâpa Śrîrangamahârâyaru Penugonde simhâsanavan-âluvalli
  6. Hariharapurada Śivalliya maṭhâdhipatigalâda shaḍ-darśana sthâpanâchârya-
  7. râda Abhinava . . . . . ge Bhayirarasa-vodeyaravaru

8. Sivalli-samasthânada śrî Narasimha-dêvara naivêdyak-endu â Bhayirarasa vode-
9. yara pâdôpajîvi Sântappa-heggadêru bitukotṭa uttâra ga 100 nûruvaraha
10. idake kuḍada vivara

*Note.*

This inscription records that Sântappaheggadé, an officer under the Chief Bhairavavodeyar, in the reign of Śîrangarâya of Vijayanagar, granted a remission of the payment of 100 varahas for certain lands belonging to the mutt of Sivalli in Hariharpur in order that the amount thus remitted might be used for the service of daily food offering to God Narasimha in the said mutt. The grant is dated 15th lunar day of the bright half of Mâgha in the year Hêvilambi, Śaka 1496. Śaka 1496 corresponds to the year Bhâva and not Hêvilambi as stated in the grant.

55.

On a fragmentary stone lying on the way to Kodakali from the village Bâvanîge in the same Hobali of Hariharpur.

Nâgari characters and Kannada language.

1. śrî Ganâdhîpatayê namaḥ Sarasvatyai namaḥ Nârâya-
2. nâya namaḥ namas tunga-śiraś-chumbi-chandra-châmara-châravê trailôky-
3. nagarârambha-mûla-stambhâya Sambhavê svasti śrî jayâbhuyuda śaka varusha 1340 ne-
4. ya Hêmalamba-samvatsarada Vaiśâkha suddha 7 Ā śrimatu Kâsyapa-gôtrada Rikuśâkheya
5. Bhôgappayyana makkalu Kallanñangaļu Viśvâmitragôtrada Nâgañnagaļa ma-
6. kkaļu Lakhañnagalige koṭṭa śilâ-sâsana-kramaventendare Harihararâyaru
7. . . dâna-dhârâ-pûrvakavâgi tâmra-sâsanasthavâgi baha Kêlûralli
8. Hariyakana haravariya—(the rest is effaced).

*Note.*

This records the gift of some land at the village Kêlûr by Kallañña, son of Bhôgappa-ya to Lakhañña, son of Nâgañña in the reign of Harihara, King of Vijayanagar. The grant is dated Sunday the 7th lunar day of the bright half of Vaiśâkha in the year Hêmilambi, Śaka 1340. Śaka 1340 is Vilambi and not Hêmilambi as stated in the grant. The preceding year, however, Śaka 1339 is Hêmilambi and taking this as the year of the grant, the date corresponds to April 23, A. D. 1417 which is a Friday and not Sunday as stated in the inscription.

Part of the inscription is also lost.

56.

Copper plate grant of Krishnarâjava deyar III of Mysore dated Śaka 1767 in the possession of the Lingayât Matt at Bâlehnônnûr in the Hôbali of Bâlehnônnûr.

1 Plate.

Kannada language and characters.

1. śrûṇad brahmâñda-maṇḍala-vidyôtamâna-hṛidyânavadya-samasta-
2. vêdâgama-purâñetihâsa-prasiddha Bhûkailâsa Vârâñasi-
3. puṭa-bhêdana-madhyâ-mahanîyya Harikêta-nandana-parishkṛita Jam-
4. vâṭa-maṭhadhishthita Viśvârâdhyâ-paramparânuvâyâta simhâ-
5. sanârûḍha paṭṭâdhyaksha śrî Siddhalinga-Svâmigalavara sannidhige

6. svasti śrī vijayābhuya Sālivāhana śaka varshangalu 1767 sanda
7. vartamāna Parābhava-nāma-samvatsarada Āshāḍha ba 2 Šukravāradallu śrī-
8. mad rājādhirāja rājaparamēśvara praudhapratāpāprātimi-vīra-narapati-
9. birudentembara gaṇḍa lōkaikavīra Yadukulapayah-pārāvāra-ka-
10. lānidhi śāṅkha chakrānkuṣa kuṭhāra makara matysa śarabha sālva gaṇḍa-bhē-
11. ruṇḍa dharaṇīvarāha Hanumad Garuḍa Kanṭhīravādyanēka birudān-
12. kitarāda Mahīśūrapuravarādhīśa Śrī Kṛishṇarājavadeyaravaru
13. barasikotṭa dāna-sāsana adāgi śrī Kaśī-kshētradalli nimma maṭhadalli ni-
14. tyagaṭle 12 janakke gaṇārādhane naḍeyuvante appaṇekodiśi i-
15. bagye tingalū vandakke kumpaṇi rūpāyi aivattara mēre varusha
16. vandakke kumpaṇi rūpāyi 600 āru nūrara prakāra Kāśīkshētrakke huṇḍi
17. mādiśi appaṇe koḍisuttā idhītāgi nityagaṭle sadarī mēre gaṇā-
18. rādhanege takka jinasu aḍigeyavaru vagaire gottumādi yiṭṭu yī
19. dharmavannu ḍchandrārkavāgi naḍasuttā namage āśīrvādavan-
20. nu māduttā baruvudendu barasikotṭa sāsana svadattā [d] dvigu-
21. ṣam punyam paradattānupālanam 1 paradattāpahārēṇa sva-dattam ni-
22. shphalam bhavēt ba tārikhu 10 nē māhe Julāyi san 1846 nē yisavi Kha--
23. ttu Aramane Subarāya dūyam gurikāra yilākhe khāsā bokkasa
24. hajūru-sadari mērege hukumāgi ārunnūru-
25. rūpāyi naṁma vardhanti divasa sāliyā-
26. nā huṇḍi kaļuhisuttā ide (ruju śrī
27. Kṛishṇa).

*Note.*

This records an annual grant of 600 varahas made by Kṛishṇarājavadeyar III King of Mysore, to Siddhalingasvāmi, seated on the spiritual throne of Viśvārādhyā and guru of Jangamavāṭi-maṭha in Benares, in order that from this amount 12 Lingāyat priests (Gaṇas) might be fed at Benares every day. This sum of 600 varahas was ordered to be remitted every year by a huṇḍi (bank-note) to Benares on the birth-day of the King.

The grant is dated Friday, 2nd lunar day of the dark half of Āshāḍha in the year Parābhava, 1767 of Sālivāhana era. The English equivalent of the above date is also given in the grant as 10th July A. D. 1846 which falls on a Friday. This date corresponds to 2nd lunar day of the dark half of Āshāḍha of Śaka 1768. Apparently Śaka 1767 in the grant denotes the expired year.

57.

A copy of a copper plate grant of Śivappanayaka, Śaka 1646 in the possession of the same Bāleḥonnūr Matt in the Hōbali of Bāleḥonnūr.

Kannaḍa language and characters.

1. śrī Gaṇāḍhipatayē namah śrīmad Edavamurāri kōṭe kōlā-
2. hala śrī Śivappanāyakkaraiyyanavaru Siddhagiri-simhāsanada Huchchu-
3. Virapavodeyarige svasti śrī jayābhuya Sālivāhanaśa-
4. ka varusha 1646 neya Parābhava samvatsarada Māgha śu 9
5. srīmatu Bāleḥonnūru simhāsana maṭhada Basavalingayya-
6. navaru bandu Humachada śīme 300 grāmagalannu yiṭṭukondu
7. śīme kappakāṇike tegedukolluttēn emba stōmavāgī āśīrvāda
8. vijñapisida vishayakke ā Bāleḥonnūru simhāsanada
9. maṭhadavarige modalininda bandaddannu rājādhirāja Sōmaśēkhara-

10. nāyakarayyanavaru maṭhavannu aparādhake tāndu samsthānavannu oppisi
11. koṇḍu Śringēri Śringa Śāstrige ā maṭhadalliruva yāvattannu ātage kodi-
12. si appu-tappugala vichāra naḍe saha tegesiddaddakke
13. mēlinavara vijnāpaneyante ī samsthānakke sērisida sīmegalū
14. Ānandapura Sadāsiva Nāgara Chandragutti Vuḍugere Śikāripura
15. Kum̄si Śivamogge Tarikere Lakkuvalli Maṇḍagadde Hōle Honnūru
16. Channagiri Basavāpaṭṭana Śirasi Harapanahalli Kaḍūru Āraga
17. Madhuvankanādu Vastāre Tālaguppe Keḷadi Jīya Svarṇakāra
18. Kōmaṭi Bhūsura Tigala Mēdara sīvāyi vuḍida jāti-
19. kāṇike tegedukoḍluvudu śrī śrī śrī
20. Venkaṭa

*Note.*

This is said to be a copy of a copper plate grant the original of which is not forthcoming. It records the grant of right to collect Kāṇike (a religious levy in cash) from persons other than Jīyas, goldsmiths, Kōmaṭis, Bhūsuras (brahmans), Tigalas, and Mēdars residing in Ānandapura, Sadāśivanagara, Chandragutti, Vuḍugere, Śikāripura Kum̄si, Śivamogge, Tarikere, Lakkuvalli, Maṇḍagadde, Hōlehonnu, Chennagiri, Basavāpaṭṭana, Śirasi, Harapanahalli, Kaḍūr, Āraga, Madhuvankanādu, Vastāre, Tālaguppe and Keḷadi on the 9th lunar day of the light half of Māgha in the year Parābhava, Śaka 1646, made by Sivappanāyaka of Keḷadi to Basavalingaya of Bālehonnu Matt, on the latter's representation that he may be invested with the power of collecting *Kappa* and *Kāṇike* in the 300 villages of Humchasīme and that Sōmasēkharanāyaka deprived the Math of the above power and conferred it on Śringa Śāstri of Śringēri.

Śaka 1646 corresponding to A.D. 1724 coincides with Krōḍhi and not with Parābhava, as stated in the grant. Śringaśāstri as the name of the head of Śringēri Matt is never heard of. For the reasons the grant may be regarded as spurious.

58.

A copy of another grant in the same Math.

Kannaḍa language and characters.

1. śrīmad Eḍeva-murāri kōṭe-kōlāhala rājādhirā-
2. ja Sōmaśēkhara-nāykarayyanavaru svasti śrī vi-
3. jayābhudaya Śaka varusha 1594 neya Ānanda-
4. samvatsarada Vaiśākha ba 2 lu śrī Bālehonnu-simhāsanada
5. maṭhada Guruśāntasvāmiyavaru ī samsthānada mē-
6. le dushṭa-krityādigal uṇṭu naḍavaligōsuga yenta javalige (?)
7. banda abhiprāyakke ā maṭhada baduku jindage sāmānu
8. muntāddu lūṭi uttāra muntāddu japti maṭhadalli-
9. ratakka mudre sāmānu Chandramaulēśvara baladaśankha yē-
10. kabetta muttina chavakali gaddige Bhūchakrada-kauḍe Śvēta-
11. chchhatra simhamukhadavāli iṣṭu sahavannu Śringēri a-
12. grahāradalliratakka Śankarāchārya-karasanjātarāda Śrin-
13. gaśāstri yemb ātge mēliruva avara khāt prakāra ātage
14. sērisi samsthānakke Bhūchakrada kōde adhikavādanthāddu
15. bandaddāgi vappisi sāgisi samsthānakke yōgyānusārakke
16. adhikavādanthāddu tiḍidu nīvu kula-gōtragaļu Śivāchāra
17. naḍe Śaivāchārada kattu Śivabhaktarapādu Sādhu Vakkaliga Ra-
18. ḍḍiga Kumbāra kaivāḍa jāti-samastakku kappa kāṇike vasūl-
19. mādikollabēku

*Note.*

This records the confiscation of the images of gods, conchshell, cane, pearl necklace, chair, white umbrella and other insignia of the Bâlehhonnûr Math and the transfer of the above articles to the Śringâśâstri along with the enumerated rights of the former Math by Sômeśekharanâyaka on the second lunar day of the dark half of Vaiśâkha in the year of Ānanda, Śaka 1594 equivalent to A.D. 1672.

In this record also the cyclic year does not coincide with the Śaka year and Śringâśâstri as the name of the head of Śringêri Math is unheard of. For these reasons the record may be regarded as spurious.

## 59.

A sannad of Krishnarâja Vodeyar the third in the possession of the same Math.

Kannaḍa language and characters.

1. Virôdhi-samvatsarada Pushya śu 12 Budhavâradallu śrîmatu aramane-
2. sîme gaḍigalı amîla killedârare barasi kaļuhisida Nirû-
3. pa adâgi Bâlehalli-simhâsana-svâmigaļu tamma śishyârja-
4. neya bagye modalu dêšada mèle sañchârârthavâgi hagaludî-
5. vaṭige tegasikondu bandu iddalli kelavu-kade Brâhmaru mum-
6. tâdavarigû ivarigû vyavahâra bandaddarinda Hajûrige kareka-
7. luhi ivara hagalu-dîvaṭige hiđisikondu baruva paddha-
8. ti uṇto illavô embadâgi vichârisuvalli i maṭhada svâmi-
9. gaļu Śîrya Bêlûru Hariharadinda i bagye baradu koṭta mahaja-
10. ru tandu törisiddarindalû Môtikhâni Bakshi Narasingarâyanige
11. sâbaku Śîryada mâmale iddâgye i svâmigaļu hagalu dîvatige
12. hiđisi kondu bandaddu vunṭu embadâgi Narasinga Râya Hajûralli
13. arike mâđiddarindalû Chandragutti âmîla Kupparâyanu sâbaku
14. Bêlûru âmîlu mâđuttâ iddalli sadari Kuppûrâyanna rûb rûb
15. parâmbarisuvalli uṇtu embadâgi hêļiddarindalû saha mâmûlu mère-
16. ge ivara hagalu-dîvaṭige hiđisikondu tamma śishyârjane muntâ-
17. da bagye dêśasañchârakke bandalli ađdimâḍada hâge tâkîti mâđuvudu
18. târikha 6 ne mâhe Janavari 1830 khattô Honnâvâra

Krishna Râv munishi hajûru

Signature of Mahârâja of Mysore.

*Note.*

This sannad records the confirmation of the right to go in procession with torch-light during the day claimed by the Swami of Bâlehhonnûr Maṭh by Krishnarâja vodeyar Bahadur III of Mysore on the 6th of January 1830. The date is not verifiable.

## 60.

Sannad of Krishnarâja Vodeyar Bahadur III, dated A.D. 1828 in the same Bâlehhonnûr Math in Bâlehhonnûr.

1. śrîmad vêdavêdânta siddhânta purâṇâgamêtihâsa sakala sâstra-prasiddha śrîmad Vîra-śaiva-mata-sthâpanâchâryavarya dushta-nigraba śishtha-pa-
2. ripâlana sîlanyavâdi vârdbara-paṭala-paṭu-prabhanjana satkriyâ-
3. châra-kshîra-pârâvâra-râkâkalânidhi-nibhâyamanânâchâra-
4. mahâmahîdhra-Sumbhabhrîd-bhibhrat-prabhâva Bhâvabhava-madêbha-
5. bidu-vidaļana-paṭu-panchâsyâvatâra Sivabhaktajana-manôvana-
6. vasanta śaraṇâgata-pavipañjara-ranjita jita-kâlakâmâdyam-
7. dhatama-chaṇḍa-mârtâṇḍa-maṇḍala vinamad Âkhaṇḍala-puṇḍarîkâjana

8. Puṇḍarīkākshādi dēvatāviti na makuṭa taṭaghaṭita māṇikya-
9. mālāprabhāpaṭala parivṛita pâdapayôja Paraśīva prâchîna la-
10. panôdbhava jagajjangamajâla janma kâraṇabhûta Śruti pratipâ-
11. dyamâna vr̄iddh-Āgastyâdi muni prabôdha sâkshât Rêṇukâchârya
12. prachaṇḍa pichaṇḍodbhava śrîmat Rudramunîśvara guruvarânvayâ-
13. nvita dvitîya Śambhu Digambara Muktimuniśvara vara vamśôtpanna
14. gurucharaṇa vinyâsa pâvanîkṛita bhûsukshêtra sâratarottunga Bha-
15. drâ tîra pradêśântara pravirâjamâna śrîmad-Rambhâpurî vîrasimhâ-
16. sanasya śikhâmudrâbhîrâmâṇâm śrîmat Channabasavalinga-svâminâm
17. kara kanjâta sanjâta śrîmat Pañchâkshara-svâminâm pâṇipadmôdbhava śrî
18. Gurusiddhasvâmigalavarige
19. śrîmat samasta bhûmaṇḍala maṇḍanâyamâna nikhilâ dêśâvatamsa Karnâ-  
ṭaka jana-
20. sampadadhishthânabhûta śrîman Mahîśûramahâsaṁsthâna madhya dêdî-  
pyamâṇâvikalakalâ-
21. nîdhikulakramâgata Râjakshitipâla pramukhanikhila ni ja râjâdhirâja  
mahârâja chakra-
22. varti maṇḍalânubhûta divya ratna simhâsanârûḍha śrîmad râjâdhirâja râja-  
paramê-
23. śvara praudhaprâtâpâpratima vîra narapati-birud entembaragaṇḍa lôkai-  
kavîra Yadukulapa-
24. yah pârâvâra kalânidhi śankha chakrâṅkuśakuṭhâra makara matsya Sarâ-  
bha sâlva gaṇḍabhêrun-
25. da dharaṇîvarâha hanumadgaruda kanṭhîravâdy anêka birudânkita Mahî-  
śûra Kriṣṇarâja va-
26. deyaravaru mâduva śaraṇârti Sarvadhâri samvatsarada Bhâdrapada ba  
4 Sthiravârada varege.
27. nâvu kshêmadallidhêve tamma tapôvaibhagalîge barasi kaluhisuttâ baruva  
hâge mâḍisatakka-
28. ddu sâmprata tâvu Chikka Ballâpurakke bandu iruva samâchâravu hagal-  
dîvâṭige hidî-
29. sikoṇdu baruvadakke Brâhmaṇu muntâdavaru mâmûlu illavendu addi-  
mâḍida vivara
30. muntâgi hajûru śrutavâddarinda appane kodisi ide hagalu dîvâṭigeyannu  
tâvu
31. hiḍisikolla kelasvilla hâge hajûrige bandalli hagalu dîvâṭige bagye pûrvadalli  
banda
32. sanadu patra muntâddu yâvattu iruvadannellâ parâmbârisi tamage hagalu  
dîvâṭige
33. saluvadâdere sarkâradindale belli hagalu-dîvâṭige appane kodisalâdhîtu  
tilidu mâ-
34. īgadalli baruvâga kalahagaļu âgada rîtige horaṭu baruvahâge mâḍisuvudu  
târîku 27 nê
35. mâhe Sepaṭambara san 1828 ne i Anṇeya munashi hajûru intu i śaraṇârti  
śrî Kriṣṇarâjodeyara baraha.

*Note.*

The sannad is in Kannada language and characters and dated Saturday the 4th lunar day of the dark half of Bhâdrapada in the year Sarvadhâri, and Saturday the 27th of September A. D. 1828 and written by Munshi Anṇaya and signed by His Highness Krishnarâja Vodyer.

After enumerating the titles of the Math and stating the names of only a few swamins from Rêṇukâchârya to Gurusiddhasvâmi, then the head of Math, the sannad mentions the titles of the Mysore Royal family and directs the svâmi not to make use of torch-light during the day time (Hagalu-dîvâṭige). It states that if the Math has any record

to show that the Matt has had the privilege of using torch-light during the day the privilege may be renewed and not otherwise, as it would wound the feelings of Brahmins and other people.

## 61.

A copper plate grant in the possession of the same Matt.

One plate with writing on both sides.

Kannada language and characters.

1. śrî Nandinâtha śrî Bhringinâtha śrî Vîrabhadra dêvarige mukhyarâda Naḷa samvatsarada Jyêshṭha Su 12llu śrimatu Ranibhâpurada vîra-
2. simhvâsanake karttarâda Kapaṭada Yenṭujadesvâmiyavaru namma simhvâsanada śîsyaru makkaṭâdanthâ Ganjalagôda Namah—
3. śivâya dêvarige barasikotṭa paṭṭê-vâlekramaventendaḍe Ganjalagôḍapura-vu ayvattu nûru kâlârabhya Aramane
4. Karakuḍi lingamudre-kâllanu kuhikdindali nînu a bhûminu hiḍidu arasugalige hêli kêli koṇdu ayvatta-
5. nûru honnu sâlasammandhavam tegeduhâki Śivacharava hiḍidu â kalla sâsanavanu marisi simhvâsanada biridanu um 1
6. â puravargada-bhûmiyannu gade kha 12 dadi sê(na) bôgarige pâlisikoṭu ulidu kha ll nu-purvaśistu batta guttige kha 1 ke ba 8 lu na ni namma
7. śîyanâgi yiddalli ninna makkala makkala svatantradali ravi-saśigalulla pariyantradallu ninage pâlisi koṭevu yi pâlisi koṭadarolage Vîrabhadra-dêvara dîpârâ-
8. dhanegē ga 2 Munîśvara-dêvara kaḍale palârake ga  $\frac{1}{2}$  ubhayam ga  $2\frac{1}{2}$  vanu kâlakâla pratiyalu koṭu barôdu endu barasikotṭa paṭevâle yidake
9. sâkshi Āduvali-heggade Mullaiyâ namma śîsyarolage Muniśvara-dêvaru Sômasêkharadêvaru Hosaūra purada Chennavîradêvaru Bânavadî Muddu-
10. vîradêvaru Pête Kanneyaseti namma Basavalingayya ubhayam 2 ra kaṇṭa muṭṭida-sâkshi vappitada baraha śrî Vîrabhadra dêvaru Enṭujade-svâmigala va-
11. pitada baraha kartara apaṇe baradâta sê nabôga Mahantayya

*Note.*

This records the grant of a plot of land in Ganjalagôḍapura by Kapaṭada Enṭujadesvâmi to Ganjalagôda Namaśsivâyadêva and also to sê nabôga, the village accountant of the place, in the presence of some witnesses named on the 12th lunar day of the light half of year Jyêshṭha in the year Naḷa.

The date is not verifiable.

## 62.

A second Copper plate grant in the possession of the same Matt.

One plate with writing on both sides.

Kannada language and characters.

(Front).

1. Viḷambi sam! da 1 Srâvaṇa ba 10 lu śrima-
2. t. Keḍadi Sômasêkaranâyakaru Râmappa-
3. ge barasi kaļuhisida kâryya Baggunji-sîme-
4. yalli Sîtânadî-tîradallu Kenchauvanu ka-
5. ṭṭista Viraktamaṭhakke yi sîme Keļaūra grâma-
6. dinda uttâra-koṭṭa svâstege Hevasegrâmada-
7. li kelavu bhûmi samśriṣṭavâgi ade yi Ke-

8. ḥa-ūra grāmadinda uttārava koṭa bhūmi-
9. samīpadalli Kalluguḍḍe-bastige Śivapurada-
10. PālaBaraśige grāmadinda üttāravâda bhū-
11. mi valage hole vattina nashṭakke prāku nillisi-
12. da nûru honnina bhūmiyannū adē krayava ko-
13. leū yî bhūmiyannū yî maṭhadā dha-
14. rmakke üttārava koḍabekendu Kem-
15. pina-maṭhadavaru hēluttâre â rīti appaṇe-
16. yâgabekendu Aliya Nirvâṇaiyyanavaru
17. hēlida saṃbandha yî Kempinamaṭhadā dēvara kai-
18. ya kraya ga  $11\frac{1}{2}$ — $7\frac{1}{2}$  nûrahadinen̄tu va-
19. rahanū ēlu haṇa aḍavannū varavaṇi-
20. ja tegedukoṇdu üttārava koṭadu yi-
21. sime Keļaūra Pāla Hedase grāmadinda
22. śistininda ga  $7\frac{1}{4}$  prāku nillisida na-
23. shṭa niṇma ga  $\frac{1}{2}\frac{1}{2}$  yiralāgi nilisida na-
24. shṭadinda ga  $2\frac{3}{8}$  hâge ga  $2\frac{1}{2}\frac{4}{8}$
25. übhayam ga  $10\frac{3}{4}$  Kalluguḍḍe ba-
26. stige yî Barasige grāmadinda prāku
27. üttāravâda svâsteyinda hole-vatti-
28. na bagge nilisida nashṭadinda ga  $1\frac{1}{2}$
29. übhayam ga  $11\frac{1}{4}\frac{3}{4}$  hannondu
30. varahannū yentu haṇa muppâga-
31. gada sosteyannū yî Virakta-maṭhadā
32. dharmake Śivârpitavâgi koṭtu
33. yî bhūmige lingamudrâ-silâ sthâpi-
34. tava māḍisuvallige hujûrinda U-
35. ligada Vîrana kaluhisidêve Cha-
36. ü-grāmadavara karasikoṇdu ga-
37. di tashkara bârada rīti yivana mun-
38. diṭṭu rēkhe pramâṇu bhūmige
39. silâsthâpitava māḍisikombudu
40. yî kâgadava sēnabôgara kaḍita-
41. ke barasi tirugi ivara vaśakke
42. koḍuvudâgi śrî yatâprati

*Note.*

This records the grant of a plot of land to the Virakta Matt constructed by Kenchauva on the bank of the Sîtâ river by Sômaśekharanâyaka of Keļadi on the 10th lunar day of the dark half of Śrâvaṇa in the year Vilambi. The date is not verifiable.

## 63.

On a brass plate in the same Matt.

Kannaḍa characters.

Srî

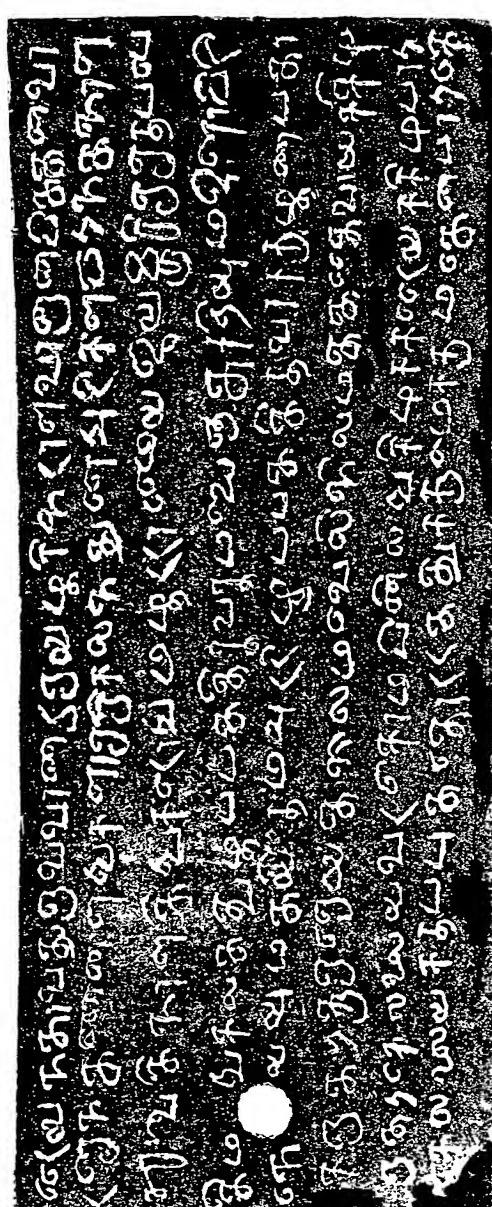
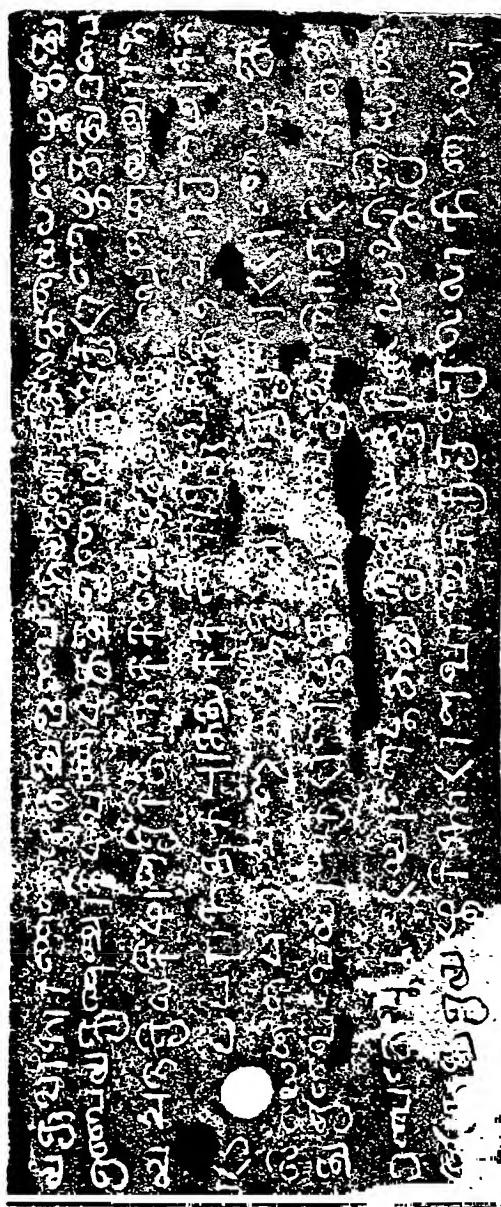
1. guru pîṭha
2. śrî Rambhâpurî
3. vîra-simhâsa

*Translation.*

The seat of illustrious teachers.

The Vîrasimhâsana of Rambhâpuri (Bâleḥonnûr).





A copper plate grant of Jayamurināḍalvān in the possession of the same matt at Bâlehonnur.

Single Plate : Tamil and Grantha Characters.

Tamil language.

- A. 1. ya Šuvâ Nâraṇaneļuttu ivai Neydalûr Tilatayayyaneļuttu
- 2. ivaiy Kunñûr Kîlavaneļuttu ivaiy Singudâneļuttu ivai-
- 3. y Ariśila kîlân Širidânakka-neļuttu idAri Vennûr n-
- 4. âṭṭu p Parântaka purattu-k-kaṇi kâchchuvan Tiruvi râjar mâtka-
- 5. liyenan Punrai Tirucheruvâchchanaṭṭaneļut-
- 6. tu ivai Veyâna kuđâneļuttu ivai Suvarniru seṭi eļuttu
- 7. ivai Devûruḍaiyâneļuttu śrî Jayamuri- svasti śrî yâ-
- 8. daindâu Jayamuri Nâḍâlvânukku chchelâninra yâ-
  
- B. 1. ñdaindâvadu ivvâñdu Jayamuri Nâḍâlvânâna Pittanavâ-
- 2. ða Sendañan enga lâchchi Kalandurai aðigal piranda nâl
- 3. Raivati nâl tingaðorum muṭṭâmai Jayammuri-chcharuppe-
- 4. di-mangalattu muppattiruvarum ainju kaniyum or piði
- 5. neyyum tayirum atṭi muppattiruvarkkumuñpadâ-
- 6. ga idarkku chheyda nilam vêli nilam attai vâykkil
- 7. idar kellai vaða kombinilam kîlakkaðaykkilpâr-
- 8. kellaiy karupput-toṭṭattukku mérkum tenpárke

*Note.*

This consists of a single copper plate, both sides of which are engraved, belonging to the Lingâyat mutt at Bâlehonnûr which is regarded as the seat of one of the five original gurus of the Lingâyat religion. The grant is incomplete as some plates preceding and following the present copper plate are lost. Hence the middle portion of the grant only is found in this record.

The signatures of certain witnesses to the grant are first found in this inscription. We next find it recorded that in the 5th year of his rule Pittanavâda Sendañan alias Jayamurinâḍalvân, made a gift of land, in order that from the produce there of, an offering of five fruits, one piði (a measure) of ghee, and curds might be made to 32 Brahmans every month on the day of the constellation Rêvatî, in which constellation his mother Kalanduraiaðigal was born. The boundaries of the land next follow.

#### MUDAGERE TALUK.

At the village Gonibîd in the Hôbali of Gônibîd, on the doorway of Basavêśvara temple.

Modern Kannada language and Characters.

- 1. Gônibîda sîme Kittalenâda Chinugada Vîrapagauḍa-
- 2. ra makkaļu Dêvaññagauḍaru yivara hirriya makka-
- 3. lu Vîrapagauḍanu Basavêśvara Svâmiyavara dêva-
- 4. stâna yî pêṭhêmâligegala katṭu bage prâ-
- 5. rambhamâḍida vivarâ ll Chitrabhânu samvatsarada
- 6. Mârgasira bahuļa 5 llu yî dêvastâna malige sahâ
- 7. kambha pratishthe mâḍiddu l Svâbhânusamvatsa-
- 8. radâ Nija Chaitra śu 15 llu yî Basavêśvara-
- 9. svâmiyavara pûrva pêṭheyinda teralikondu

10. bandu yî dêvastânadalli pratishthe mâdidaru yam-
11. badâgi yî Gôñibîda stalada Sânabhâga Añ-
12. naiyyanavara maga Lingappaiyanu prîtiyinda yi
13. sêve mâdidavarige sakalaiśvarya dhana dhânya putrarugala
14. koṭṭu ninnâ sêve tegadukoļabêkendu binnaham mâdi ba-
15. rada barahakke âchendrâkam a-
16. stu srî.

*Note.*

This records the construction of Basavêśvarasvâmi temple and some shops in the year Chitrabhânu and the consecration of the image of God Basavêśvara in the said temple in the year Svabhânu by Virappagauḍa, eldest son of Dêvanñagauḍa, son of Virappagauḍa of the village Chinuga in Kittalenâd, in Gôñibîd-sime. The inscription concludes with the statement that it was composed by Lingappaiya, son of Aññaiya, shanubhog of Gôñibîd and with a prayer for the welfare of the person who caused the temple to be built.

### 66.

On a stone set up in Banni MahâKâli temple in the same village.

Size 1'—8"×1'—3".

Kannada language and characters.

1. svasti vijayadudaya Sâlivâhanaśaka varuśa
2. 1536 sanda vartamâna Râkshasa samvatsarada Mâgha śu-
3. dha 8 || . . . . Vîrapâ
4. . . . . saluva Gôñi-
5. bîda Kâlâmmana sunâraru Kâlapanâyakarige darma-
6. vâgaliyandu Gôñibîda Pañchâladavaru yî Mâgha śu-
7. dha 8 lu vîrasamayada sunâluvina Kanađavîra pâñchâladava-
8. ralu kûđi kođadavaru tamma hêñđara pararige koṭta hâge
9. Kâlapanâyakara sâsanava Sañña Lingaññanu bareda
10. kuladolage maduvêli hêñnu gañđinali banda hañavanu
11. dêvarige kodalullavaru . kodade yidara makalu

*Note.*

This inscription is engraved on a stone on which an old Jaina inscription was previously incised. The old inscription has been obliterated and the letters of the new inscription have been written over the surface. Still some faint traces of Hoysala types of letters of the previous inscription can be detected. The present inscription seems to record an agreement at the instance of one Kâlapanâyaka between two sects of Goldsmiths, the Pâñchâladavaru of the village Gôñibîd, and Kannada Vîra Pâñchâladavaru of Vîra-samaya Sunâluvas that they would freely intermarry between members of the two sects and also that they would pay some money contribution for the service of their family deity, at the time of marriage.

### 67.

On the pedestal of the Chauvîsa Tîrthakara image in the same temple.

Size 1 $\frac{1}{4}$ '×1'.

Kannada language and characters of the Hoysala period.

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1. svasti śrî-</li> <li>2. matu A-</li> <li>3. nantana ü-</li> <li>4. dyâpaneya</li> </ol> | <ol style="list-style-type: none"> <li>5. Chauvîsa Tîrthaka-</li> <li>6. ra prati-</li> <li>7. me mangala</li> </ol> |
|---|--|

*Note.*

This image with the figures of 24 Jaina Tîrthankaras engraved on it seems to have been brought from some ruined Jaina temple and set up in the present Banni Mahankâli temple. Although it is a Jaina figure it is worshipped by goldsmiths who are the chief devotees of the temple probably on account of their ignorance of the nature of the image. This inscription on the pedestal of the image merely records that the Chauvîsa Tîrthankara image was set up by some one at the conclusion of a vow of worshipping the god Ananta.

**68.**

Votagar grant of Pratâpadêvarâya of Vijayanagar, śaka 1332 in the possession of Subbâbhâtta at the village Kođatale in the Hôbali of Srîngêri.

Three plates with Varâha seal.

Nâgari characters; language mostly Sanskrit and partly Kannâda.

1. śrî Gaṇâdhipatayê namah nama-
2. s tunga śiras chumbi chandra châmara châravê trailôkyanaga-
3. rârambha mûlastambhâya Sambhavê l bhûyasê bha (v) atâm bhûtyai bhûyâ-
4. d Âścharyakuñjaraḥ l âhur vihârakântâram âgamânâm cha
5. yôgiṇah l Harêr Lîlâvarâhasya damshṭrâ daṇḍah sa pâtu vaḥ l Hê-
6. mâdri kalaśâ yatra dhâtrî chehhatraśriyam dadhau l asti kshî-
7. rârṇavôdbhûtam apâm pushpam anuttamam anûnam yasya
8. nirmâlyam âdhattê śirasi-Îsvaraḥ l sadâmôdanidh ês tasya
9. santânê Yadusamjnîtê l abhûd âścharya mâdhuryam vasudhâyâ-
10. s tapahphalam l Sangamô nâma râjâbhût sârabhûtê tadanvayê
11. rêjê yasya yaśah Siddha-châriṇîbhîḥ sukîrtitam l sarvara-
12. tna-nidhêś tasya samrâd âsît tanûbhavaḥ l râjye Bukka mahî-
13. pâlô maṇinâm iva Kaustubhaḥ l tasya Gaurâmbikâjâneḥ
14. tanayah sunayônnataḥ l hâragaura yaśah-pûrâhârî Hariha-
15. rêśvaraḥ l yat shôdaśa mahâdâna yaśasâ digvihâriṇâ l
16. bhûyasâm abhavan nrîṇâm bhuvanâni chaturdaśâ l tasyaiva hi
17. nrîpâlasya dêvyabhût Mêamâmbikâ Šaurêś tasya yathâ
18. Lakshmîś Sankarasyêva Pârvatî Pitâmahasya Sâvitri
19. Chhâyâ Dinamaṇer iva l vilâsa vibhramôllâsatira-
20. skṛita Tilôttamâḥ l Atrêr iva Anasûyêti Vasishthasyâ -
21. py Arundhatî l Śachî Satamakhasy êva Śaśinô Rôhiṇî
22. yathâ Damayantî Naļasy êva Râmasyêv Âvanîsutâ l ta-
23. sya Mêâmbikâjânêr udabhût sumahônnataḥ Pratâpa

## (IIa)

24. Dêvarâyô yaḥ putrôbhût kuvalayêksha-
25. naḥ l. . . . rûpa iva mûrtau yasyângâ Anangamivâparaḥ l pramê-
26. . . . iva dharmô yaḥ prajâvân svaguṇair abhût l pratyarthi-samid-u-
27. dbhûtaḥ pratâpâgnau raṇe raṇe l vijitô yêna vîrêna
28. vijaya śrî karâgrataḥ l vijayî Vikramâditya Bhô-
29. jabbûpa ivâparaḥ l anginô yam prachakshantê Râjârâjâva-
30. târakam l abhangam Anga Kâlinga Vangâdyaiśch âmarâdi-
31. bhiḥ l râjânô yam nishêvante râjachihnaḥ svayam dhritaiḥ l râ-
32. jâdhirâjas téjavṣî yô râjaparamêśvaraḥ l Hindûrâya-su-
33. ratrâṇa-dushṭa-sârdûla-mardanaḥ l gajaugha-gaṇḍabhbenuṇdô gajê -

34. dra-mṛigayārataḥ l mūrurāyaragaṇḍāṅkaḥ pararāya bhayaṇka-
35. rāḥ l śrī Tungabhadrāparighē nagarē-Vijayāhvayē l simhāsa-
36. nasthaḥ prityā yam avanīm āśāśāsa saḥ l Śālivāhana-ni-
37. rṇītē śakavarsha kramāgatē l yugmāgniguṇa bhūmyā-
38. samyutē Vikṛiti vatsarē l Kārtikyām tu śitē pa-
39. kshē Dvādaśyām śubhavāsarē l Tungabhadrānadītirē
40. Virūpākshasya sannidhau l Śrī-vatsa gōtra jātā-
41. ya varĀpastamba sūtrinē bahvṛichāṇām varēnyā-
42. ya yatavān-mānasātmanē l padavākyapramāṇēshu
43. parām prauḍhim upēyushē l vādi vidvat kavīndrāya
44. } Vishṇu siddhānta vēdinē Vēdāntāchāryavaryāya Vi-
45. shṇupūjāparāya cha l Dēvarāchārya-putrāya Māya-
46. yaṇāchāryadhīmatē l Ārangavēṇthakēchaiva Heba-

(II b.)

47. rākhyasya sīmani l Vōṭegār iti vikhyāta nāmā-
48. nam grāmam uttamam l Dēvarāyapuram chēti prati-nāma
49. samanvitam l sarvamānyam chatussimā samyuktam cha
50. samantataḥ l nidhi nikshēpa pāshāṇa ashtabhōgai-
51. rathētaraiḥ l vividhaiścha phalair yuktam sataṭākam sa bhū-
52. ruham l āchandra tārakam bhōktum dātum chāpi nijēchchha-
53. yā l putra pauṭraiścha tatputraiḥ tatsutaiḥ tata uttaraiḥ l Pra-
54. tāpa Dēvarājēndra mānanīyō manasvinām sahira-
55. nyapayōdhārā pūrvakam dattavān mudā l

(III a.)

56. tasyāgrahāravaryasya chatus sīmāvalinirṇa-
57. yāḥ l sarvēshām sukhabōdhāya likhyatē dēśabhāsha-
58. yā l Vōṭegārige pratināma Devatāpurakke mūḍalu pegi-
59. padagādi kalinindam paḍuva tenkalu Kumba kaladi baḍaga
60. paḍuva bīḍeda sīme tāruvari halādim mūḍalubaḍaga
61. Mālūra gadīya tevara nīruvariyindam tenkalu śrī
62. dānapālanayōr madhyē dānāt śrēyōnupālanam dā-
63. nāt svargam avāpnōti pālanād achyutam padam l svadattād dviguṇam
64. puṇyam paradattānupālanam l paradattāpahārēṇa svadattam nish-
65. phalam bhavēt l svadattām paradattām vā yō harēta vasundharām sha-
66. shṭi varsha sahasrāṇi vishṭhāyām jāyatē krimiḥ l ēkaiva bhaginī-
67. lōke sarvēshāmēva bhūbhujām na bhōjyā na karagrāhyā vīpradattā va-
68. sundharā l sāmānyoyam dharmasetur nṛipāṇām kāle kāle pālanī-
69. yō bhavadbhiḥ l sarvān ētān bhāvināḥ pārthivēndrān bhūyō bhūyō yāchatē
70. Rāmachandraḥ ll

Śrī Virūpāksha

*Note.*

After describing the genealogy in the usual way of Pratāpadēvarāya of Vijayanagar the grant records the gift of the village Vōṭegār, renamed Dēvarāyapura by Pratāpadēvarāya to Vēdāntāchārya, son of Dēvarāchārya, of Rigvēda, on the 12th lunar day of the light half of Kārtika in the year Vikṛiti, Śaka 1332 corresponding to A.D. 1410. The date is not verifiable. The inscription ends with the usual imprecation.

## KOLAR DISTRICT.

— — —  
69.

## KOLAR TALUK.

A copy of Rāmasamudra grant of King Krishṇarāya of Vijayanagar, dated Śaka 1435 in the possession of Saule Sēshāchār in Kōlār Town.

Telugu language and characters.

1. śubham astu svasti śrī vijayābhuyudaya Sālivāhana śaka varsham-
2. bulu 1435 agunēti Śrimukha samvatsaram Āśvīja śu 12
3. puṇyakālamandu śriman mahārājādhīrāja rāja-paramēśvara śrī vīrapra-
4. tāpa śrī Krishṇa Rāyamahārāyalugāru sukhānurāgam śrīrājyam
5. chēyachu uṇḍagānu śrimad Raghupatināyakāchāryulaina śrīvīra
6. Rāmanāyakulavāru śrī Bhāradvāja-gōtra Āpastambasūtram
7. Yajuśśākhādhyāulaina śrī Rāmachandrabhattōpādhyāyula pu-
8. trulaina Haribhattōpādhyaluku ichchina tāmra sāsanam
9. etlannanu mā adhikārāniki chērina Chinnapalle anu grāma-
10. munaku śrī Rāmasamudram ani pratināmam chēsi mā-mātāpitri-
11. vulaku puṇyalōka prāptikai śrī Rāma-sannidhilō sahiraṇyōda-
12. ka-dānadhaba pūrvakangānu samarpinchiri i grāmāniki chellē
13. nidhyādi samasta tējasvāmyamulannu mīru putra pauṭrādulugā anubha-
14. vinchukoni mā-vamśasthaluku śrēyah-prārthana-chēsukōni sukhangā vunḍēdi  
ani
15. vrāyinchi yichchina tāmraśāsanamu l svadattādviguṇam puṇyam paradattā-
16. nupālanam paradattāpahārēna svadattam nishphalam bhavēt dānapālanayō-
17. r madhyē dānāt śreyōnupālanam dānāt svargam avāpnōti pāla-
18. nād achyutam padam śrī Rāma ll

*Note.*

This records the grant of Chinnapalle, newly named as Rāmasamudra to Haribhattōpādhyāya, son of Rāmachandra-bhattōpādhyāya of Bhāradvājagōtra and Āpastambha sūtra by the Chief Rāmanāyaka, a dependant of mahārājādhīrāja rājaparamēśvara, vīrapratāpā, Krishṇarāya on the 12th lunar day of the light half of Āśvīja in the year Śrimukha, śaka 1435 corresponding to A. D. 1513. The date is not verifiable.

It ends with the usual imprecation.

70.

A copy of a copper plate grant in the possession of Krishṇāśāstri, agent of Avani Matt in Kōlār.

Telugu language and characters.

1. svasti śrī vijayābyudaya Sālivāhanaśakavarshambulu l
2. Prabhavādi chellu varushambulu 49 agunanēti Nala-nāma samva-
3. tsara Pushya śu 12 Angārakavāramu śrimad rājādhīrāja rāja-
4. mārtāṇḍa rājakandarpa rājakaṇṭhīrava rājatējōnidhi
5. rājamahārāja śrī Yādava-vamśābhdi-paripūrṇa-cham-

6. dralayina Guttiharanibbaragaṇḍa Basavaśankara birudānkita-
7. layina Konkaṇa-dala-viphälānkuśalayina Māvulagôtra
8. pavitralayina Peddanāyani Nallārappanāyanigâri pautrulaina
9. Peddavenkātappa nāyanivâri putrulayina Peddanāyanivâru Sāṇ-
10. dilyasa gôtra Āpastam̄ba-sûtra Yajusśâkhâdhâyulayina
11. Koṭālasthalam Talagundam Agraḥaram Sarimalla Subbāvadhâ-
12. nulavâri pautrulayina Rāmakṛishṇāvadhânulavâri putralayina
13. Kṛishṇāstrulavârīki Māvulagôtra pavitralayina Peddanāyani Nallāra-
14. nāyanivâri pautralayina Peda Venkaṭapanāyanivâri putralayina
15. Peddunāyanivâru Sarimalla Subbāvadhânulavâri pautrulayina
16. Rāma Kṛishṇāvadhânulavâri putralayina Kṛishṇāstrulavârīki Nallārappa-
17. nāyanivâri-pautralayina Peda Venkaṭappa-nāyanivâri putrala-
18. yina Peddunāyanivâru Sarimalle Subbāvadhânulavâri pautrula-
19. yina Rāma Kṛishṇāvadhânulavâri putrulayina Kṛishṇāstrulavârīki
20. vrāyinchi yichchina bhûdâna-tâmra-sâsanam etlannanu mā-nâyaka-
21. tanânuku chelle Peddannāyanidurgânuku valitamaina Rāmakuppam-
22. sîmalônu Peddûru-grâmânu naḍachê bhûmilônu mîku mâ-
23. ku putra-pautra pâramparyagânu naḍachêtaṭṭugânu i Makara-sankrânti-
24. mahâpuṇyakâlamandu sahiraṇyôdakadâna-dhârâpûrvakamgânu
25. kâdârambhâm bhûmi ³ padahaidu tûmulu daya-chêsi ichchinâ-
26. ran ganuka mā peddalaku prîtigânu ishta-daivam- . . . . arpaṇam
27. . . . . ichinâramu mî-putra-pautra-pâramparyangânu sukhânâ
28. anubhaviñchukonivachchêdi ani vrâyiñchi ichchina dâna sâsanamu
29. svadattâd dviguṇam puṇyam paradattânupâlanaṁ para-dattâpahârêṇa
30. svadattam nishphalam bhavêt sva-dattâm paradattâm vâ yô harêta vasun-
31. dharâm shashṭhi-varsha-sahasrâṇi vishṭhâyâm jâyate krimih
32. (śrî Gopâlâ)

*Note.*

This records the grant of the village Peddûru to Kṛishṇāstrî, son of Rāmakṛishṇāvadhâni and grand-son of Sarimalla Subbāvadhâni by Peddanāyani, son of Pedda Venkaṭappanāyani and grand-son of Peddanāyani Nallārappanāyani with titles mentioned in the paper. This is dated Tuesday the 12th lunar day of the bright half of Pushya and first day of Makara in the year Naḷa, Śaka year not fully mentioned.

## 71.

On a rock close by Arahaṇḍî in the Hobali of Kôlâr.

Size 6"×4"—6".

Kannaḍa language and characters.

1. svasti śrî vijayâbhudaya Kalivarusha 4535 śaka varusha 1356 neya mēge saluva Ānanda-samvatsara
2. . . . 30 Sô Ārdra-nakshatra Prîtiyôga Bavakaraṇa-sûryagrahaṇa-puṇyakâla-
3. dalu śrîman mahârâjâdhirâja râjaparamâśvara pûrva-dakshina-pâśchi-môttara-chatus-samudrâdhipati
4. śrîvîrapratâpa Vijayarâya-mahârâyara kumâra Pratâpa Dêvarâya-mahârâyaru prithvirâjyamgeyivali śrîman mahâ-
5. pradhâna Perumâledaṇṇâyakara tamma Mallaṇṇagaļu Bammasamudradalu Lakkhaṇnoḍeyara nirûpadinda Nâyakanava mâḍuvali

6. tamma Nâyakatanake saluva Kołalanâđalu Mukkaṇṇa Vodeyara Sonnagau-  
ṇḍaru Settiyahalliya
7. bhâgeya Areyahalliya paśchima-bhâgadalu nâu Āghrâravâgi bitṭa Mâra-  
samudravanu
8. kunte katte tôta tuđike anekaṭtu kâdârambha nîrârambha eda ere guyya-  
lu modalâda samasta . . . svâmyavanu
9. Haritasagôtra Āpastamba sûtra Yajuś-sâkhađhyâvigalâda Nañjappanvara  
kumâra Maha-
10. dêvayyagalige sa-hira nyôdaka-dânadhârâpûrvakavâgi â grâmavanu
11. nîvu nimma putra-pavutra-pârampariyavâgi sukhadinda anubhavisikondu  
â grâmada Hiriya [kēreya]kelage hattu kołaga gadde-
12. yanu śrî śrimad akhilâṇḍakôti-brahmâṇḍa-nâyakadêvatâ-sârvabhauma śrî  
Tirumalenâtha dêvara pađitaradî-
13. pârâdhanege salisuttâ âchandrâka sthâiyiyâgi sarvamânya agrahâravâgi  
anubhaviśûdu nimma bhûmigalu
14. dânâdhikrayangalige saluvadu nimma kērege ûnamânavâdare nîvu mahâ-  
janangalu kaṭṭalullavaru yî
15. i sâsanada mariyâdeyali śrimad akhilâṇḍakôti-brahmâṇḍanâyâka dêvatâ-  
sârvabhauma śrî Tiru-
16. malenâtha-dêvara munde pramâṇava mâdi silâ-sâsanava mâdikotṭevâgi nîvu  
yî
17. aghrâravanû sarvamânyavâgi â-chandrâkasthâiyiyâgi anubhavisi sukhadim  
bâlûdendu
18. namma strî-putra-jñâti-sâmantara anumatadinda arasinavara matadinda  
namma svaruchiyinda vo-
19. ḍambarat̄tu koṭṭa dharma-sâsana sva-dattâm paradattâm vâ yô harêta  
vasundharâm shashṭivarisha
20. sahasrâṇi vishṭâyâm jâyatê krimih dânapâlanayôr madhyê dânat śreyônu-  
pâlanam dâ-
21. nât svargam avâpnôti pâlanâd achyutam padam śrî śrî śrî.

*Note.*

This inscription records the grant of the Agrahâra Village, Mârasamudra with its tank, well, gardens, dry and wet fields to Mahadêvaya, son of Nanjappadêvaya of Hari-tasagôtra and Āpastambasûtra by Sonnagavunda, son of Mukkaṇṇa-vodyer, invested with the power of Nâyaka over Kołala-nâḍu. At the time of the inscription, Mallanâna, younger brother of Perumâle Daññâyaka, was a Nâyaka of Bammasamudra under the orders of Lakkhanñodyar, while Pratâpadâvarâya, son of Vijayarâya-mahârâya, was ruling over the earth. The grant is dated Monday the 30th lunar day of the year Ânanda, Saka 1356 and Kali 4535, there being a solar eclipse on the day with the constellation Ārdra, with Prîtiyôga and Bavakarana. The date corresponds to Monday the 7th of June 1434 A. D., with the constellation of Ārdra. There was a solar eclipse on the day. The yoga of the day was Atigaṇḍa and not Prîti as mentioned in the inscription. The donee was bound to make over a wet field with the sowing capacity of ten Kołagas under Hirekere for the service of offering food to God Tirumalenâtha. The inscription ends with the usual imprecation.

72.

On a rock close by the village Talagunda in the Hobali of Vakkaleri.

- |                           |  |                           |
|---------------------------|--|---------------------------|
| 1. Palavanga-samvatsarada |  | 4. illi biddu vastu hôgi  |
| 2. Vaiśâkha ba 12 lu śrî- |  | 5. svâmipâdakke sêridanu. |
| 3. matu Bayirarasu        |  |                           |

*Note.*

This records the death due to fall on the spot of Bairarasu on the 12th lunar day of the dark half of Vaiśâkha in the year Plavanga. The date is not verifiable.

## 73.

On a rock at the foot of the hill to the west of the road leading from Talagunda to Bussēnahallī in the same Hobali of Vakkalēri.

1. svasti śrimatu Parīdhāvi sam-
2. vatsara Śrāvāṇa ba 1 Guruvâra-
3. dalu śrimatu Suguṭūra A-
4. yyappanavaru tamma purōhita
5. Narasambhaṭṭarige dānamādi-
6. koṭṭa hola kham  $\frac{1}{2}$  idake â-
7. ru tappalāgadu Rāmappa bare-
8. daddu-

*Note.*

This records the gift of a dry field with the sowing capacity of half a khaṇḍi to priest Narasimhabhaṭṭa by the chief Suguṭur Ayyappa on Thursday the 1st lunar day of the dark half of Śrāvāṇa in the year Parīdhāvi. Rāmappa is the name of the engraver.

## 74.

On a rock under a Honge tree close by Dhanamattinahallī in the same Hōbali of Vakkaleri.

1. Śrīmukha sam . . . . Mārga-
2. śira . . . . vāradalu śrimatu
3. Vīrōjipantaru tamma banṭa Ti-
4. mmayyage koṭṭa hola . . . . .
5. . . . . pāpa . . . . .
6. śrīChaudēśvari . . . . pāda . . .
7. . . . . śrī . . . śrī . . . . .

*Note.*

This records the grant of a dry field by Vīrōjipantaru to his servant Timmaya.

## 75.

On a rock to the south of Purahallī, a deserted village in the same Hobali of Vakkalēri.

1. Krōdhana-samvatsarada phālguṇa śu 1 Budhavāradalu
2. Bommarasara maga Chikkarasānu mā-
3. ḍisida Mañjuguļi yemba keṣeya
4. kelage śrimad akhillāṇḍakōti bra-
5. hmāṇḍa nāyaka devatāśārvabhauma
6. śrī Varadarāja svāmiyavara dīpa-
7. māle sēvege koṭṭa gadde kham  $\frac{1}{2}$
8. idake tappidavaru sattanāya tim
9. davaru śrī śrī.

*Note.*

This inscription records the grant of a wet field with the sowing capacity of half a khaṇḍi under the tank, Manjuguļi of his own construction, for the service of maintaining a light before God Varadarāja by Chikkarasu, son of Bommarasu, on Wednesday the 1st lunar day of the light half of Phālguṇa in the year Krōdhana.

## 76.

On a rock on the hill to the north of Dhanamat̄inahalli in the same Hobali of Vakkaleri

1. Ānanda-samvatsarada nija Jyēshṭha
2. śu 5 lu śrīmad rājādhirāja rāja-
3. paramēśvara śrī vira Venkaṭapati-dē-
4. va mahārāyaru pṛithaviya rājyava-
5. nāluvalli śrīmatu Sugutūra
6. Tammayagavuḍara makkalu śrīma-
7. tu Mommāyi galu Prasanna Gangā-
8. dharēśvara svāmiyavarige samarpī-
9. sida Ganjuhalli grāma

*Note.*

This records the grant of the village Ganjuhalli for the service of God Prasanna Gangādharēśvara by Mommāyi, son of Sugutur Tammayagauḍa on the fifth lunar day of the light half of nija-Jyēshṭha in the year Ānanda when Venkaṭapatidēvarāya was ruling (over Vijayanagar).

## 77.

On a rock on the hill on the boundary of Maḍērahalli in the same Hobali of Vakkaleri.

Telugu language and characters.

1. svasti śrī Veya samvatsaram
2. Āśvija su 10 Guruvāra-
3. munāḍu Vīramanāyakuḍu
4. puliatō poṭlādi â pulini jaṁ-
5. pi tānu Svargamu chērenu śrī

*Note.*

This records the death of Vīramanāyaka due to the wounds he received from a tiger which he killed on Thursday the 10th lunar day of the light half of Āśviyuja in the year Vyaya.

## 78.

On a broken stone on the road to Kallaṇḍūr to the south of Mangasamudra in the same Hobali of Vakkaleri.

Kannada language and characters.

1. śrī Subbajīyara maga
2. Maniyappage hajaratu
3. Mulak sāhēbaru ko-
4. ṭṭa kaṭṭu-kodage ho-
5. la  $\frac{1}{4}$  śrī

*Note.*

This records the grant of a dry field with the sowing capacity of 5 kolagas as kattu-kodage (a gift for constructing some tank or other) to Maniyappa, son of Subbajīya by Mulak Sahib.

## 79.

On a rock to the west of the quarry at the foot of the hill in Biṭṭenahallī in the same Hobali of Vakkalēri.

Size 4'—6"×3'—9".

Kannaḍa language and characters.

1. Siddhārthi nāma samvatsarada Śrāvaṇa ba 5
2. Bhānuvāradalu Dēśakulakaraṇi Venkaṭa-
3. rāmayyanavara makkalu Nañjuṇḍayya-
4. navaru Sugutūra Śrī Tammayagavudara
5. appaṇeyinda Śrī Vīrabhadra-dēvarige
6. samarpisida mānyada hola  $\frac{1}{2}$  hattu
7. koḷagavanu archaka Nañjayyanu a-
8. nubhavisikoṇdu dēvara sēve naḍisi-
9. koṇdu yihudendu barasikotṭa dha-
10. rma-sāsana sūriya chandraru sākshi-
11. gaļu śrī ll

*Note.*

This records the grant of dry field with the sowing capacity of ten koṭagas for the service of God Vīrabhadra to Nanjayya, the *archak*, by Nanjuṇḍayya son of Dēśakulakaraṇi Venkaṭarāmayya, under the orders of the Chief Sugutūr Tammanyagauḍa on Sunday the 5th lunar day of the dark half of Śrāvaṇa in the year Siddhārthi.

## 80.

On a rock in the field of Muniyappa to the north of Mangasamudra in the same Hobali

Kannaḍa language and characters.

1. Mangasamudrada ma-
2. hājanangaļu Lakhkhappa-
3. rasige koṭṭa mānyahola nā-
4. guļa
5. idake sella . . .

*Note.*

This records the grant of a dry field with the sowing capacity of 4 koṭagas, free of taxes, to Lakkhapparasu by the Mahājanas of Mangasamudra.

## 81.

On a rock to the north of the house of Kumbāra Rāmayya in the village Śahapura in the Hobali of Huttūru.

Kannaḍa language and characters.

1. svasti śrī vijayābyudaya Salivāhana
2. śaka varusha 1543 neya Durmati samvatsarada Vayisākha
3. ba 12 lu śrimatu mahārājādhirāja Rāmarāja vode-
4. yaru prithivī sāmṛājyava māḍuvalli Holali-
5. ya mahājanangaļu bayala śrī Sōmēśvara dēvara
6. paḍitara dīpārādhanegāgi biṭṭa gadde kham  $\frac{1}{2}$

*Note.*

This records the grant of a wet field, with the sowing capacity of half a Khaṇḍī for the service of offering food and lights to God Sômêśvara by the Mahâjanas of Hoṭali on the 12th lunar day of the dark half of Vaiśâkha in the year Durmati, Śaka 1543 corresponding to A. D. 1621 when Râmarâja-vodeyar, mahârâjâdhîrâja was ruling over the earth.

## 82.

On a rock called Koṭhâradabaṇḍe in the same village Sahapur.

## Kannada language and characters.

1. Palavanga samvatsara Chayitra su 1 Sô-
2. mavâradalu [Bâcheyanâyakara makkalu Ma-
3. leyânâyakaru Sômêśvaradêvara
4. dîpamâle sêvege aigula holava-
5. nu mânyavâgi samarpisidaru śrî Sô-
6. mêsvara dêvara pâdavê saraṇu śrî.

*Note.*

This records the grant of a dry field with the sowing capacity of five koṭagas free of taxes for the service of dîpamâle (lights) to god Sômêśvara by Maleyanâyaka, son of Bâcheya-nâyaka on Monday the first lunar day of the bright half of Chaitra in the year Plavanga.

## 83.

On a stone pillar lying below a *hone* tree in the bed of the tank at the village Hoṭali in the same Hobali of Huttûr.

Size 4'—3"×1'—6".

## Telugu language and characters.

1. svasti śrimatu Krishnapanâyani-
2. gâru-baṇṭararôtu Vijaya sam-
3. vatsaram Makra sankrânti punya-
4. kâlamandu śrî Chavudêśva-
5. ri ammavâriki bhakutinin-
6. chi kaṭṭinchina vijaya-
7. maṇṭapam chanda sâri-
8. yâdalu . . . . .
9. vundêdi . . . śrî Chavudê-
10. śvari ammavâri pâdamê ga-
11. ti śrî . . . .

*Note.*

This inscription records the construction of a maṇṭapa for the service of goddess Chaudêśvariamma by a soldier in the service of Krishnapanâyanigâru in the year Vijaya on the holy day of Makarasankrânti. The date is not verifiable.

## 84.

At the same village Hoṭali, on a boulder to the east.

Size 3"×2"—6".

## Kannada language and characters.

1. śrimatu Paingalanâma
2. samvatsarada Āshâdha śu 13

3. Sômavâradalu Viramara-
4. sara makkalu Râjayagaļu
5. Hoļaliya purôhita Šrî
6. Nanjunđabhaṭṭarige tamma
7. tandem Vîramarasarige punya-
8. lôkavâgabêkendu samarpisida
9. hola kham  $\frac{1}{2}$  hattu koļaga idake kê-
10. du bayasidavaru gôva konda
11. pâpadali hôharu ſrî

*Note.*

This inscription records the gift of a plot of dry land of the sowing capacity of half a khaṇḍi by Râjaya, son of Vîramarasu, to Nanjunđabhaṭṭa, a priest in the village of Hoļali for the spiritual benefit of Vîramarasu, on Monday the thirteenth lunar day of the white half of Áshâḍha in the year Paingala. It ends with the usual imprecation. The date is not verifiable.

## 85.

On a stone set up in the field of Pâpegauda, two miles off to the east of the same village, Hoļali.

Size 6"×4'—3".

## Old Kannada characters and language.

1. svasti ſrî Kâlađiya Ma-
2. īgalada turgo!Uddhattô âpadimbare
3. de â Kômanagale ivange kalnâtu koṭṭadu pannera-
4. du kaļani dêvapâgadiyali ne . . . .
5. koṭṭadu sa . . ri pađeda
6. . . . . . . . polala
7. . . . . . . ydôr
8. . . . . . . ppor

*Note.*

This inscription is in old Kannada language and considerably effaced. It seems to record the grant of some wet land to a warrior called Uddhatto in memory of the death of a soldier named Koman in a cattle raid of Kâlađimangala. The last three lines are effaced.

## 86.

On two pieces of stone lying in front of the house of Sîtârâmabhaṭṭa in the same village Holali.

## Old Kannada language and characters.

## (Ist piece)

1. svasti Šrîpurusha mahâ-
2. râjar prithivî-râjyam
3. . . . . nâda

## (IInd piece).

1. malpa okkalledâ . . . . .
2. ra Avantiya . . . . .
3. t̄apaṭṭu kârolmara
4. du koṭṭu kere kilâ
5. . . . orkkaṇḍuga kala

*Note.*

This is an old inscription belonging to the reign of Śrīpurusha, a famous king of the Ganga dynasty (Śaka 710 from other inscriptions). It records the gift of a plot of land of the sowing capacity of one Kanḍi. The donee's name is effaced.

## 87.

At the same village, Hoṭali, a sannad in the possession of Sômayya.

## Kannaḍa language and characters.

1. Rāja śrī Kôlārada Āmīla Chenna-Garuḍaiyya-
2. navarige Pûrnayyanavaru barasida Nirūpa adâgī
3. i Tâlku Hoṭaliagrahârada grâma 1 kke Savumya
4. samvatsarada bêrîju gu 387½ 1 paiki
5. kaigu 250 innûraivattu varahavannu Brâ-
6. hmara kađeyinda aramanegē tegedukondu
7. grâmavannu Brâhmara vaśakke kotṭu bâki kangu
8. 137½ 1 nu nûru mûvattelu varaha âru haṇa
9. vannu vṛitti 64 kke mane 64ke 2.2 bhaṭamânya-
10. vâgi varushampratiyallu sarâgagodisi Śiddhârthi
11. samvatsadarabhyâ naḍasikondu baruvudu Raudri
12. samvatsara Chaitra śuddha 9 llu ruju śrî ;|

*Note.*

This is a nirup (order) issued by Pûrnaiya, Dewan of Mysore, to Chennagaruḍaiya, amil (Amildar) of Kôlâr directing that out of the total amount of 387 varahas and 6 haṇas payable as tax for the agrahâra village Hoṭali for the year Saumya, only 250 varahas were to be collected from Brahmans and paid to the Palace and that the balance of 137 varahas and 6 haṇas were to be remitted as *bhaṭamânya* for the 64 vrittis of Brahmans in the village. This arrangement was to come into effect from the year Siddhârthi. The grant is dated the 9th lunar day of the bright half of Chaitra in the year Raudri. The date is not verifiable.

## 88.

At the same village Holali in the Hobali of Huttûr, on a pillar lying on the bank of the river.

Size 5'—0" × 1'—2".

## Old Kannaḍa characters.

- |                       |  |                            |
|-----------------------|--|----------------------------|
| 1. svasti śrī Kâlaḍi- |  | 4. ḥ Paleyân kâdi sattôn.  |
| 2. yammangalada mahâ- |  | 5. avange padirkkoḷa kala- |
| 3. janada turugolo-   |  | 6. ni parihâram kotṭor     |

*Note.*

This inscription records the death of one Paleyan in a cattle raid of the village Kâlaḍiyamangala and the grant of a plot of land with the sowing capacity of 10 koṭgas in his memory by the mahâjanas.

## 89.

## MULUBAGAL TALUK.

Copy of a copper plate grant of Tirumalarâya of Vijayanagar dated Śaka 1499 in the possession of the Agent of the Śripâdarâja-Maṭha.

1. namas tunga-śiraśchumbi-chandra-châmarachârave trailôkyâ-
2. nagarârambhamûlastambhâya Śambhavê || svasti śrī jayâ-

3. bhyudaya Śālivāhana śakâbda 1499 nê Ísvara-samvatsa-
4. ra Pâlguna ba 30 Śanivâra śrîman mahârâjâdhirâja râ-
5. japaramêśvara śrî vîrapratâpa śrî Tirumaladêvamahâraya-
6. raiyyanavaru Chandragiriyallu ratna-simhâsanârûḍharâgi
7. râjyavan âluvalli nâḍaprabhu Nanjêgavuḍaru Śrîvatsa-gô-
8. trada Āpastamba-sûtrada Yajuś-sâkhâdhâyâyigâlâda
9. Venkaṭarâmabhatṭa putrarâda Timmarâjabhaṭtarige ko-
10. tṭa bhûdâna-dharma-sâsana kramav-ent-endare namma â-
11. lige saluva Bairakûrige saluva Hâruvahallî grâma-
12. vanu sarvamânyavâgi Sûryôparâga-puṇyakâla-
13. dalu śrî Raghunâyaka-svâmi-sannidhiyallî Krishnârpapa-
14. buddhiyînda sarvamânyavâgi sahiraṇyôdaka-dâna-
15. dhârâpûrvakavâgi dhâreyan eradu kotṭevâda kâraṇa
16. i grâmada chatus-sîmeyolagullâ nidhi nikshêpa modalâda
17. ashṭa-bhôga-têja-svâmyavanu kâḍârambha nîrârambha
18. modalâda samastavannu dâna-âdhi-kraya-vinimaya
19. bhôgyamgalige yôgyavâgi nîvu nimma putra-pavutra
20. pârampareyâgi âchandrârka-sthâiyâgi i Hâ-
21. ruvahallî-grâmavananu anubhavisikondu sukhadalli
22. yihudu kotṭa tâmra-sâsana ll Aśvamêdha-sahasrâṇi
23. Vâjapêya-śatâni cha l kritvâ tat-phalam âpnôti bhû-
24. mi-dânât tad aśnutê ll ganyantê pâṁsavô lôke
25. ganyantê varsha-bindavaḥ l na ganyatê vidhâtrâpi vipra-dattâ
26. vasundharâ l na visham vishamity âhur Brahmasvam visham uchyat
27. tel visham êkâkinam hanti Brahmasvam putra-pautrikam || śrî ||

*Note.*

This is said to be a copy of a copper-plate grant the original of which is not forthcoming. This record registers the gift of the village Hâruvahallî, belonging to Bairakûr, free of taxes, to Timmarâjabhaṭta, son of Venkaṭarâmabhatṭa of Śrîvatsagôtra, Āpastambasûtra and Yajuś-sâkhâ, made by Nanjegauḍa, *nâdu-prabhu* (Chief of Nâdu) in the reign of Vijayanagar King Tirumaladêva seated on the jewelled throne at Chendragiri. The grant is stated to have been made with pouring of water on gold, in the presence of God Raghunâyaka on the holy occasion of solar eclipse on Saturday 30th lunar day of the dark half of Phâlguna in the year Ísvara, 1499 of Śâlivâhana era. This date corresponds to Saturday March 8, A.D. 1578 on which day a Solar eclipse is shown as having occurred according to Svamikannu Pillay's Tables.

The grant concludes with three stanzas eulogising the merit of making a gift of land, which may be translated as follows :—

The merit that one gets by making thousands of horse-sacrifices and hundreds of Vâjapêya-sacrifices is attained by the gift of land. One can count the number of dust particles on earth and that of the drops of rain ; but even Brahma cannot calculate (the merit attained from) the gift of land made to Brahmans. Poison is said to be no poison, but the property of Brahmans is said to be real poison. Poison kills only one while the confiscation of the property of Brahmans kills not only the person who seizes it but also his sons and grandsons.

## 90.

On a rock to the east of the tank at the village Dârênahalli in the hóbali of Mula-bâgal.

Kannada language and characters.

- |                           |                           |
|---------------------------|---------------------------|
| 1. śrîmatu Khara sam-     | 9. hmaṇarige baresi kotṭa |
| 2. vatsarada Pushya ba 30 | 10. dharma-śâsana â vûra  |
| 3. sūrya-grahaṇada-       | 11. chicka-kereya kelage  |
| 4. lu Ísvaranâyaka-       | 12. ondu khaṇḍuga         |
| 5. ru nâyakatanake        | 13. gaddeyanu daya-       |
| 6. saluva Hiriyama-       | 14. pâlastaru i-dharmava- |
| 7. duvina grâmadalu       | 15. nâr obbaru alupa-     |
| 8. panchângadavara brâ-   | 16. lâgadu . . . .        |

Note.

This inscription registers the gift of a plot of wet land with the sowing capacity of one khaṇḍuga situated below the small tank at the village Hiriymaṇduvu made by Ísvaranâyaka to the *Panchângada Brâhmaṇaru* (Astrologers and Calendar-makers). The grant is dated 30th lunar day of the dark half of Pushya in the year Khara, on the occasion of a solar eclipse. The date is not verifiable. The record ends with the usual imprecation.

## 91.

Copy of a copper-plate grant dated Śaka 1621 in the possession of Kêśavâchâr in the village Hebbâni in the hóbali of Bhairakûr.

Telugu language and characters.

1. svasti śrî vijayâbhuyaṇa Śâlivâhana Śakâbdam̄bulu 1621
2. agumēti Pramâthinâma-samvatsara Bhâdrapada ba 30 Budhavâram Sûryô-
3. parâgam Hasta-nakshatra-puṇya-kâlam andu śrîmat paramaham̄sa-pari-vrâja-
4. kâchâryalayina padavâkyapramâṇa pârvârapâraṅgata sarvatantra-
5. svatantrul ayina śrîmad Vaishṇava-sidhântapratishthâpanâchâryu-
6. layina śrîmad Gopînâtha-divyaśrî-pâdapadmârâdhakulayina śrî-
7. ma śrî Vêdanidhi svâmulavâri paramparâśishyulayina śrî Prajñânidhi svâ-
8. mi śrîpâda vodeyaluvâriki śrîmat Gopînâthasvâmivâri bhaṇ-
9. dârânikî chaturtha gôtram Rangappakâlâkakulavodey alavâ-
10. ri pauṭrulayina Nallapakâlâkakuļavodeyulavâri putrula-
11. yina Uttama Rangappakâlâkavodeyalavâru ichchina maṭhamu
12. dânaśâsanamu mâ yêlubaḍi ayina Āraṇipâlyam nâlugu
13. mârgamulu vachchê vaḍla perika kâya dhânyam̄parikalu saha parika
14. 1ki kâ 1 kâsu voṭaṭi palasaraku perika 1 ki kâ 2 kâsulu reṇḍu
15. yî kramânaku yimmani mâ peddalaku sukṛitamugânu sahiraṇyô-
16. daka dâna dhârâpûrvakam̄mugânu kaṭṭaḍa chêsinâmu-
17. ganuka maṭham̄ śishyapâramparyamugânu â-chandrârka sthâ-
18. yigânu anubhavânikî techchukoni śishya pâramparya
19. mugânu anubhavinchikônî sukhâna vuṇḍêdi ani
20. śrî Prajñânidhi Śrîpâda vodeyaluvâri śrîmad-Gopînâthad-
21. svâmi-bhaṇḍârânuku UttamaRangappakâlâkakulâ-vode-
22. lavâru ichchina dânaśâsanamu dânapâlanayô-
23. r madhyê dânat śreyonupâlanam̄ dânat svargam̄ avâ-
24. pnôti pâlanâd achyutam̄ padam̄ sâmânyôyam dharma-

25. sētūr nṛipāṇām kālē kālē pālanīyō bhavadbhiḥ sarvā-
26. nētān bhāvinah pārthivēndrān bhūyō bhūyō yāchatē
27. Rāmabhadraḥ l Śrī Rāma.

*Note.*

This inscription records the grant of the right to collect taxes on merchandise passing through the town, Āraṇipālyam, at the rate of 1 kāsu per bag of paddy, cocoanut, and grain and 2 kāsu per bag of miscellaneous articles, made to the Mādhva guru Prajnānidhisvāmi-śrīpādavodeyar, disciple of Vēdanidhisvāmi for the treasury of god Gōpīnāthaśvāmi in the Matt. The donor is the chief, Uttamarangappa Kālākakula-Vodeyalavāru son of Nallappa Kālākakula Vodeya, son of Rangappa Kālākakula of Chaturtha-gōtra. The grant is dated Wednesday the 30th lunar day of the dark half of Bhādrapada in the year Pramāthi, 1621 of Śālivāhana era, on the holy occasion of solar eclipse with the constellation Hasta and this date corresponds to Wednesday 13th September of A. D. 1699, a day with solar eclipse and constellation Hasta according to Svamikannu Pillay's Tables. The grant ends with the usual imprecatory stanzas.

92.

On a stone set up in the field of Appaya in the village Kottūr in the Hobali of Bairakūr.

Kannada language and characters.

1. Ānandanāma-samvatsara-
2. da Mārgaśira ba 1 lu śrīma-
3. tu Mādayagaļu nāḍagavu-
4. datanava māḍuvalli tamma
5. pitṛigalige punyavāgabekendu
6. śrī Chauḍaiyadēvarige sama-
7. rpisida hola kham  $\frac{1}{2}$  ida-
8. nu keḍisidavaru tamma tā-
9. yige tapidavaru śrī

*Note.*

This inscription records the grant of a dry field with the sowing capacity of half a khaṇḍi for the service of god Chudaya by Mādaya, a *Nāḍagauda*, for the spiritual peace of his ancestors, on the 1st lunar day of the dark half of Mārgaśira in the year Ānanda. It ends with the usual imprecation. The date is not verifiable.

93.

At the village Dammasandra in the Hobali of Malanāyakanahalli, on a rock near the road leading to Vēgamaḍuvu.

Size 2'-3"×3'-6".

Kannada language and characters.

1. Āngīrasa-samvatsara Phālguṇa su l
2. Ā dandu Mallapagaļa Lingaṇṇanu purō-
3. hita Narasimhabhaṭṭarige purōhita-mā-
4. nyavāgi biṭṭa mūguḍagaddeyanu avara
5. tamma putra-pavutra-parampareyāgi anubha-
6. visikoṇdu namma vamśadavarige śreyassannu
7. prārthisuttā irabekendu koṭṭa dāna-silā-
8. śāsana sūriya-chandrādigalu sākshigaļu śrī

*Note.*

This inscription records the gift of a plot of wet land with the sowing capacity of three kolagas as hereditary purôhita-mânya to *purohit* Narasimhabhatta by Linganña, son of Mallapa. The grant is dated Sunday 1st lunar day of the bright half of Phâlguna in the year Ângirasa. The date is not verifiable. The witnesses to this grant are stated to be sun, moon, etc.

## 94.

On a pillar in front of the village Sangasandra in the Hobali of Duggasandra.

## Kannada language and characters.

1. Šrîmukha samva-	9. . . . . kula-
2. tsarâda M (v) ayiśâ-	10. tilaka
3. kha śudha navami	11. . . . Agarada
4. Šukravâradalu	12. Bâlayyanu śrî
5. śrimatu Dêśâyi	13. Sangêśvara dêvara
6. Râma-râjayya-	14. sêvârtha ettisida
7. galu . . . . .	15. maṇṭapa . . . . .
8. . . . . . . .	16. . . . . . . .

*Note.*

This inscription records the erection of a mantap for the service of God Sangêśvara by Bâlayya of Agara during the rule of Dêśâyi Râmarâjayya. It is dated Friday 9th lunar day of the bright half of Vaiśâkha in the year Šrîmukha. The date is not verifiable.

## 95.

At the same place.

## Kannada language and characters.

1. Krôdhi-samvatsarada Chaitra	17. ba grâmavanu
2. ba 3 lu śrimatu Kuru-	18. â dêvara prî-
3. damaleya Timmaya-	19. tyarthavâgi kottevâgi
4. galu makkalu Râchayya-	20. nîvu putra-pavutra-
5. galu chandrôparâga-nimitta-	21. parampareyâgi
6. vâgi â sthânika Kaṇnappage	22. â grâmake saluva kâ-
7. barasikot̄ta dharma-sâsana-	23. dârambha-modalâda
8. kramaventendare śrimad akhilâñda-	24. samasta-svâmyavanu
9. kôti-bra . . . . .	25. nîvē vamśa-parampare-
10. . . . . paramêśva-	26. yinda anubhavisi
11. ra śrimatu Sangêśvaradêvara	27. śrî dêvara kâryavanu
12. amṛitapaḍi dipârâdhane- ni-	28. naḍisuttâ bahadendu
13. mittavâgi namma . . . .	29. barasikot̄taśilâ-sâ-
14. saluva Kurudamale-	30. sana śrî Sangêśvaradêvara
15. simeyoḷaganya	31. pâdavê gati . . . . .
16. Karapanahalli yem-	

*Note.*

This inscription registers the gift of the village Karapanahalli in Kurudumale-sîme to Kaṇnappa, manager of the temple of God Sangêśvara, as a hereditary grant, for the service of offering food and lights to the God. The donor is named Râchayya, son of Timmaya ,of Kurudamale. The grant is dated the 3rd lunar day of the dark half of Chaitra in the year Krôdhi, a day of lunar eclipse. The date is not verifiable.

## 96.

On a vîrakal buried in earth near Ísvara temple in the village Balla in the hôbali of Âvani.

Size 4'—0"×5'—0".

Old Kannada characters and language.

1. svasti śrî Dilipayyam prithivîrâjyam geye śrî-
2. mat Tribhuvana-karttar tapa-râjyam geyye
3. Ballada lenka Mane-Mudda- Mallayam ûra
4. tuṣu-huyi (lo)-
5. loļu tu-
6. ḡuvam kattî
7. kâdu sattu
8. saggiyâdam
9. Poraka Ma
10. leya kala
11. nilisido

*Translation.*

Be it well. While Dilipayya was ruling over the earth, and Tribhuvanakarttar was governing the spiritual kingdom (tapa-râjya), Mane Mudda Mallaya, warrior of Balla, protected the cows in a cattle raid of the village (Balla) and attained heaven in fighting. Poraka Maleva set up the stone.

*Note.*

This record belongs to the reign of the Nołamba King Dilipayya also known as Irivi Nołamba who seems to have been reigning from circa 943 to 956 A. D. The inscription further states that Tribhuvanakarttar was governing the kingdom of *tapas* (tapa-râjyam geye). A similar reference is found to Tribhuvanakarttar in two other inscriptions of the village Balla (Ep. Carn X Mulbagal Taluk 94 and 264) and in one inscription of Âvani (Mysore Archaeological Report for the year 1923, P. 53). In some other inscriptions of the same villages (Ep Carn X Mulbagal Taluk 91, 93, Mysore Archaeological Report for the year 1923, P. 54) Tribhuvanakarttar is stated to have been the lord of the *sthâna* (management of temples) of Âvani (Âvanyada sthânamanâluttire). From these it is evident that Tribhuvanakarttar was a powerful priest at the time and that he was entrusted with the management of temples in the district of Âvanya or Âvani.

The present inscription records the death of a warrior named Manemudda Mallaya in defence of the cattle of the village, Balla and the setting up of a stone in memory of the departed hero by Poraka Maleva.

## 97.

On a stone set up in the land of Nanjappa of the village Kâśîpura in the Hobali of Âvani.

Size 2'×2'

Kannada language and characters.

1. Manmatha-samvatsarada
2. Śrâ ba 1 lu śrimatu mahâ-
3. pradhâna Tirumaleyagaļu
4. śrimatu Muļuvâgila Āñja-
5. nêya-dêvara paditara
6. dîpârâdhanegē koṭṭa hola kam 1
7. idanu Sûrya-chandira-
8. rulla . . . . nađisuvaru . . .
9. bhâgigaļu Āñjaneyasvâmi-
10. pâdavê gati.

*Note.*

This inscription registers the gift of a plot of land with the sowing capacity of 1 khaṇḍuga made by the minister (mahāpradhâna) Tirumaleya for the service of offering food and lights to God Āñjanêya of the town Muļuvâgil. It is dated 1st lunar day of the dark half of Śrâvaṇa in the year Manmatha. The date is not verifiable.

## 98.

On a rock to the south of the village Radḍihallî in the hōbali of Āvani.

Size 3'—6"×3'—9".

## Kannada language and characters.

1. svasti śrīmatu	9. yam pađedu Râma-
2. sakala-guṇa-sam-	10. yadikshitarige kotṭa
3. pannaraha Râmaya-	11. sarvamânya . . . . kere-
4. nâyakaru tamma	12. ya kelage vondu kham-
5. mâtâpitrigalige	13. duga gade idan ârobbâ-
6. akshaya-punyavâga-	14. ru keđisidaru mâtâ-
7. bêkendu Śrîranga-	15. pitrigala drôhigalu
8. râyara appane-	

*Note.*

This registers the gift of a plot of wet land with the sowing capacity of 1 khaṇḍuga below the tank . . . . . , free of taxes, made to Râmayadîkshita by the chief Râmayanâyaka with the permission of his suzerein Śrîrangarâya, king of Vijayanagar. The record ends with the usual imprecation.

## 99.

At the village Śringeri Sadumanahallî in the same hobali of Āvani, on a 1st viragal to the west of the village.

Size 6'—0"×4'—6".

## Old Kannada language and Characters.

1. svasti śrî Dilipayyam prithivî-râjyam geyuttire	10. paridu
2. Tribhuvanakartara-bhaṭârar sthânaman âluttire	11. padir-kkola ka-
3. Bannika-	12. lani kotṭu-
4. mûragâmuṇḍa-	13. du ida-
5. na turu-kondu	14. n alidom
6. Balameṇḍiga-	15. Bâraṇâsi-
7. munḍan ali-	16. yan alidom
8. gole sattam	
9. idake pâlu	

*Note.*

This and the succeeding two inscriptions belonging to the reign of Noḷamba king Dilipayya, refer to Tribhuvanakartabhtârâr as the ruler of *sthâna*. (See also Number 96). This inscription records the death of the warrior Balameṇḍigâmuṇḍa in a cattle raid and the grant of a plot of wet land with the sowing capacity of 10 koṭugas in memory of the heroic act. The usual imprecation concludes the grant.

## 100.

On a 2nd Vîragal at the same place.

Size 6'—0"×4'—6".

Old Kannada language and characters.

1. svasti śrī Dilipayyam Iṛi-
2. vanoḷambam prithvirājyam ge-
3. yyuttire Paṇḍita-bhaṭṭarar ttā-
4. ḡaman ḡuttire Tabaṇṇabal-ali-
5. vinole Isaga-
6. muṇḍa sattode adake padirkko-
7. la pāluvaḍikotṭa kala-
8. ni idan alido Bâra-
9. ḡâsiya kavileya-
10. n alida pâtaka-
11. n śrî

*Note.*

This inscription records the death of a warrior named Isagamuṇḍa in defence of the village Tabanṇabal during the reign of Nolamba King, Dilipayya Iṛivinoḷamba and the gift of a plot of wet land with the sowing capacity of 10 koṭugas in memory thereof. The usual imprecation concludes the grant.

## 101.

On a 3rd vîragal at the same place.

Size 6'—0"×4'—0".

Old Kannada language and characters.

- |                          |  |
|--------------------------|--|
| 1. svasti śrī Dilipayyam | 5. ūraḷivinōl vîram sattu saggiyâdod â |
| 2. prituvîrājyam         | dêva-                                  |
| 3. porevali Paṭṭana-     | 6. m aigola kala-                      |
| 4. dêvar Āvanya . . . .  | 7. ni gotṭam                           |
|                          | 8. tūru . . . . .                      |

*Note.*

Some letters in lines 4 and 8 of this inscription have disappeared. It seems to record the death of some warrior in defence of his village and the grant of a plot of wet land with the sowing capacity of 5 koṭugas in his memory by the Nolamba King Dilipayya. The word Paṭṭanadêvar in line 3 seems to be a mistake for Paṇḍitadevar of the previous inscription which seems to be a title of Tribhuvanakartar, of inscription number 96.

## 102.

At the same village Śringêri Saduvanahalli, on a stone set up in the wet land of Toṭlappa below the tank.

Size 4'—0"×2'—9".

Kannada language and characters.

1. śrîmatu mahâsarvâdhikâri
2. Tirumale-danṇâyakaru Mu-

3. īuvāgilanāda adhikāravannu
4. māduvāga śrimatu Bayapa-
5. galu avara maneya vyavahāri
6. Mallayyage Nāyakara appaṇe-
7. yante koṭṭa gadde vūra hiri-
8. ya kereya kelage māvinamara-
9. da gadege badaga tūbina tenka-
10. lāgiruva khaṇḍuga gadeyanu
11. sarvamānyavāgi koṭṭaru . . . .

*Note.*

This inscription records the gift of a plot of wet land below the chief tank of the village (Śringēri Saduvanahalli) to Mallaya, his household agent (maneya-vyavahāri), by the chief, Bayapa during the government of Muļuvāgilnād by the illustrious mahā-sarvādhikāri Tirumaledaṇṇāyaka. No date is given in the grant. Tirumaledaṇṇāyaka of this record, is probably identical with Pradhāna Tirumaleya of a previous number (97).

## 103.

On a rock to the south of the village Rāmanāyakanakunṭe, in the same hôbali of Āvani.

Size 3'—6"×3'—6".

Kannada language and characters.

1. svasti śrī vijayābhuyudaya
2. Śālivāhanaśaka varshangaļu
3. 1479 nē Pingaļa samvatsarada
4. Māgha ba 3 Śanivāradalu śrī-
5. man mahārājādhirāja rāja-
6. paramēśvara śrī vīrapratāpa Sa-
7. dāśivarāyara nirūpadinda
8. śrīman mahāmaṇḍalēśvara Rāma-
9. rājayyagaļu śrīmad akhilāṇḍa-||
10. kōti-brahmāṇḍa-nāyaka dēvatā-||
11. sārvabhauma śrī Rāmaidēvarige ||
12. . . . . . Rāmasamudrada
13. kereya kelage hiriya tūbige
14. dakshiṇahalla mēreyāgiruva bhūmi
15. kha 1 $\frac{3}{4}$  idannu ārobbaru aļu-
16. palāgadu tapidavaru tāyige drōhigaļu
17. śrī Rāmana pādavē gati śrī

*Note.*

This registers the gift of a plot of wet land below the tank Rāmasamudra for the expenses of worship in the temple of God Rāmedēvaru in the village by the illustrious mahāmaṇḍalēśvara Rāmarājaya under the orders of the Vijayanagar King Sadāśīvarāya. The inscription is dated Saturday 3rd lunar day of the dark half of Māgha in the year Paingaļa, 1479 of Śālivāhana era. This corresponds to Saturday, 5th February A. D. 1557. The usual imprecation concludes the grant.

## 104.

On a stone lying in a grove belonging to the village Agrahâra in the same hóbali of Ávani.

## Kannada language and characters.

1. svasti śrî vijayâbhuyudaya Śâlivâhana-
2. śaka varushangaļu 1669 neya Prabhava- sam-
3. vatsarada Ásvîja śudha ᳚ Bhânuvâradalu
4. Ávaniya Timmappagavudanavara kumâra
5. Lingêgavudanavarige gavuḍa-mânyakke yî-
6. Baṇakahalli grâmadalli hola kha ½
7. gadde kha ½ nu putra pavutra pârmparya
8. anubhavisikoṇdu yihudu
9. idakke tappidavaru mâtâ-piṭri-drô-
10. higaļu nâyatindavaru śrî śrî śrî

## Note.

This inscription records the grant of two plots of land, dry and wet, with the sowing capacity of  $\frac{1}{2}$  a khaṇḍuga each as *gaudamânya* (rent-free land granted for the office of a gauḍa or headman), to be enjoyed as a hereditary estate to Lingegauḍa, son of Timmappagauḍa of Ávani. The name of donor is not given. The grant is dated Sunday ᳚th lunar day of the bright half of Ásvîja in the year Prabhava, 1669 of Śâlivâhana era corresponding to Sunday, 27th September of A. D. 1747. The record ends with the usual imprecation.

## 105.

At the village Channâpura in the hóbali of Ávani, on a fragmentary stone lying near a canal to the east of *vîrara-gudi* (shrine containing figures of dead heroes).

## Old Kannada characters and language.

1. svasti sakala-jagattrayâbhivandi-
2. ta-surâsurâdhîśa Paramêśvara-prati-
3. hârikîta Mahâvalakulôdbhava Bâṇavi-
4. dyâdharange vijaya-samvatsaram ondaneyadâge

## Translation.

Be it well. To Bâṇa Vidyâdhara, born in the family of Mahâvali, who has been made a gate-keeper by Paramêśvara, who is the lord of gods and demons alike and who is worshipped by the three worlds—in the first year of victory.

## Note.

This inscription is fragmentary as the stone containing it is broken after line 4. It belongs to the reign of Bâṇa King Bâṇavidyâdhara and is dated the first year of his reign. Bâṇavidyâdhara is the sur-name of the Bâṇa king Vikramâditya Jayamêru (See P. 19, Mysore and Coorg from Inscriptions by Rice).

## 106.

On a boulder below the tank of Râmanâyaka in the village Sangandahalli, in the Hobali of Ávani.

Size ᳚'—0"×4'—0".

## Kannada language and characters.

1. Krôdhi-samvatsarada Chayitra ba 10 lu śrîman-mahânâya-
2. kara kulatilaka Râmapagaudana kumâra mahâ-

3. nāyaka Rāmayagaļu Marahaļi Dharmasanudra
4. modalāda grāmada prajegaļan oḍambādi Sangā-
5. nnanahaliya grāmake saluvā guttada nađuve
6. Kanakakerēyemba keřeyanu kaṭtisi tūmba-
7. n ikkisiđaru ā keřeya keļage gauđarige sthaļamānya-
8. dagadde kha  $\frac{1}{2}$  hattu koļagavanu dhārādatta-
9. vāgi koṭṭaru idanu keđisidavaru Kāsiyali
10. gō-vadhava māđida pātakake hōharu śrī śrī

*Note.*

This inscription records the construction of a tank named Kanakakere in the valley near the village Sangandanahalli by Mahānāyaka Rāmaya, son of Rāmapagauđa, chief of mahānāyakas, with the approval of the inhabitants of the villages Mārahaļi, Dharmasamudra, etc., A sluice for the said tank is also stated to have been constructed by the said Rāmaya and a grant of a plot of wet land with the sowing capacity of 10 koļagas below the tank is also stated to have been made to the *gauđas* by him. The grant is dated 10th lunar day of the dark half of Chaitra in the year Krôdhi. The date is not verifiable. The usual imprecation concludes the grant.

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## MYSORE DISTRICT.

## CHAMARAJANAGAR TALUK.

107.

On a stone on the hill close by Heggoṭāra in the hōbali of Ummattūr.

Kannaḍa language and characters.

1. śrīmate Rāmānujāya namah
2. svasti śrī vijayābhuya Śāli-
3. vāhanaśaka varsha 1442 sanda Vikrama
4. samvatsara Pushya ba 10lu śriman mahā-
5. rājādhīrāja rājaparamēśvara śrī vīra-
6. pratāpa śrī Kṛishṇadēva-mahārāyaru pri-
7. thvi rājyam geyuvalli . . . . .
8. . . . . . . . . . .
9. . . . . . . . . . .
10. . . . śrī Gopālakrishṇa dēvara paditara dī-
11. pārādhane . . . vāgi ī Kṛishṇapura-grāmavānu
12. sarvamānyavāgi koṭte . . . . . idanu pradhāna
13. Nanjayaya . . . . . salisi koḍuvaru
14. . . . . . . . . . .
15. . . . . . . . . . .
16. . . . . . . . . . .
17. sva-dattam para-datam vā yō harēta vasundharām sha-
18. shṭhi-varusha-sahasrāṇi vishṭhāyam jāyate krimih l
19. . . . . Nanjaya

*Note.*

Lines 8-9, 14-16 and a few letters in 10, 12, and 13 are effaced. This records the grant of the village Kṛishṇapura, free of taxes, for the *dīpārādhana* service of god Gopālakrishṇa on the 10th lunar day of the dark half of Pushya in the year Vikrama, Śaka 1442 when Kṛishṇadēvarāya of Vijayanagar was ruling over the earth. The date corresponds to 3rd January, A. D. 1520 but is not verifiable. The inscription ends with the usual imprecation.

108.

## FRENCH ROCKS SUB-TALUK.

On a pillar on the North side of the Pēṭe Ānjanēyasyāvāmi temple in Mēlkōṭe in the Hobali of Mēlkōṭe.

Kannada language and characters.

1. śrī Hanumage Nārāyaṇasa-
2. hāya Jōganārasim[ha]

*Note.*

This seems to record some grant made to God Hanūmān or the erection of this temple by an individual named Nārāyaṇasahāya Jōganārasim[ha]

## 109.

## KRISHNARAJAPET TALUK.

At the village Mellahalli in the hōbali of Krishnarājapēṭe, on a Vīragal set up in front of Iṣvara temple.

Size 5'—6"×2'—0"

Kannada language and characters of early Hoysala period.

1. svasti śrīmatu mahāmaṇḍalēśvaram Biṭṭi Ho-
2. ysala dēvana rājyeyam l Jayasamvatsaram l
3. Meleyūra
4. turuvam Baḍivarasam koṭalu Biṭṭiya
5. Mārayya maga
6. Setṭiyaṇam turuvam magulchi palambaran
7. iṣidu sattam l Yāmayālam Setṭigavuṇḍa
8. Jakkayyanāya
9. Kētaṇṇa Maydunahaliyalu Sivālakē bi-
10. ṭṭa maṇṇu
11. ay [v] attu

*Note.*

This records a cattle raid by one Baḍivarasa in the village Meleyur (now called Mellahalli) in the year Jaya during the reign of the Hoysala King Biṭṭidēva (Vishṇuvardhana) and the death of a warrior Setṭiyaṇa, son of Biṭṭiya Mārayya in defence of the cattle and in memory thereof a gift of some land for the use of a Śiva temple in the village Maydunahalli by Yāmayālam Setṭigavuṇḍa, Jakkayya Nayaka, and Kētaṇṇa. The gift of land for a Śiva temple in memory of the heroism of a fallen hero is less common. The usual rule is to make some gift of land to the relations of the fallen hero and not to any temple.

## 110.

At the village Baṇḍihole, in the same hōbali, on a stone set up in the wet land of Tippegauḍa, son of Sivanan jegauḍa.

Size 3'—6"×1'—6"

Kannada language and characters.

1. śrī Oḍeya-
2. ra kodagi-
3. ya gadde

*Note.*

This records the gift of the wet land in which the inscription stone is situated as a *Kodagi to* to some *Vadeyar*, viz., a Lingāyat priest.

## 111.

At the village Basavanahalli in the same Hobali, on a boulder in an embankment near the river Hēmāvatī.

Kannada language and characters.

1. śrīmatu Chika Tammaṇṇa Voḍeyara
2. thamma mangala mahā śrī śrī śrī

*Note.*

This records the construction of the embankment by the chief Chikka Tammanña Voḍeyar. No date is given.

## 112.

A sannad in the possession of Kēśavamūrti, ināmdār of the village Kuppahalli in the same hōbali.

Modern Kannada characters and language.

1. Śrī-kanṭha-Āchyuta Padmajādi-divishadvaktrōtttha-tējahchhatā-sam-
2. bhūtām atibhīshaṇa-praharaṇa-prōdbhāsabāhāshṭakām l garja-
3. t-sairibha-daitya-pātita-mahāśūlām trilōkī-bhaya-prōnmātha-
4. vrata-dakshitām bhagavatīm Chāmuṇḍikām bhāvayē l nidhāna-
5. m siddhānām nikhila-jagatām mūlam anagham pramāṇam lōkā-
6. nām praṇayapaḍam aprākṛita-girām l param vastu śrimat parama-
7. karuṇāsāra-bharitam pramōdān asmākam diśatu bhavatām a-
8. pyavikalam ll Harēr Lilā-varāhasya dāmshṭrā-dāṇḍas sa pātu
9. nah l Hēmādri-kalāsā yatra Dhātri chhatra-śriyam dadhau l nama-
10. s tēstu Varāhāya līlayōddharatē mahīm l khura-madhyagatō
11. yasya Mēruḥ kaṇakaṇāyatē l pātu trīṇi jaganti santata-
12. m akūpārād dharām uddharan kridā-krōḍakalēbaras sa bhagavā-
13. n yaṣyaika-dāmshṭrāṇkurē l Kūrmāḥ kandati nālati Dvirasanaḥ
14. patranti Digdantinō Mēruḥ kōśati Mēdinī jalajati Vyōmā-
15. pi rōlambati ll svasti śrī vijayābhuyada Śālivahana śa-
16. ka varshangālu 1748 ne sanda vartamāna Vyaya nāma sam-
17. vatsarada Āshādha śu 10 Šukravāradallu Ātrēyasa gōtra
18. Āśvalāyana-sūtra Rik-sākhānūvartigalāda Krishnarāja-
19. vaḍeyaravara pauṭrarāda Immaḍi Krishnarāja-oḍeyarava-
20. ra putrārāda Chāmarāja-oḍeyaravara dharmapatni Dēvāja-
21. mmaṇṇiyavarū Haritasa-gōtra Āśvalāyana-sūtrada
22. Rik-sākhādhāyīgalāda Anantāyyanavara pauṭrarāda Kuppai-
23. yyanavara putrārāda Appaiyyanavarīge baraśi koṭṭa sōpa-
24. skarōpakaraṇa gṛīha sahitavāda bhūdāna sādhana kramav e-
25. ntendare ll Dakshiṇāyana-puṇyakālavāda i divasadalli
26. nāvu Tulābhāra-dānavāṇi māduvalli chirañjīvi sahasrāyū-
27. shyarāda namma Ayyājiyavara prēraṇeyinda bhūdāna-
28. vāṇi mādi agrahāravāṇi mādiśiddakke vyūhapañchakakke ga-
29. ṣaṇa sankhyā vṛitti dēvaravṛitti vandu saha aravattu vṛittige
30. yī vṛittivantarīge Narasīpura tālkū Hēmāvatī-nadī-tīrada-
31. lli Hēmagiri samīpada Baṇḍihole grāmada baļi manegaļa
32. kaṭṭisi Dēvambā-agrahāravemba hesariṭtu i vṛittiga-
33. lige salluva Naraśīpura tālkū Baṇḍihole hōbali paikī ka-
34. sabā Baṇḍihole grāma Teraṇēnahallī Maḍavanakōdi hō-
35. balī paikī kasaba Maḍavanakōdi grāma Yāchamānahallī
36. Yāchēnahallī Tedagarahallī Hařiharapurada hōbali paikī
37. Mellahaļli Kuraṇēnahallī Akkihebbālu hōbali paikī Ā-
38. lambādi grāma Basavanahallī Māmbaļli Daḍadahalli Mañchava-
39. ḥalu grāma übhayam hadimūru grāma kere kaṭṭe kālve-
40. gaļa saha sarvamānyavāgi nadasuvante ā tālkū Āmīla-
41. ge chirañjīvi sahasrāyushyarāda Ayyājiyavaru sannadu
42. baraśikoṭṭu iruvudarinda ā sannadu mēre aruvattu

43. vṛittipaiki ondu vṛittiyanu sōpaskarōpakaraṇa-sahi-
44. tavāda mane saha nimma dāmpatigala alankarisi sâśvata-
45. punya-lôka-vâsa-sidhyarthavâgi sahiraṇyôdaka-dâna-
46. dhârâpûrvakavâgi Haritasagôtrada Āśvalâyana sûtra-
47. da Riksâkhâdhyâyigalâda Anantaiyyanavara pautrarâda
48. Kuppaiyyanavara putrarâda Appaiyyanavarige Ātrêya-
49. sagôtra Āśvalâyanasûtra Riksâkhânuvartigalâda
50. Krishnarâja-vadeyarava pautrarâda Yimmađi Krishnarâ-
51. ja-vadeyaravara putrarâda Châma-râja-vadeyaravara dha-
52. rmapatni Dêvâjammanñiyavaru dhâreyan eredu ko-
53. ttevâda kâraṇa i vrittige saluva gadde beddalu tôṭa tu-
54. dike kâdâramba-nîrâramba-magga-mane-haṇa kempunulu
55. uppinamôle ichalu pairu puravarga yêru-kâṇike
56. nâmakâṇike gurukâṇike kâṇike hêḍike kabbiṇada-po-
57. pommu âle-pommu hatti-pommmu mârga karagapađi sunka
58. pommmu jâti-kûṭa samayâchâra hulluhaṇa charâdâ-
59. ya horâdâya ūige mađdi patanga poppalî giđagâvalu
60. brâhmaṇa nivêšana sûdra-nivêšana soppinatôṭa tippêhallâ
61. śrigandha horatâda maravalî phalavriksha maddikamun-
62. tâda i vandu vrittige saluva â sakala-svâmyavannu dhri-
63. vuñđige mère rûhisikkondu i Vyaya-samvatsaradâra-
64. bhyâ nirupâdhika-sarvamânyavâgi nîvu nimma putra-putra-
65. pâramparayavâgi â-chandrâka sthâyigalâgi anubhavisuttâ
66. chirañjivi sahasrâyusyârâda namma Ayyâjiyavara śrê-
67. yah-prârthane mâđuttâ sukhadinda iruvudu i vrittige ū-
68. rida bhûmivoļagaṇa nidhi nikshêpa jala taru pâshâṇa akshînâgâ-
69. mi siddha sâdhyagaļ emba ashṭa-bhôga têjassvâmyagaļu nimage salu-
70. vadu yillinda mundé yi vrittigu nîvu mâđuva âdbi kraya
71. dâna parivartanegaļ emba vyavahâra-chatushtayagaļigû nima-
72. ge yôgyavâgi saluvadendu Ātrêyasagôtra Āśvalâyana-
73. sûtra Riksâkhânuvarttigalâda Krishnarâja-vadeyaravara pau-
74. trarâda Yimmađi Krishnarâja-ođeyaravara putrarâda Châ-
75. marâja-vadeyaravara dharma patni Dêvâjammanñiyavaru
76. Haritasagôtra Āśvalâyana-sûtra Riksâkhâdhyâyigalâda
77. Anantainavara pautrarâda Kuppaiyyanavara putrarâda Appai-
78. yyanavarige baraśikotâ sôpaskarôpakaraṇa-griha-sahita-
79. vâda bhûdâna-sâdhana-sahî adityachandrâv anilô nalaś cha
80. dyaur bhûmir âpô hrîdayam yamaś cha l ahaścha râtriścha ü-
81. bhê cha sandhyê dharmaścha jânâti narasya vrittam l sva dattâd  
dviguṇam
82. punyam paradattânupâlanaṁ l paradattâpahârêṇa sva-dattam
83. nishphalam bhavet l svadattâ putrikâ dhâtrî pitridattâ sahô-
84. dari l anyadattâ tu mâtâ syâd dattâm bhûmim parityajet ll
85. svadattâm paradattâm vâ yô harêta vasundharâm l shashṭir va-
86. rsha-sahasrâṇi vishṭâyam jayatê krimih ll madvam̄śajâh
87. para-mahîpati-vam̄śajâ vâ yê bhûmipâḥ satatam ijvala-dha-
88. rmma-chittâḥ l maddharmmam ēva sataśam pari-pâlayanti tat-  
pâda-
89. padma-yugaļam śirasâ namâmi ll ba târikha 14 nê mâhe Julâ-
90. yi san 1826 ne yisaviyallu Śrîkanṭha

*Note.*

This *sannad* begins with invocatory stanzas which may be translated as follows —

“ I praise the holy Mother Châmuṇḍî, born of the effulgence issuing from the faces of Siva, Vishṇu, Brahma and other gods, possessed of eight arms terrible in fighting, hurler of the great *sûla* (spear) on the demon who had the form of a buffalo and ever engaged in removing the fear of the three worlds. May the Supreme Being, the source of the power of Siddhas, the origin of all the worlds, a faultless standard for the universe, an object of love for the inspired words (Vêdas), full of kindness for all,—bring us unmixed happiness. May the tusk of Hari who assumed the form of a Boar for sport, resting on which (tusk) the earth, having the Himalayas as its finial resembles an umbrella protect you. I salute thee, O Boar, who raised up the earth in sport and getting between whose hoofs the mountain Mêru appears like a minute atom. May the great God who took the body of a Boar in sport protect the three worlds—the Boar in whose single sprout-like tusk the tortoise (which supports the earth) appears like a lotus stem, the serpent (on whose head the earth is poised) appears like lotus leaves, the Mêru mountain (which stands firmly on earth as an upper support) appears like a lotus bud, the earth appears like a flower and the sky appears like a bee.

The inscription next records that on Friday, 10th lunar day of the bright half of Āshâdha in the year Vyaya, 1748 of Sâlivâhana éra, 14th July 1826, Dêvâjammapñi, queen of Châmarâja Odeyar, son of Immađi Krishnarâja Odeyar and grandson of Krishnarâja Odeyar made a gift of Tulâdâna (weighing oneself against gold and silver in a balance and giving away the gold and silver to Brahmins) on Dakshinâyana day and in connection with that gift caused houses to be built near the village Bandhihole near Hêmagiri hill, on the bank of the Hêmâvati river in Narasîpur Taluk and giving the name Dêvâmbâ Agraḥâra to the houses bestowed them to Brahmins, with stores of food provision.

She is further recorded to have given away 13 villages Bandhihole, Terañenahalli, Mađavanakôđi, Yâchamânahalli, Yâchênahalli, Tedagarahalli, Mellahalli, Kurañenahalli, Alambâdi, Basavanahalli, Mâmballi, Dadadahalli, Manchavalalu, free of taxes to the Brahmins dividing them into 60 vrittis (of which one vritti was bestowed for the service of the deity of the village). A sannad was also granted in the name of the king to each of the donees showing their title to the vrittis. One of the vrittis was granted to a Brahman, named Appaiya, son of Kuppaiya, and grandson of Anantaiya, of Haritasa-gôtra, Âśvalâyanasûtra and Riksâkhâ. The record ends with the usual imprecatory stanzas.

## 113.

A second sannad in the possession of the same Kêśavamûrti.

1. Śrîkaṇṭh Āchyuta Padmajâdi divishad vakrôtthatêjahchhatâ sam-
2. bhûtâm atibhîshaṇa-praharaṇa-prôdbhâsabâhâshṭakâm l garjat-
3. sairibha-daitya-pâtita mahâsûlâm trilôkîbhayaprônâmâtha-
4. vratakshitâm bhagavatîm Châmuṇḍikâm bhâvayê nidhânâm siddhâ-
5. nâm nikhila jagatâm mûlam anaghâm pramânam lôkânâm pra-
6. ñayapadam aprâkṛitagirâm param vastu śrîmat parama-karuṇâ-
7. sâra-bharitâm promôdânasmâkam diśatu bhavatâm apyavikalâm
8. Harêr Lilâ-varâhasya damshtrâdañdah sa pâtu nah l Hêmâdri-kala-
9. sâ yatra Dhâtri cchatra-śriyam dadhau l namas têstu Varâhâya li-
10. layôddharatê mahîm l khura-madhyagatô yasya Mêruh kana-
11. kaṇâyatê pâtu trîṇi jaganti santataṁ akûpârâd dharâ-
12. m üddharan Krîda-krôda-kalêbarah sa bhagavân yasyaika damshtrânk-
13. re Kûrmâh kandati nâlati Dvirasanaḥ patranti digdantinô Mê-

14. ruh kôsati mêdinî jalajati vyômâpi rôlambati svasti śrî
15. vijayâbhudaya Śâlivâhana śaka varshangaļu 1748 ne sanda
16. vartamâna Vyaya-nâma-samvatsarada Āshâdha šu 10 Śukravâ-
17. radallu Ātrêyasagôtra Āśvalâyanasûtra Rikṣâkhânu-
18. vartigalâda Krishṇarâja-vađeyavarava pautrar âda Yimmađi
19. Krishṇarâja-vađayavarava putrar âda Châmarâjavađaya-
20. ravara dharmapatni Dêvâjamâññiyavaru Mauna-Bhârga-
21. va-gôtrada Āśvalâyana-sûtra Rik-śâkhâdhyâyigalâ-
22. da pradhâna Venkapainavara pautrarâda Râmadâsainavara
23. putrarâda Venkaṭarâmainavarige bareši koṭṭa sôpaskarô-
24. pakaraṇa gṛīha sahitavâda bhûdâna sâdhanav entendare
25. Dakshiṇâyana-puṇya-kâlavâda i divsadalli nâvu Tulâ-
26. bhâradânavam mâduvalli chirañjîvî sahasrâyushyarâda
27. namma Ayyâjivavara prêrañneyînda bhûdânavam mâ-
28. di agrahâravam mâdiśiddakke vyûha-pañchakakke gaṇa san-
29. khyâ vritti dêvara vritti vandu saha aravattu vrittige yî vrittivan-
30. tarige Narasîpura tâlku Hêmâvatî-tîradalli Hêmagi-
31. ri samîpada Bañdihole grâmada baļi manegaļa kaṭṭisi Dêvâ-
32. mbâ-agrahâravemba hesariṭtu i vrittigalige salluva Na-
33. raśîpura tâlku Bañdihole hôbaļi paiki kasabâ Bañdi-hoļe
34. grâma Terajenâhalli Mađavanakôdi hôbaļi paiki kasaba Ma-
35. davanakôdi grâma Yâchamânahallî Yâchênahallî Tedagaraha-
36. lli Hariharapurada hôbaļi paiki Mellahallî Kuruñenaha-
37. lli Akkihebbâlu hôbaļi paiki Âlambâdi grâma Basavanaha-
38. lli Mâmbâlu Dađadahallî Mañchivalâlu grâma übhayam hadi-
39. mûru grâma-kere-kaṭṭe kâlvegaļa saha sarvamânyavâgi nađasu-
40. vante â tâlku âmîlarige chiranjîvi sahasrâyushyarâda A-
41. yyâjivavaru sannadu barešikoṭtu iruvudarinda â sa-
42. nnadu mère aruvattu vriṭti paiki ondu vrittianu sôpaska-
43. rôpakaraṇa sahitavâda manesaha nimma dâmpatigaļa
44. alankarisi sâśvatapuṇya-lôka- vâsa-siddhyarthavâgi sa-
45. hiranŷôdakadâna-dhârâpûrvakavâgi Maunabhârga-
46. vagôtra Āśvalâyana-sûtra Rikṣâkhâdhyâyigalâda
47. pradhâna Venkappaiyyanavara pautrar âda Râmadâsaiyyanavara pu-
48. trarâda Venkaṭarâmainavarige Ātrêyasagôtra Āśvalâ-
49. yana-sûtra Rik-śâkhânuvartigalâda Krishṇarâjavađeya-
50. ravara pautrarâda Immađi Krishṇarâja-vađeyavarava pu-
51. trarâda Châmarâjavađeyavarava dharmapatni Dêvâja-
52. mmaññiyavaru dhâreyanneradu koṭtevâda kâraṇa yi-
53. vrittige saluva gadde-beddalu tôṭa-tuđike kâdâramba nî-
54. râramba magga mane-haṇa kempu nûlu üppinamôle i-
55. chalu pairu puravarga yêru-kâṇike nâmakâṇike guru-
56. kâṇike kâṇike bêđike kabbiṇada pommu âlepommu
57. hattipommu márga karagapađi sunka pommu jâti-kû-
58. ṭa samayâchâra hulluhaṇa charâdâya horâdâya
59. sîge madđi patanga poppalı giđagâvalu brâhmaṇa nivêšana
60. sûdra nivêšana soppinatôṭa tippêhalla śrigandha horatâ-
61. da maravalî phalavriksha maddikamuntâda i vandu vri-
62. ttige saluva â sakalasvâmyavannu dhřivuṇđige mère rû-
63. hišikkondu i-Vyaya samvatsaradârabhya nirupâdhi-
64. ka sarvamânyavâgi nîvu nimma putra pautra pâramparyavâgi

65. ā-chandrâka-sthâyigalâgi anubhavisuttâ chiranjî-  
 66. vi sahasrâyushyarâda namma Ayyâjiyavara śrêyah-prâ-  
 67. rthane mâduttâ sukhadinda iruvudu i vrittige sêri-  
 68. da bhûmi vañaganâ nidhi nikshêpa jala taru pâshâna akshinâ-  
 69. gâmi siddha sâdhyagal emba ashṭabhôga têjassvâmyagaļu ni-  
 70. mage saluvadu yillinda munde yi vrittiju nîvu mâ-  
 71. duva âdhi kraya dâna parivartanegaļ emba vyavahâra-chatu-  
 72. shṭayagaligû nimige yôgvavâgi saluvudu endu Âtrêya-  
 73. sagôtra Âśvalâyana-sûtra Rik-sâkhânuvartigaļâ-  
 74. da Kriṣṇarâja-vadeyaravara paurar âda Immađi Kriṣṇarâ-  
 75. javađayaravara putrarâda Châmarâjavađayaravara dha-  
 76. rmapatni Dêvâjammaṇṇiyavaru Mauna Bhârgava-gô-  
 77. tra Âśvalâyana-sûtra Yajusśâkhâdhyâyigalâda pra-  
 78. dhâna Venkappaiyyanavara paurar âda Râmâdâsainavara pu-  
 79. trar âda Venkaṭarâmainavarige barešikoṭta sôpaska-  
 80. rôpakarâna gṛīha sahitavâda bhûdâna-sâdhâna sahî  
 81. âditya-chandrâv anilô' nalaścha dyaur bhûmir âpô hṛida-  
 82. yam Yamaś cha l ahaś cha râtriś cha übhê cha sandhyê dharma-  
 83. ś cha jânâti narasya vrittam ll svadattâd dviguṇam puṇyam para-  
 84. dattânupâlanam l paradattâpahârâna svadattam nishphalam  
 85. bhavêt l sva-dattâ putrikâ dhâtrî piṭri-dattâ sahôdarî l  
 86. anya-dattâ tu mâtâ syâd dattam bhûmim parityajêt sva-  
 87. dattâm para-dattâm vâ yô harêta vasundharâm l shashṭir-va-  
 88. rsha-shahasrâṇi vishṭâyâm jâyate krimih l madvam-  
 89. śajâḥ paramahîpati-vamśajâ vâ yê bhûmipâḥ sata-  
 90. tam ijjvala-dharma-cbittâḥ ll mad-dharmaṁ êva satataṁ pari-  
 91. pâlayanti tat-pâda-padma-yugaļam śirasâ namâmi  
 92. ba târîku 14 nê mâhe julâyi san 1826 ne yisa-  
 93. viyallu Śrîkantha

SEAL.

*Note.*

This record is very similar to the preceding number. It is also a sannad granted by Dêvâjammaṇṇi, wife of Châmarâja Odeyer IX, king of Mysore, recording the gift of the same 60 vrittis of land and houses near the village Bañdihole to Brahmans. The date is the same as that of the previous grant (14th July A. D. 1826). This record registers the gift of one vritti of land, with all rights of possession and free of taxes (specified) to Venkaṭarâmaiya, son of Râmâdâsaiya, and grandson of Pradhâna Venkappaiya, of Mauna Bhârgava-gotra. Âśvalâyana-sûtra aned Rik-sâkhâ. The usual imprecatory verses conclude the grant.

The donee's grandfather is stated to be Pradhâna Venkappaiya in the grant. It is difficult to determine whether he is identical with Pradhâna Venkaṭabhûpati, author of several works in Sanskrit including Alankâra Maṇidarpana.

The taxes specified in the grant as having been remitted are enumerated as follows:—*gadde* (assessment on wet lands), *beddalu* (assessment on dry lands), *tôta* (garden tax), *tudike* (tax on small gardens), *kâḍâramba* (taxes on land which depend on rain or streams), *nîrâramba* (taxes on lands which are irrigated by artificial reser-

voirs), *magga* (tax on looms), *mane-hāṇa* (tax on houses), *kempunūlu* (tax on red yarn), *uppinamole* (tax on salt-pans), *īchalupairu* (tax on date groves), *puravarga* (municipal taxes), *yēru-kāṇike* (plough tax), *nāmakāṇike* (tax on religious symbols painted on the forehead), *gurukāṇike*, (tax on money received by gurus), *Kāṇike* (presents), *bēḍike* (benevolences), Kabbiṇada -pommu(tax on iron-smelting), *āle-pommu* (tax on sugar-cane mill,) *hattipommu* (tax on cotton) *mārga* (road tax). *karagapadi* (tax on the smelting of precious metals), *sunka-pommu* (customs duties), *jāṭikūṭa* (tax on caste councils), *samayāchāra* (tax on the settlement of dispute on local usage), *hulluhāṇa* (tax on fodder), *charādāya* (tax on movables), *horādāya* (tax on money earned abroad), *sīge* (tax on soap-nut), *maddi* (tax on incense), *patanga poppali* (tax on some barks of wood), *gida-gāvalu* (tax on jungle and pastures), *brāhmaṇa-nivēśana* (tax on house sites of Brahmans) *Sūdranivēśana* (tax on house sites of Sūdras), *soppina-tōṭa* (tax on pot-herbs), tippe-hallā (tax on heaps of refuse stored for manure and on water-courses), taxes on all trees except Sandal-wood, tax on fruit trees, and *maddika* (tax on village commons ? )

## 114.

At Kadambige in the Hobali of Kikkēri, on a stone lying in *vibhūtikuppe* (a mound of ashes).

Size 2'—4" × 0'—9".

Modern Kannada characters.

1. Hemmogeya
2. Chikagavuṇḍa-
3. n Ankakāradēva-
4. rgge biṭṭa gadde
5. salage mūru
6. beddalege 0-
7. ndu salige
8. (ge) inisu-
9. vam alidandu
10. kavileya
11. konda pâ (pa)

*Note.*

This inscription stone is found lying in a mound of ashy earth near a Śiva temple. This earth is being constantly removed by villagers and yet the natural supply does not seem to show signs of diminution. The inscription registers the gift of some land by Chikkagavuṇḍa of the village Hemmoge for the service of god Ankakāradēva. The usual imprecatory sentence is found at the close of the grant.

## 115.

On a stone lying to the east of the village Śravanānahalli, in the hōbali of Akkihebbālu.

Size 4' × 2'

Kannada language and characters.

1. śrīmat parama-gambhīra-syādvādāmōghalāñchha-
2. nam jiyāt trailōkyā-nāthasya sāsanam jina-sāsanam svasti
3. śrīman mahā-maṇḍalēśvara Tribhuvanamalla Taḷa-
4. kāḍugonḍa bhujabala vīraganga Vishṇuvardhana Hoysa-
5. ḥa-dēvara piriyarasi Chantaladēviyaru Tribhuvana-tila-
6. . . . tīrthada Vīrakongālva Jinālaya-

7. da dêvara angabhôgakkam̄ rishiyar âhâra-dânakkam̄ ta-
8. mma Bappa Prithvi Kongâlva dêvara vaga (?) baļivali bi-
9. ṭṭa Mandagereya śritiyolage Kâvanahalliya tamma
10. tamma Duddamalladêvanu tâvum iļdu śrî Mûlasangha
11. Dêsigagaṇa Pustaka-gaścha Koṇḍakundânvayada śrî Mêgha-
12. chandra-traividya-dêvara śishyaru Prabhâchandra-siddhâ [ntadêva]-
13. ra kâlam̄ karchi dhârâpûrvakam̄ mâdi sa [rvva bâdhâ]-
14. parihâram̄ mâdi biṭṭa datti mam̄ [gaļa mahâ]
15. śrî ll idan âvan orvvam̄ pratipâlisida
16. (ka) vileya kôdum̄ kolagaimam̄
17. Gangeya . . . . .

*Note.*

This inscription records the gift of Kâvanahalli, a hamlet of the village Mandagere by Sântaladêvi (here called Chantaladêvi), queen of Hoysala king Vishnuvardhana, and her younger brother Duddamalladeva to the Jaina guru Prabhâchandra, disciple of Mêghachandra of Mûla-sangha, Dêsigagaṇa, Pustaka-gachchha and Koṇḍakundânvaya in order to defray the expenses of the worship of the god in the Jaina temple Virakongâlva-jinâlaya. The name of the village where the Jaina temple is situated cannot be clearly made out in the grant. The usual imprecation is found at the end of the grant.

#### 116.

On a stone set up in front of the village Mailanahalli in the hobali of Chinkurli.

Size 4' × 2½".

Kannaḍa language and characters.

1. śubham̄ astu Śâlivâhana-śaka varisha . . . . .
2. 57 sanda vartamânavâda jaya . . . . .
3. tsarada Vayisâkha ba 12 lû . . . . .
4. Râyarige binnâhamâdi râyara-
5. ppaneyalû Râmâbhâṭaru (?) . . . . .
6. volagâgi yida Pura Tâñjam Vrindâvana-
7. da volagâda Mayilanahalli â Purada
8. grâmagâjanu Abbaganjûru Nañjara-
9. jagalû tamma dharmavâgi Mêlugô-
10. ṭeyaśrî Chalapilarâyarigarpisida-
11. ru Nâligâchâri Sindagrâmada Chaluva-
12. Râmânujana baraha

*Note.*

This registers the gift of the village Pura and its hamlets named Tânjam, Vrindâvana and Mayilanahalli for the service of god Chalapilarâya (the processional deity in the Nârâyanasvâmi temple) in the town Mêlugôte by Nanjarâja, of Abbaganjûr. It is further stated that these villages were obtained by the favour of the Vijayanagar King then reigning at the instance of Râmabhaṭṭa. The grant is dated the 12th lunar day of the dark half of Vaiśâkha in the year Jaya. The figure indicating the number of years expired in Śâlivâhana era is partly worn out and only the final number 57 is legible. Hence the date is not clear.

The name of the engraver of the grant is given as Nâligâchâri and Chaluva Râmânuja is stated to have composed the grant.



KOVALEVETTU PLATES OF THE GANGA KING SRIPURUSHYA AT HULLENAHALLI, MANDYA TALUK.

IB

ମନ୍ତ୍ରାଦ୍ୟକରିତମ୍ଭୁତାଧିରେ: କହୁତି: ଶ୍ଵିଦଗ୍ରୂହରକାଳୁଦଶ୍ୱରୀନୀରୀ  
 ବାନ୍ଧାପ୍ରତି ମିଥକିଲ୍ଲାନୀପତଳାଧିରେ: କହୁତି: ଅଷ୍ଟର୍ ଚାନ୍ଦାନୀରୀ  
 ଜ୍ଯୋତିଷ୍ଟ୍ରୀତକୁଳାଙ୍ଗ: ସ୍ଵର୍ଣ୍ଣଦିଲବରୁତ୍ତମ୍ଭୁତିଶ୍ଵରୀରୀ ପୁରିଲୟଶରସ୍ଵରୀ  
 ପିତ୍ର କୃତ୍ତିନାରିତ୍ତୁସନ୍ଧତ୍ତ: ମିଥକାରତକାଧିରେ: କହୁତି: ହିନ୍ଦୁତିନୀରୀ  
 ଦ୍ୱାରୀପରିରାତ୍ରିରୀତ୍ତମ୍ଭୁତାଧିରେ: କହୁତି: ପରିତାପିତ୍ରିରୀତ୍ତମ୍ଭୁତା  
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 କାଳାଶତ୍ତୀତ୍ତମ୍ଭୁତା: ପରିତାପିତ୍ରିରୀତ୍ତମ୍ଭୁତାଧିରେ: କହୁତି: ପରିତାପିତ୍ରିରୀତ୍ତମ୍ଭୁତା

IIA.

118

At the village Vasantapura, in the Hobali of Chinkurali, on the lamp-pillar in front of the Ānjanēya temple.

Size 1'—2"×1'—6".

Modern Kannada characters.

1. śrī Vasantapurada Ba-
2. savēgauḍana maga Ke-
3. ṣappēgaudanu Śrī Rāma

*Note.*

This inscription records the setting up of the above lamp-pillar by Kempegauḍa, son of Basavegauḍa, of the village Vasantapura.

#### MANDYA TALUK.

Kovalavetṭu grant of Bāṇa King Dindigarar, a sub-ordinate of Ganga King Śripurusha found in possession of Chāmayya, of the village Hullēnahallī in the Hobali of Dudda.

5 Plates : Size 9'×2½" Elephant seal :

Old Kannada characters : Language Sanskrit up to line 39 and Old Kannada, lines 39—49. Sanskrit stanzas from line 50 to the end.

- Ib.*
1. svasti jitam bhagavatā gata-ghana-gaganābhēna Patmanābhēna<sup>1</sup> śrimat Jāhnavaṭēya-kulāmala-vyōmāvabhā-
  2. sana-bhāskarah sva-khaḍgaika-prahāra-khaṇḍita-mahā-śilā-stambha-labdha-bala-parākramō dāruṇāri-gaṇa-
  3. vidāruṇōpalabdha<sup>2</sup> -vraṇa-vibhūshaṇa-vibhūshitah Kāṇvāyana-sa-gōtrah śrimat Konguṇivarmma-dha-
  4. rmma-mahādhīrājah tasya putrah pitur anvāgata-guṇa-yuktō vidyā-vinaya-vihita-vṛitta [h] samyak-prajā-
  5. pālana-mātrādhigata-rājya-prayōjanō vidvat-kavi-kāñchana-nikashōpala-bhūtō nītiśāstrasya vakṭri-pra-
  6. yōkṭri-kuśalō Dattaka-sūtra-vṛittēḥ praṇētā śrimān Mādhava-mahādhīrājah tat-putrah piṭri-
  7. paitāmaha-guṇa-yuktō nēka-chāturddanta-yuddhavāpta<sup>3</sup> chatur-udadhi-salilāsvādita-

#### II (a)

8. yaśāḥ śrimat Harivarmma-mahādhīrājah tat-putrah dvija-guru-dēvatā-pūjanaparō Nārāyaṇa-
9. charaṇānudhyāta śrimat Vishṇugōpa-mahādhīrājah tat-putrah Tryambaka-charaṇāmbhōruha-raja-
10. r-pavitrīkṛitottamāṅgah sva-bhuja-bala-parākrama-kraya-krīta-rājya [h] Kali-yuga-bala-pankāvasanna-dharma-
11. v [r] ishō-ddharaṇa-nitya-sannaddhah śrimān Mādhavamahādhīrājah tat-putrah vidyā-vinayātiṣaya-
12. paripūritātmā niravagraha-pradhāna-śauryyah śrimad Avanīta-nāmadhēyah tasya putrah vijṛi-
13. mbhamāṇa-śakti-trayah Andari-Ālattūr-Porulare-Pelgarādy<sup>4</sup> anēka-samara-mukha-makha-

1. Read *Padmanābhēna*. 2. Read *vidāraṇōpalabdha..* 3. Read *yuddhāvāpta*  
4. Read *Pelgarādy*.

14. -huta-prahata-sûra-purusha-paśupahâra-vighasa-vihastikritâgnimukhah  
Kirâtârjunîya-pa-

## II (b)

15. īchadaśa-(s)-sarga-tîkâkârah Durvvinîta-nâmadhêyah tasya putrah durd-dânta-vimardda-vimridita-vîsvambha-
16. râdhipa-mauli-mâlâ-makaranda-puñja-pinjarîkriyamâna-charaṇa-yugala-nañinah Mushkara-nâ-
17. madhêyah tasya putrah chaturddaśa-vidyâ-sthânâdhigata-vimala-matih viśeshatô' navaśê-
18. shasya nîtiśâstrasya vaktri-prayôktri- kuśalô ripu-timira-nikara-nirâkaraṇôdaya-bhâska-
19. rah Śrîvikrama-prathita-nâmadhêyah tasya putrah anêka-samara-sampâdita vijîmbhita-dvira-
20. da-radana<sup>1</sup> kuliśâbhîghâtah vrâṇa-samrûḍha-bhâsvad<sup>2</sup> vijaya-lakshaṇa-lakshîkrita-viśâla-
21. vakshastalah samadhigata-sakala-sâstrârttha-tatvah samarâdhita<sup>3</sup> -tri-varggah niravadya-charita<sup>4</sup> prati-

## III (a)

22. dinam abhivarddhamâna-prabhâvô Bhûvikrama-nâmadhêyah api cha nânâ-heti-prahâra-pra-
23. vighaṭita-bhatôrah-kavâṭô [t] thitâśrik-dhârâśvâda<sup>5</sup> pramatta-dvipa-śata-charaṇa-kshôda-sammardda-bhîmê
24. sangrâmê Pallavêndran narapatim ajayad yô Vilandâbhîdhânê râjâ Śrî-vallâbhâk [h] yas samara-
25. sata<sup>6</sup> -jayâvâpta-lakshmî-viśâlah<sup>6</sup> tasyânujô nata-narêndra-kirîṭa-kôṭi-ratnârkka-
26. dîdhiti-virâjita-pada-patmah<sup>7</sup> Lakshmyâ svayam-vîrita-patir Navakâma-nâmâ s(r)ishṭa-priyô
27. rigaṇa-vidâruṇa<sup>8</sup> -gîta-kîrtti [h] tasya Konguṇimahârâjasya Śivamârapa-nâma-dhêyah<sup>9</sup>
28. pautrah samavana ta samasta-sâmantâ-makuṭa-ghaṭṭita-bahala<sup>10</sup> ratna-vilasad-amaradhanu-

## III (b)

29. shkaṇḍa<sup>11</sup> maṇḍita-charaṇa-nakha-maṇḍalah Nârâyaṇa-charaṇa-nihita-bhaktih sûra-purusha-tura-
30. ga-nara-vâraṇa-ghaṭṭa<sup>12</sup> -sanghaṭṭa-dâruṇa-samara-siraśi<sup>13</sup> vihitâtma-kôpô bhîma-kôpah
31. prakaṭa-rati-samaya-śamanuvarttana<sup>14</sup>chatura-yuvatî-jana-lôka-dhûrttô lôka-dhûrttah su-du-
32. rddharânêka-yuddha-mûrddha-labdha-vijaya-sampad ahita-gaja-ghaṭâkêsarî râ-
33. jakêsarî apicha yô Gangânvaya-nirmmalâ-mbara-tala-vyâbhâsana-prôlla-
34. san-Mârttaṇdô' ri-bhaya [n] karah subhakara<sup>15</sup> san-mârga-rakshâkarah saurâjyam samupêtya-râja-sa-
35. mitau râjan gunair uttamai râjâ Śrîpurushaś chiram vijayatâ râjanya-chûdâ-maṇih

## IV (a)

36. Kâmô râmâsu châpê Daśaratha-tanayô vikramê Yâmadagnyah<sup>16</sup> prâjyaiś-varyyê Valâri<sup>17</sup>
37. r bahu-mahasi ravi śva-prabhutvê<sup>18</sup> Dhanêśah bhûyô vikhyâta-śakti [h]-sphuṭataram akhila-prâṇabhâ-

1 Read-*radana*- 2 Read *bhâsvad*- 3 Read *samârdhita* 4 Read *dhârâśvâda*- 5 Read *śata*

6 Read *vilâsah* 7 Read *pâda-patmah* 8 Read *vîdâraṇa* 9 Read *Śivamârapara-nâmadhêyasya*

10 Read-*bahula*- 11 Read-*khaṇḍa* 12 Read *ghaṭṭa* 13 Read *śirasî* 14 Read *samanuvarttana*

15 Read *subhakarah* 16 Read *Jâmadagnyah* 17 Read *Balârir* 18 Read *śva-prabhutvê*.

KOVALEVETTU PLATES OF THE GANGA KING SRIPURUSHYA AT HULLENAHALLI, MANDYA TALUK.

III A

१८५ तत्त्वदर्शकमयुन्नर्गाविकासमध्येः प्रियवासीनाद्युपाद  
शोषणाद्युपादः तदेव तिर्त्याप्तम् इति पृष्ठुक्त्वा वक्तुव्याक्षात्तम् त्वं त्वं  
द्युपाद अस्ति एव इत्युपादेव उपादानं विद्युत्त्वं निवाप्ताल्पिकल्पे न त्वं प्राप्तं  
सुक्तम् ॥ या कादु लक्ष्मीरितः ॥ त्रिपूर्णप्रतिष्ठिते विद्युत्त्वं  
द्युपाद अस्ति तदेव उपादः लक्ष्मीप्रवृत्तिर्वर्तमाणां शुक्तिम्  
गाविर्विद्युत्त्वात् तिर्त्याप्तम् विद्युत्त्वान्विद्युत्त्वाभ्यां त्वं त्वं  
द्युपाद अस्ति एव इत्युपादेव उपादानं विद्युत्त्वं निवाप्ताल्पिकल्पे न त्वं प्राप्तं

III B.

IVA

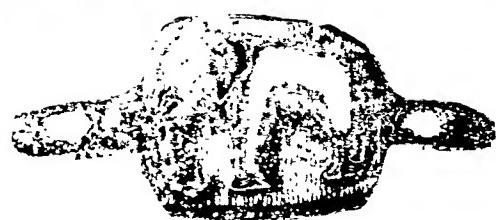
KOVALEVETTU PLATES OF THE GANGA KING SRIPURUSA AT HULLENAHALLI, MANDYA TALUK

IVB.

ಏಂ ರೋತ್ತಾಗಲಕ್ಷ್ಯಾಪಾ ಗ್ರಹಿಭಾತ್ತಾತ್ತ್ವಾ ಕ್ರಿಂಘಾಗನ್ ಮಣಿಂಧಾ  
ಎಂದು ಶಾಸ್ತ್ರಾಧಿಕೃತಾರ್ಥಾ ಪ್ರಾಯಿಂ ದೃಷ್ಟಿಯಾ ಬಂಡಿತ್ತಾ ವಿಷಾದಾ  
ಎಂದು ಮಂಧಿಂಧಾ ಪ್ರಾಯಿಂ ದೃಷ್ಟಿಯಾ ಬಂಡಿತ್ತಾ ವಿಷಾದಾ  
ಅ ಯಂಕ್ ಶಾಸ್ತ್ರಾಧಿಕೃತಾರ್ಥಾ ಪ್ರಾಯಿಂ ದೃಷ್ಟಿಯಾ ಬಂಡಿತ್ತಾ ವಿಷಾದಾ  
ಎಂದು ಪ್ರಾಯಿಂ ದೃಷ್ಟಿಯಾ ಬಂಡಿತ್ತಾ ವಿಷಾದಾ

V A

ಎಂದು ಪ್ರಾಯಿಂ ದೃಷ್ಟಿಯಾ ಬಂಡಿತ್ತಾ ವಿಷಾದಾ  
ಎಂದು ಪ್ರಾಯಿಂ ದೃಷ್ಟಿಯಾ ಬಂಡಿತ್ತಾ ವಿಷಾದಾ



38. jā [m] vidhātā dhātrā śiṣṭā -prajānām patir iti kavayō yam praśamsanti  
nityam sa tu prati-dina-pravṛti-
39. tta-mahā-dāna-janita-puṇyāha-ghōsha-mukharita-mandirōdarēya<sup>1</sup> Śripuru-  
sha-prathama-nāmadhē-
40. yah Pṛithivikonguṇi-mahārājādhīrājah Bāṇavamś-ōtbhava<sup>2</sup> śri Dīnḍigarar  
Kālbappunā ḍu-sāsira-
41. dolnūlumān<sup>3</sup> ḥluttīlīdu Śripurusha-mahārājarge binnappa-geydu dakshinā-  
yana-vishupatat-kā-
42. ladūl su-gōtra-Gārggyah Janārddanās tasya Kēśavabhaṭṭasya nāmata sarvva-  
sāstrāsyā jānāti<sup>4</sup>

## IV (b)

43. Kausikagōtra Nāgaśarmma pravara Kāsyapagōtraś chēti-mūvarggam  
mūlu-bhāgam āge Kova-
44. ḥevetṭu-nāma-grāmam<sup>5</sup> brahmadēyam<sup>6</sup> dattah Dīnḍige-nādiyārum Kon-  
dādiyum perggadettanam geye Ṣagarūra-
45. belliyārum Maravūra vāṇīkākarum Kallaḍupina Mādaḍiyu Mōdūra Jiya  
chāyārum nara-sākshi I
46. Padeyam mūruṇu āse II simāntara mūḍā-yoṭagereya pādāri-e ante bandu  
kereyūl kū-
47. di pervallame sandu paduvāy nōdi pervaṇase-e tenkāy tale-mora de Bedikere-  
e Moda-
48. ḥe-maṭluve paḍuvāy Velgoṭa-kāluve-vaduvum olaṅge tore-e baḍagāy Kadavi-  
gere e
49. ante vandu Manjaṭtone-e Bāḍolbe-e sandu Soralmoradi-e ante bandu Bāṇi-  
gārla-kuppe-

## V (a)

50. ye Vāḍolveye sandu pādariyūl kūḍittu sime sva-dattam para-dattan  
vā yō-
51. harēti<sup>7</sup> baśundharā [m]<sup>8</sup> shashīti-barisha<sup>9</sup> sahasrāji vishṭāyam<sup>10</sup> jā [ya]  
tē krimi<sup>11</sup> bahubhir vva-
52. sudhā bhukta<sup>12</sup> rājabhi Śagarājabhi<sup>13</sup> yaṣya yaṣya yatō bhūmi [s] tasya  
tasya tadā p [h] ala [m]
53. brahmaśvan<sup>14</sup> tu visham ghōram na visham visham ukhvate<sup>15</sup> visham  
ēkākinam hanti brahmaśvam<sup>16</sup>
54. putra-pautrikam III

*Translation.*

(Lines 1—3)

Be it well. Victorious is the adorable Padmanābha resembling the cloudless sky.

A sun illuminating the clear firmament of the Ganga family, famous for valour and strength exhibited in rending asunder a pillar of stone with a single stroke of his sword, adorned, as with ornaments, with wounds received while cutting down the hosts of his fierce enemies, born of Kāṇvāyana-sagōtra, (was) the illustrious Konguṇivarman-dharmma-mahādhīrāja.

(Lines 4—6)

His son, inheriting the qualities of his father, possessed of an admirable character due to his learning and modesty, having obtained the honours of the kingdom only for the good government of his subjects, a touch-stone for testing gold the learned and the poets, skilled in the exposition and practice of polity, author of a treatise on Dattakasūtra was the illustrious Mādhavamahādhīrāja.

1 Read mandirōdarah 2 Read Bāṇavamśōdbharah 3 Read elnāra 4 This line is full of grammatical errors. 5 Read grāmāh 6 Read brahmadēyah. 7 Read harēta 8 Read baśundharām 9 Read-varsha. 10 Read vishṭāyam 11 Read krimi 12 Read bhukta 13 Read Saqarādibhih 14 Read brahmaśvan 15 Read ukhvate 16 Read brahmaśvam

(Lines 6—9)

His son, inheriting the qualities of his father and grandfather, possessed of a fame tasted by the waters of the four oceans and acquired in his fights against rows of elephants, was the illustrious Harivarma-mahâdhîrâja. His son, devoted to the worship of the Brahmans, Gurus, and Gods, meditating on the feet of Nârâyaña was the illustrious Vishnugôpa-mahâdhîrâja.

(Lines 9—11)

His son, with his head purified by the pollen from the lotuses, the feet of Tryambaka, having by his personal strength and valour purchased his kingdom, ever ready to extricate the ox of merit from the thick mire of Kaliyuga in which it had sunk was the illustrious Mâdhava-mahâdhîrâja.

(Lines 11—15)

His son, with his mind purified by his excellent learning and modesty, possessed of valour unopposed was the illustrious Avinita.

His son, endowed with the three constituents of regal power, having caused bewilderment to the fire of Yama by the excess of food in the shape of victims of heroes immolated at the sacrifice of battles at Andari, Âlattûr, Porulare, Peñagara and other places ; author of a commentary on the fifteenth canto of the Kirâtârjunîya, was the king named Durvinita.

(Lines 15—19)

His son, with his lotus feet rendered yellow with the fragrant pollen of the garlands worn on the heads of hostile kings trampled down in fierce battles was Mushkara, by name.

His son, with his mind rendered pure by his learning of the fourteen branches of knowledge : expert among persons well-versed in the theoretical exposition and practical application of the entire science of polity, a rising sun in dispelling the thick darkness, the hostile kings, was the well-known Śrivikrama.

(Lines 19—27)

His son, possessed of the scars of wounds made by the tusks of elephants in countless battles, with his broad breast marked with the signs of victory shining from out of the wounds ; well-versed in the contents of all the sastras ; devoted to the three pursuits of life : endowed with spotless character, with power growing day after day : was Bhûvikrama by name. Also was he known as Śrivallabha, who with the splendour of victories in a hundred battles conquered the Pallava King in the battle of Vilanda, fierce with the tramplings of hundreds of elephants intoxicated with the blood gushing out from the broad breasts of hostile kings pierced with a number of weapons.

His younger brother, with his lotus feet brilliant with the rays coming out from the sun-like gems inlaid in the diadems of kings prostrating before him, chosen of her own accord as her spouse by the Goddess of wealth, was Navakâma, by name śishtapriya (beloved of the good) and with his fame sung by hosts of enemies.

(Lines 27—34)

The grandson of that Navakâma Konguni-mahâdhîrâja, known also as Sivamâra ; with his lotus feet shining with the band of rain-bows formed of the rays issuing out of various gems inlaid in the diadems of all the feudal chiefs brought under his control ; devoutly contemplating on the feet of Nârâyaña ; raging with fury in front of war horrid with the assault of horses, heroes, men and elephants ; terrific in anger ; no less a captivator of the glances of young women and the most skilled in the joyful art of love than a subduer of the world ; laden with spoils of victory gained over the hostile kings ; a lion among kings ; moreover, a sun greatly illumining the clear firmament of the Ganga race, a terror to hostile kings, ever fortunate, a protector of the

ways of good men, having obtained a good kingdom, a king of superior qualities among kings, ever victorious, is the king Śrīpurusha, a crest-jewel among princes.

(Lines 35—38)

To women, a Kāma (Cupid) ; in the use of the bow, the son of Daśaratha ; in valour, the son of Jamadagni; in great wealth, Indra; in great glory the sun; in sovereign power Kubēra ; of a mighty and splendid energy, the benefactor of all living beings ; whom the poets daily praise as the protector of the people specially created by Brahma; whose palace echoed with the sounds of holy ceremonies which accompanied his daily rich gifts, was Śrīpurusha the first so named, (also known as) Pṛithvīkonguṇi-mahādhīrāja.

(Lines 39—54)

Diṇḍigarar, a descendant of Bāṇa race and ruler over the Province of Kalbappunādu Thousand seven-hundred, took permission from Śrīpurusha-mahārāja and made the *brahmadēya* gift. during Dakṣināyana-vishuvatkāla, of the village Kovalevetṭu, dividing it into three parts and giving away one part each to Janārdana of Kāsyapagōtra, Kēśavabhaṭṭa of Kauśika-gōtra, Nāgaśarma of Kāsyapagotra. While Diṇḍigenādiyar and Koṇḍadi were holding the office of *pergade*, Belliyars (silversmiths?) of Nagarūr, Vaṇṇākar (washermen) of Maravūr, Mādaḍi of Kallaḍupu, Jiyachāya of Modūr are human witnesses (to this).....

*The boundaries are.*—The eastern boundary runs from the Pādari tree in the inner tank and from therein joins the tank and running from the big water-course terminates at the big tree to the west. The southern boundary includes Tale-moraḍe (a raised ground), Bedikere (tank) and Modalemaḍuvu (a pool). The western boundary consists of Velgoḷa (white pond) channel, bund and the rivulet. The morthern boundary runs through Kadvigere, Manjaltonē, Bālōlve, Soralmoraḍi, and passing through Bānnigārlakuppe and Bālōlve ends at the Pādari tree. These are the boundaries.

Whosoever confiscates land given away by himself or by others is born as a worm in ordure for sixty thousand years. Earth is enjoyed by numerous kings like (Sagara) The fruit (of giving away a land) goes to whosoever rules the land at the time (of the gift). The property of a Brahman is a terrible poison. The (ordinary) poison is no poison really. Poison kills only one but the property of a Brahman (confiscated) kills one's sons and grandsons also.

#### Note.

This is a copper plate inscription of the Ganga King Śrīpurusha. It begins with the usual account of the early Ganga Kings down to Śrīpurusha. It next records the gift of a village named Kovalevetṭu to three Brahmins by Diṇḍigarar, a Bāṇa King ruling over Kalbappunādu district and a subordinate of Śrīpurusha, after obtaining the permission to grant the village from the Ganga king. No date is given. It is merely stated that the gift was made at the time of Dakṣināyana Vishuvatkāla, i.e., the autumnal equinox when the sun is moving from north to south. The names of the witnesses and the boundaries next follow. The usual imprecatory stanzas conclude the grant.

As regards the donor of the grant, Diṇḍigarar, the Bāṇa King of Kalbappunādu, it is interesting to note that a king named Diṇḍigarāja is mentioned in an inscription at Sravaṇa Belgoḷa (Sravana Belgola inscriptions, Revised Volume No. II Introduction P. 68) to have been present at the time of a Jaina guru's death on Kaṭavapra hill which is called Kalbappu in Kannada language. No date is given in the Sravana Belgola inscription referred to, but from the paleography its date has been provisionally ascribed to the middle of 7th Century A. D. But the present grant refers to the time of Ganga King Śrīpurusha whose reign is believed to have begun in A. D. 726 (see P. 38 of Mysore and Coorg from Inscriptions by Rice). Hence Diṇḍigarar of the present inscription may not be identical with Diṇḍikarāja of Sravaṇa Belgola record.

In the Udayēndiram Plates of Prithvīpati II (South Indian Inscriptions II, 382). Iriga, one of the sons of a king Diṇḍi (Diṇḍikōjēriga) is said to have been saved by Prithvīpati I from the Rāshṭrakūṭa king Amōghavarsha I. As Amōghavarsha I's rule began in the early part of the 9th century, the period of King Diṇḍi agrees with the date of the present inscription and it may be surmised that Diṇḍigarar, the Bāṇa King is identical with King Diṇḍi or Diṇḍikōjēriga of Udayēndiram Plates.

## 119.

Kadalagere grant of Timmaṇna dānayaka, Śaka 1390 in the possession of Chakravarti Srinivasachar, Pandit, Oriental Library, Mysore.

Two plates with the symbols of the Sun, the Moon, discus, conch-shell, the U shaped mark of the Śrī-Vaishṇavas.

Kannada language and characters.

## I (a)

1. uttarē Sahyajā-tîrē sarvasthāna-samuchhayē
2. Narāyaṇa-girau śrīmān āstē Nārāya-
3. ḥās svayam ll svastiśri-Vijayābhuyuda-Śā
4. livāhanaśrīmān mahārājā-
5. dhirāja-rāja-paramēśvara-narapati vipraudha
6. Bōkshapuri-arirāyaragaṇḍa chatu-
7. samudrādipati pratāpa-Virūpākshama-
8. hārāyaru sukha-sambava-vinōda-
9. dinda prīthvi-sāmrājyam-gaiyutiralu
10. Śaka-varshamgalu 1390 ne-sanda vartamā-
11. navāda Sarvajitu-nīma-samva [t] śarada Pā-
12. lguna śu 15 llu Jnānamanapāparābhi-
13. dāna-dakshiṇa-Badarikāśrama śrī Yādā-
14. vagiri-yādā

## I (b)

15. śrī Tirunārāyaṇapuradaśrī-Nārāyaṇadē-
16. varige Abhinava-Kulaśēkharan ādaśrīman
17. mahā pradāna Timmaṇna-dānayaka-üde-
18. yaru śrī-Nārāyaṇa-dēvara pādapa-
19. dmamgalige samarpiśida grāma Hogaranādi-
20. ge sērida Kadalagere-grāma 1 ke ghaṭiga 115 va-
21. rahākke naḍadu barū sēve-vivara rātre-ava-
22. sara-talige avaidake dina 1 ke  $5\frac{1}{2}$  llū-varusha
23. 1 ke 54 varahā Anmanavara-sāyanōtsavada
24. sēvege 40 varahā Nārāyaṇadēvara nanda-
25. dipake 18 varahā arthake ga 3 varahā an-
26. tu 115 varahāvannu samarpaṇeyam-
27. (neyannū)māḍi yī-grāmada gavuda
28. Kalyāṇagavuda yī-grāmada Koṇḍi-
29. ge-Nārāyaṇa-dēvarige paśchima dikina !
30. holake bijavari-kha 10 Boredēvarige
31. pūrvadikina-hola-bijavari 3 Ka-
32. lyāṇagavudanige Pūrvadikina ho-
33. la-bijavari 4 Śyānabhāga-Rāmā-
34. nujage Dakshiṇa-dikina-hola-bija
35. vari 4-yī-mēre grāmavannū

36. Nârâyaṇadêvarige samarpaṇe-mâ-
37. ḍiyide || ślôka || dâna-pâlanayô-
38. r madhye danâchchhrêyônupalanam dâ-
39. nâ[t]svargam avâpnôti pâlanâd acha-
40. tam padaml sva-dattâ-digunam puṇyam !
41. para-dattânu-pâlanam ! paradattâpahâ-
42. rêṇa ! sva-dattam nishphalam bhavêt śrî

## II (b)

43. Yâdavagirige pûrva Lôkapâvanege-pa
44. śchima-Nâgamangalake dakshiṇa Kâvérige-utta
45. radalli yiruva Kadalagere grâmavannu Śrî
46. Nârâyaṇa dêvara pâdake Timmaṇṇa-daṇâ-
47. yaka-tharma-Śrî

*Note.*

This records the gift of the village Kadalagere in Hogara-nâḍu by mahâpradhâna Timmaṇṇadaṇṇayaka for the service of God Nârâyaṇa in Tirunârâyaṇapura on the fullmoon day of Phâlguna in the year Sarvajitu, Śaka 1390, when Virûpâksha Mahârâja was ruling over the earth. The inscription ends with the usual imprecation. Śaka 1390 corresponds to 1468. The composition of the inscription is not in order. After the first verse, mention is made of Vijayâbhûdaya Sâlivâhana. Then without completing the date, the king's name and titles are mentioned and then the date is completed. The date is not verifiable. The genuineness of the grant is not unquestionable. Tirunâyâṇapura is a name for the town Mêlukôte.

## 120.

On a stone set up in a field in Nâchanahalli to the North of Daļavâyi tank, in the hóbli of Mysore.

Modern Kannâda language and characters.

1. śrî
2. śrîmad râjâdhîrâja
3. Krishṇarâja-vadayarava-
4. ru Avala Bârakachêrri
5. Bakshi Gulâmma Maham-
6. mada Khânarrige putra pa-
7. vutra pâramparyavâgi na-
8. ḍayuva myarege koṭṭa
9. sarvamânyavâda Nâ-
10. chanahali grâmada
11. yalle-kallu

*Note.*

This is a boundary-stone of the plot of land gifted by H. H. Krishṇarâja Vodeyar III to Bakshi Gulâmm Muhammad. There are some more boundary stones containing the same inscription in the neighbourhood.

## NANJANGUD TALUK.

## 121.

On a stone set up near a water well in a garden, half a mile off from the Narasâm-budhi Railway Station in the taluk of Nanjangud.

Kannâda language and characters.

1. ūbhâṁ astu ūbhakritu-sam-
2. vatsarada Vayisâkha śu 1 lu

3. Dêvarasayyanavara nirû-
4. padinda Kônamarasayya-
5. navaru Šrî dêvara kâryakke
6. bitṭudu gadde hola . . . . .
7. . . . kke mûḍalu halla . . . . .
8. . . . tenka . . . . nađe
9. . . . idanu . . . . .
10. pâpi . . . . .

*Note.*

This records the grant of a plot of land partly wet and partly dry, for the service of the god (in Narasâmbudhi) by Kônamarasayya under the orders of Dêvarasayya on the first lunar day of the light half of Vaiśākha in the year Śubhakṛit.

The date is not verifiable.

## 122.

Badanaguppe grant of Kambhadêva of the Râshtrakûṭa dynasty dated Saka 730 in the possession of the Swami of the Devanur Guruswami Matha in the Hobali of Kavalande.

Five Plates.

Seal with the image of a sitting figure of man.

Sanskrit and Kannaḍa languages and Halegannaḍa characters.

## I (b)

1. @ savôvyât Vêdhasâ (m) dhâma yan-nâbhi-kamalam kritam Haraś cha yasya kântêndu-kaļayâ kam aļamkri-
2. ta [m] bhûpôbhavat brihad-urastala-râjamâna- Šrîkaustubhâyata-karair u-pagûḍhakaṇṭhah 1 satyânvitô
3. vipula-bâhu-vinirjitâri-chakrôpya-Krishna-charitô bhuvi Krishnarâjah || paksha-echchheda-bhayâśritâkhila-ma-
4. hâ-bhûbhrit-kula-bhrâjîtât durlaṅghyâd apa-rair a-nêka-vipula-bhrâjishnû-ratnânvitât 1 yaś Châlukya-kulâ-
5. d anûnavibudha brâtâśrayô vâridhêh Lakshmîm Mandaravat salîlam achirâd âkrishta-vân Valla (bha)
6. bhaḥ 1 tasyâbhût tanayah pratâ [pa] visarair âkrânta-dinmañdalaś Chandâ-mśôs sadriśôpy acha-
7. n̄dakaratô prahlâdita-kshmâdhârô Dhôrô dhairyadhanô vipaksha-vanitâ-vaktrâmbuja-śrîharô hâ-
8. rîkritya yaśô vadîyam aniśam dinâyikâbhir dhritam 1 jyeshthôllanghana-jâtayâpy-amalayâ La-
9. kshmyâ samêtôpi san yô bhûn nirmala-mañdala-st [h] itiyutô dôshâkarô na kvachit 1 Karṇâdhah-krita-dâ-
10. na-santati-bhritô yasyânya-dânâdhikam dânam vîkshya sulajjità iva diśâm prântê sthitâ digga-

## II (a)

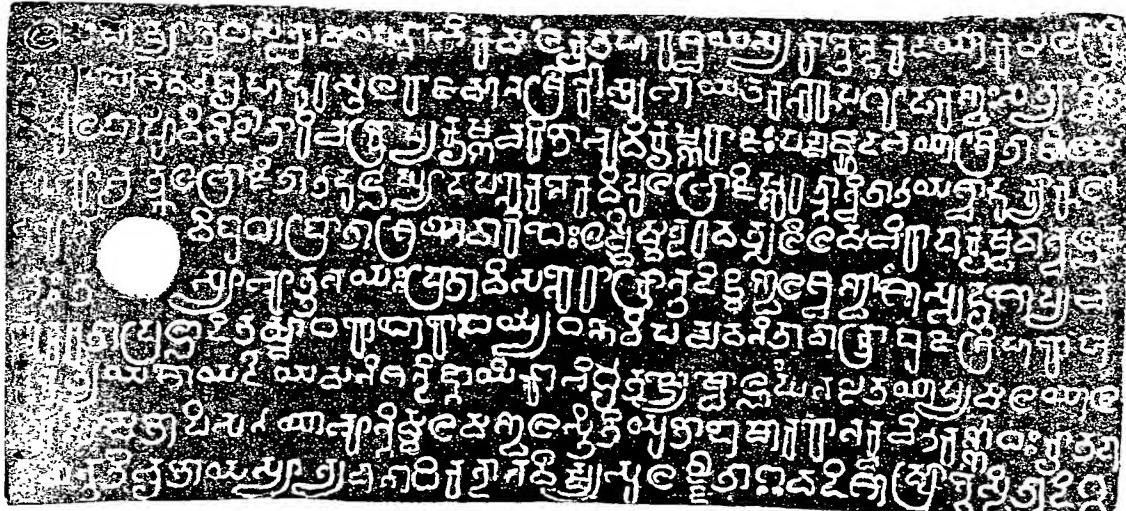
11. jâḥ 1 annyair nna jâtu vijitam guru-śaktisâram âkrânta-bhûtalam ananya-samâna-mânâ<sup>1</sup> yênen-
12. ha baddham atalôkyâ<sup>2</sup> chirâya Gangan dûra<sup>3</sup> sva-nigraha-bhiyêta<sup>4</sup> Kali [h] prayâtah êkatrâtma-ba-
13. lêna vârinidhinâ py anyatra rudhvâ ghanân nishkrishṭâsi-bhaṭôdvâtêna<sup>5</sup> viharat-tâlâtibhîmêna<sup>6</sup>
14. cha mâtangân mada-vâri-nirjharamuchaḥ prâpyânatât Pallavât tachchhitrâ<sup>7</sup> mada-lêśam apy anudi-

1 Read-mânam 2 Read avalôkyâ 3 Read dûrê 4 Read-bhiyêva 5 Read-bhaṭô-ddhatêna

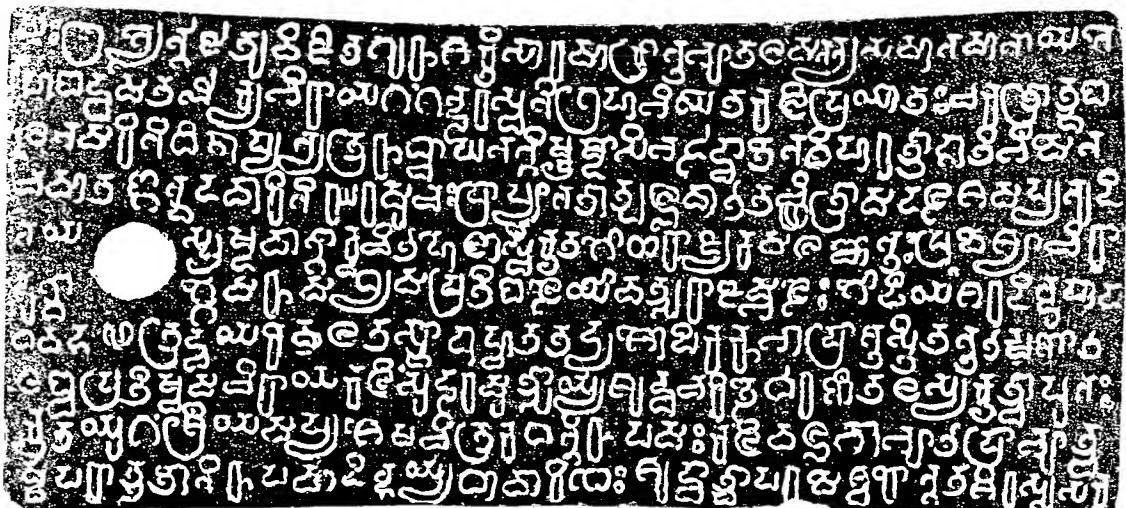
6 Read-grâhâtibhîmêna 7 Read chitram.

## BADANAGUPPE PLATES OF KAMBA-DEVA AT DEVANUR, NANJANGUD TALUK.

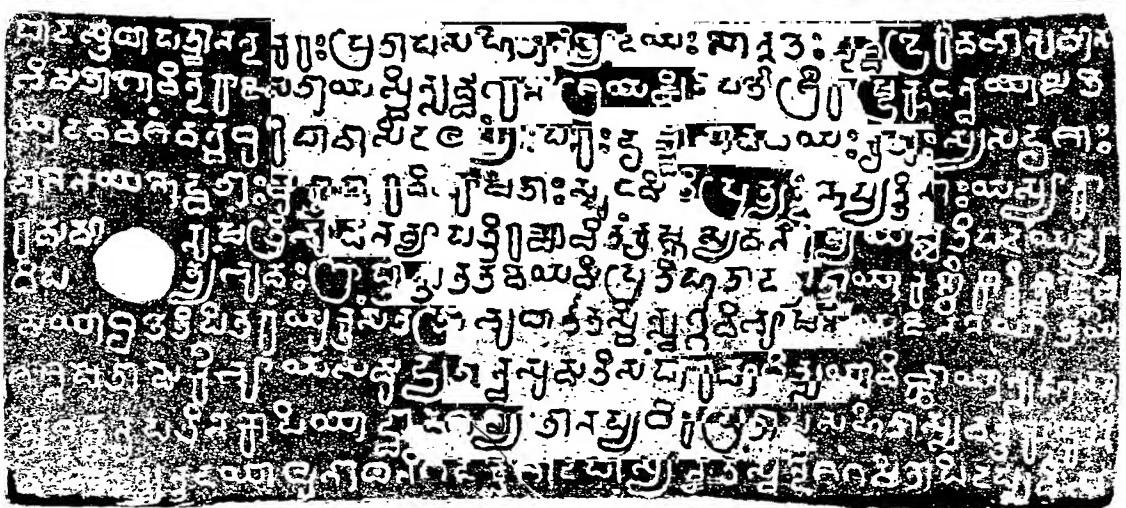
IB.



JIA



IIB.



## BADANAGUPPE PLATES OF KAMBA-DEVA AT DEVANUR, NANJANGUD TALUK.

15. nam̄ yaḥ sprishtavān na kvachit l hēlā-svīkṛita-Gauḍarājyakamalañ chāntah pravēśyāchirā-
16. d unmārgē maru-madhyam apratibalair yō Vatsarājam̄ balaih Gaudīyam̄ śārad-indu-pāda-
17. dhavaļa-chchhatra-dvayam̄ kēvalam̄ tasmād āhṛita-tad-yaśōpi kakubhām̄ prāntē-sthitam̄ tat kshaṇāt
18. labhdha-pratishṭham̄ a-chirāya Kalim̄ sudūram̄ utsārya śuddha-charitair dharaṇītalasya kṛitvā punah
19. Kṛitayugaśriyam apyaśēshā<sup>1</sup> chitraṁ katham̄ Nirupamah Kali-vallabhōbhūt prābhūd dha-
20. rmmaparāt tatō Nirupamād indur yathā vāridhēḥ śuddhātmā Paramēśvar-ōnnata-śiras-saṁsakta-

## II (b)

21. -pādas tathā pat (d) mānandakaraḥ pratāpa- sahitō nityōdayaḥ sōnnatēḥ pūrvādrēr iva bhānumān a-
22. bhimatō Gōvindarājah satā [m] yasmin sarva-guṇāśraya-kshitipatau śrī Rāshṭrakūṭānvayā jātē<sup>2</sup>
23. Yādavavam̄śavan Madhuripāv âsīd alanghyāḥ paraih dṛiṣṭvā sāvadhayaḥ kritāḥ sya sadriśāḥ<sup>3</sup>
24. dānēna yēnōddhatāḥ muktāhāra-vibhūshitāḥ sphuṭam̄ iti pratyarthinōp-y artt [h] inah yasyākā-
25. ram amānusham̄ tribhuva navyāpatti-rakshōchitam̄ Krishṇasyēva nirīkshya yachchhati padam̄ yad yā-
26. dhipatyam bhuvaḥ ḥptām̄<sup>4</sup> tāta tavēyam ipratihatā<sup>5</sup> dattā tvayā kanṭhikā kintv̄ ajnaiva
27. mayā dhrītēti pitaram̄ yuktam̄ sa tatrā-bhudhāt <sup>6</sup>tasmin svarga-vibhūsha-nāya jananē yātē ya-
28. śāśēshatām ēkībhūya samudyatān vasumatī-samhāram̄ adhitsayā vichch-hāyān sahasā
29. vyadhatta nripatīn ēkōpi yō dvādaśa kyhātān apy adhika-pratāpa-sahitān-samvarttakōlkān i-
30. va yēnātyanta-dayālunātha nigala-klēśād apāsy ānatam̄ svam̄ dēśam̄ gamitōpi darppa-visa-

## III (a)

31. rād yaḥ prātikūlyē sthitāḥ līlā-bhrūkuṭilē [la] lāṭa-palakē yāvach cha nāla-kshyatē vikshēpēṇa viji-
32. tya tāvad achirād ābaddha-Ganga [m] punah sandhāyāśu śilīmukhān sva-samayāt bāṇasanyo-
33. pari prāptam varddhita-bandhu-jīva-vibhavam̄ patmābhivṛid [h] yā nvitam̄ sarva-kshētrayu [mu] dīkshya yam̄ śāradṛitum̄ pa-
34. rjjanyavat Gūrjarō nashṭaḥ kvāpi bhayāt tathāpi samayam̄ svapnēpya-paśyan yathā yat-pādānati-
35. -mātram̄ ēkaśaraṇān ālōkya Lakshmī-dhiyā dūrān Mālavanāyakō nayaparō yatrā-
36. ḷa-baddhānjalih yō vidvān balinā sahālpa-valavān sparddhā (spa) na dhattē parān nītēs sūtir a-
37. sau vad ātmaparayōr ādhikya-samvēdanam̄ l Vind [h] yādrēḥ kaṭake nivishṭa-kaṭakah śrutvā charair yan
38. nijaiḥ svam̄ dēśam̄ samupāgatāḥ dhruvam̄ iti jnātvā dhiyā prēritaḥ<sup>1</sup> Mārāśarva-mahīpatir drutam̄
39. agād aprāpta-pūrvam̄ parair yasyēchchhām̄ anukūlayan ka (kha) lu dhanaiḥ pāda-praṇāmair api nī-
40. tvā Śrībhavanē ghanāghanaghana-vyāptam̄ param̄ prāvrisham̄ tasmād āgata-vān saman nija-ba-

<sup>1</sup> Read aśēsham<sup>2</sup> Read Rāshṭrakūṭānvayē<sup>3</sup> Read sra-sadriśāḥ<sup>4</sup> Read dāstām<sup>5</sup> Read a-pratihatā<sup>6</sup> Read tatrābhyaḍhāt

## III (b)

41. lair â Tungabadrâtaṭam<sup>1</sup> tatrasthaḥ sva-kârâgataṁ<sup>1</sup> prakṛitibhiḥ niśśêsham  
âkṛishṭavâ [n] vikshēpair api chi-
42. tram ânataripurjjagrâha tam Pallavât lêkhâhâra-muk[h]ôditârddha-va chasâ  
yatra nya Vêngîṣva-
43. rô nityam kinkaravat vyadhâd aviratam kammasvam âtmêchchhayâ<sup>1</sup>  
bâhyâ dîdhritir asya yêna rachi-
44. tâ vyômâvala (la) ggâ<sup>2</sup> rucham dhâtrî mauktika-mâlikâm iva dhritâ  
mûrdhni sva-târâ-gaṇaiḥ<sup>1</sup> santrâ-
45. sât para-chakra-râjakam agât tat-pûrva-sêvâ-vidhi-vyâbaddhanjali-  
sôbhitô naśara-
46. na mûrddhnâ yad-anghri-dvayam yady âdatta parârddhya-bhûshaṇa-gaṇair  
mnâlamkritam tat tathâ mâ-
47. bhaishîr iti satyapâlita-yaśa-sthityâ yathâ tat-girâ têñedam anila-vidyuch-ch-  
anchalam avalôkya
48. jîvitam asâram kshitidânam param puṇyam pramattito<sup>3</sup> brahmâdâyôyam  
sa cha parama-bhaṭṭâra-
49. ka mahârâjâdhirâja paramêśvara śrimat Dhârâvarshadêma-pâdânudhyâna  
paramabhaṭṭâraka
50. mahârâjâdhirâja paramêśvara pŕithuvîvallabha Prabhûtavarsha śrimat-  
Gôvindarâjadêvah

## IV (a)

51. Dhârâvarsha-śrîvallabha-mahârâjadhi-râjasya putraḥ sauchâchâra- prabhur  
guṇa-gaṇa-praṇa-
52. mita-samastalôkah parôpakâra-karuṇâ-parah Paramêśvara-charaṇâravinda-  
vandanâbhinandanaḥ Ra-
53. ṣâvalôka śrî Kambharâjaḥ Punnâda Edenâduvishayê Va (Ba) danoguppe  
nâma grâmaḥ Talava-
54. na-nagaram adhivasati vijaya-skandhâ-vâre<sup>1</sup> trim̄śad-uttarêshv-atîtêshu  
Śaka-varshêshu kârtikâ-
55. mâsa paurṇamâsyam Rôhiṇî-nakshatrê Sômavâre Koṇda-kundeyânvaya  
Sirmmalage-
56. gûrugaṇa Kumâraṇandi-bhaṭṭârakasya śishyah Elavâchâryaguruḥ tasya  
śishyô Vardhamâ-
57. naguruḥ sarvvaprâṇihitah sâkshât siddânta-nugamôddhataḥ sântas sarvajna-  
kalpoyam nayonnâ-
58. ta-guṇônnataḥ tasmai tam grâmam adât sva-putra śrî Sankaragaṇa-vijnâpa-  
nêna śrî Kambhadêvah śrî vijaya-
59. vasatayê Talavanagnarê pratishṭitâyai @ tasya sîmântarâṇi baḍagaṇa  
dire Poṇarppu-

## IV (b)

60. li baḍagaṇa paḍuvaṇa konedu Posattigallu paḍuvaṇasîme Kadambagereya  
pervam-
61. ga paḍuvaṇa tenkaṇa konedu pongulvaltiya tennolye tenkaṇa sîme Beḍakkâla  
tenno
62. lve tenkaṇa mûḍaṇa korneddu muduvanni korâlu mûḍanasîme Kallivettina  
mûḍaṇa pore-
63. ye mûru betṭu olagu mûḍaṇa baḍagaṇa konnedu badanidiya baḍagaṇa olve
64. âlu asya dânasya sâkshiṇah shaṇṇavati-sahasra-vishayah prakṛitayah
65. yôsyâpahartâ lôbhân môhât pramâdêna cha sa pañchabhîrm mahadbhiḥ pâta-  
kai (s) samyuktô
66. bhavati yô rakshati sa puṇyabhâg bhavati api châtra Manugîtâ slôkâ  
sva-dattâm para-dattâm
67. vâ yô harêta vasundharâ shashṭim varsha-sahasrâṇi vishṭâyâm jâyatê  
krimih svam dâtum

1 Read karâgata m

2 Read vyômâvalagnâ

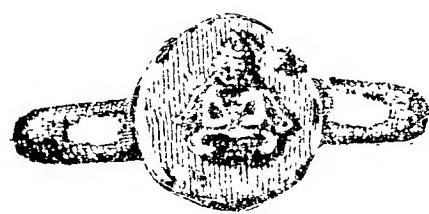
3 Read pravartito

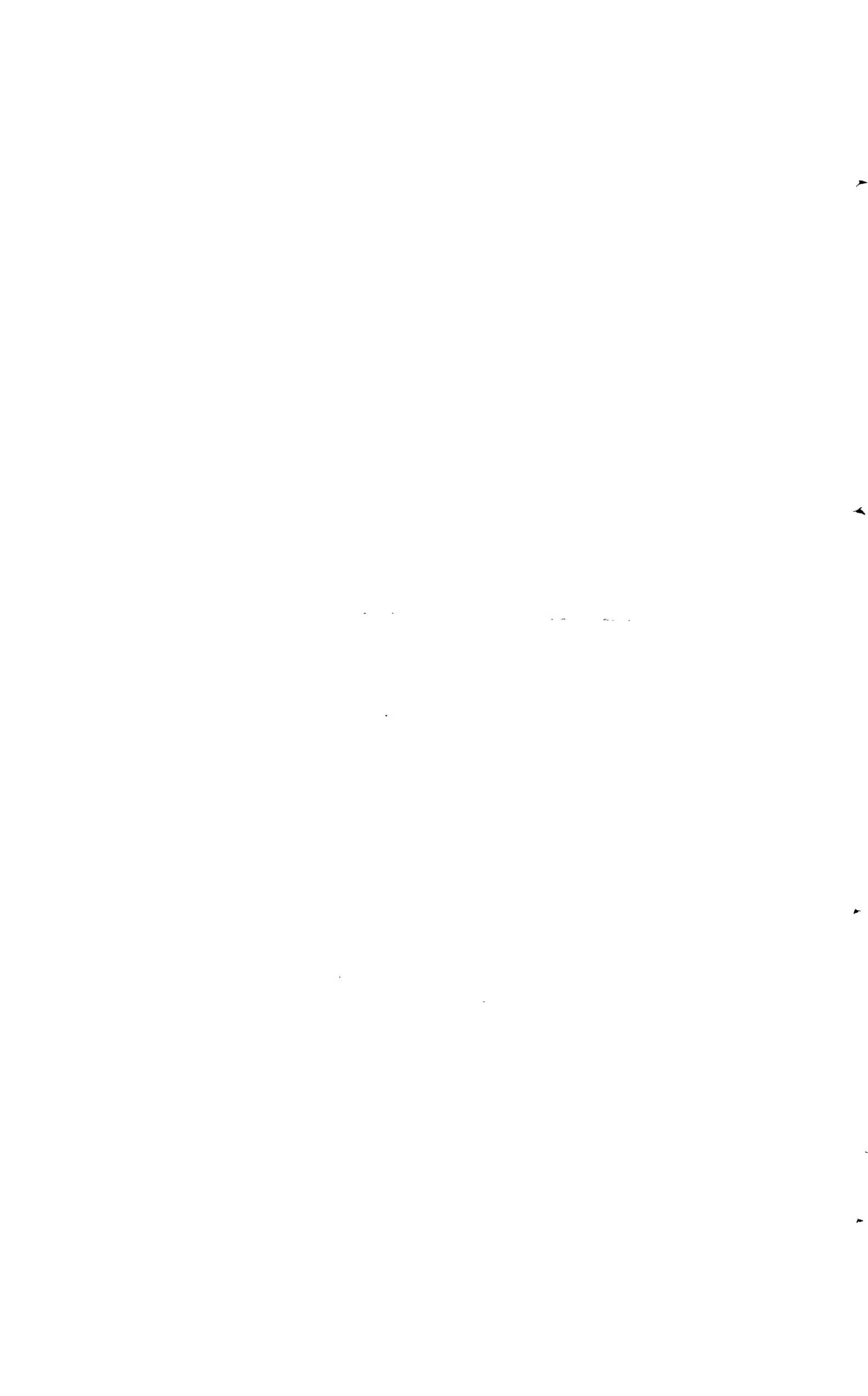
BADANAGUPPE PLATES OF KAMBA-DEVA AT DEVANUR, NANJANGUD TALUK.

IVB,



VA.





68. sumahachchhakyam duhkham anyasya pâlanam dânam vâ pâlanamvâ  
dânâch chhrêyônupâ-

## V (a)

69. lanam bahubhir vasudhâ bhuktâ râjabhis Sagarâdibhih yasya yasya yadâ  
bhûmi tasya
70. tasya tadâ p [h] alam dêvasvam tu visham ghôram na bhisham visham  
uchyate visham êkâkinam hanti
71. dêvasvam putra-pautrika [m] Viśvakarmâchâryêṇa lîkhitam

*Translation.*

## I (b)

May you be protected by him whose lotus-like navel Brahma made his own abode.  
May you be protected also by him whose head is adorned by the crescent moon.

There was a king, around whose neck the goddess of wealth and sovereignty shining in his breast stretched her arms together with the rays of the Kaustubha gem adorning his breast ; who was possessed of honesty and long arms ; who, though a vanquisher of the circle of enemies, was not of Kṛishṇa (black) character, Kṛishṇarâja was he.

An ocean in which all the great kings took refuge from fear of losing their territories just as the great mountains took refuge from fear of having their wings cut off by Indra's discus, difficult to overcome, (or to cross), shining with great and brilliant jewels, the asylum of *budhas* (the learned and the gods), was the Châlukya family from which he like the Mandara mountain quickly and with ease drew forth Lakshmi, the goddess of wealth :—He was Vallabha.

He had a son, Dhôra, who filled all the points of the compass with his glory, like the sun, yet delighted all Bhûdharas (kings and mountains) with the coolness of his rays ; gifted with courage, witherer of the bloom of the lotus faces of the wives of his enemies, whose fame was worn, as if it were a garland, by the ladies, the points of the compass ; united to Lakshmi who, though married before to his elder brother (*jyêshṭha*) was yet free from blame, who, though possessed of a maṇḍala (country and an orb of rays) was not Dôshâkara (an abode of faults and the moon).

Surpassing Karna in giving gifts ; the regent elephants, ashamed to see the excellence of his gifts surpassing those of others, retired as it were to the points of the horizon.

## II (a)

Seeing how he had for a long time bound a Ganga King (Sivamâra) who was never conquered by others, and who, possessed of great might, seized the whole world and had thus a reputation for valour, unequalled by others, Kali fearing that he too would be seized, fled afar.

Hemming him in between his own force on one side and the sea on the other, he made the Pallava King bow down to him and obtained from him huge elephants, greater than the warriors who had drawn their swords and fiercer than the monsters of the deep, made the water of their pride ooze over, yet himself never displayed any pride.

When Vatsarâja as in sport had seized for his own the Gauḍa kingdom, entering into the latter's territory with his invincible army, he (the Râshtrakûṭa King) swiftly drove him into the impassable desert and took from him only the pair of the moonlike white umbrellas of the Gauḍa King and thereby caused his own fame to spread in a moment to the farthest points of the compass. He drove afar, by his pure conduct. Kali though firmly established and brought back to the earth again the glory of the Kritayuga ; it is still a wonder that this Nirupama became Kali-Vallabha.

## II (b)

From the righteous Nirupama was born, like the moon from the ocean, of pure mind, with his lofty head placed at the feet of Paramêśvara, like the sun daily rising from the high eastern mountain, beloved of the good, Gôvindarâja.

While, he, the abode of all good qualities was king, the Râshtrakûta dynasty became invincible by others like the Yâdava race on the birth of Krišna ; his equals became his inferiors, his dependants and enemies were equally made *muktâhâra-vibhûshitas*, (decked with pearl garlands,—deprived of their food) and thus equally made courtiers. When seeing his more than human form, and his ability to deliver the three worlds from disorder even as Krišna, his father wished to give him the sovereignty of the world, he truly said to his father.—Let alone the inviolable necklet you have given me ; I have worn your command far better.

When that father together with his fame had departed to be an ornament to Svarga, he, though only one, by his energy and valour, deprived of their glory the twelve famous kings who like a fire at the end of the world came upon him united as if to destroy the whole world.

### III (a)

By him, formost among the merciful, the Ganga king was released from the burden of his cruel chains and sent to his own submissive country ; but, when he in his pride showed a return of hostility, before the brow was wrinkled in a frown, he was again subdued and swiftly bound.

Seeing that having mounted the arrows on his bow, having contributed to the prosperity of *bandhuñivas* (the *bandhuñiva* flowers, and lives of relations) and having caused the growth of *Padma* (lotuses and wealth), he (Gôvindarâja) arrived like the autumn season, the Gûrjara king like the rainy season disappeared somewhere through fear and even so beheld that season in his dreams.

Discerning from a distance that Lakshmî (goddess of fortune) had taken refuge at his feet alone, the politic Mâlava Chief folded his hands to him in obeisance, being a learned man too feeble in power to withstand the powerful, the home of policy, who discriminated between his own and others.

Hearing from his spies that having established his camp on the Vindhya mountains, he (Gôvinda) had arrived at his country and thinking that the news was quite true, the king Mârasarva won his (Gôvinda's) good graces never before gained by others, by casting himself at his feet with his wealth.

### III (b)

Having spent the rainy season overcast with thick clouds at Srîbhavana, from there he came with his army to the bank of the Tungabhadrâ. Remaining there he received in full the tribute through his ministers or people and similar tribute from the Pallava King,—he whose enemies submitted to him at his threat.

At even half a word by the mouth of a letter-bearer, the Vengi king constantly performed of his own accord his duty like a servant. The outer enclosure made for him by the Vengi king as lofty as the sky bore the splendour with its constellations like a garland of pearls.

Through fear hostile kings took refuge with their heads placed at his two feet and with their hands folded in obeisance, as they did before his ancestors. Their heads did not shine as much with the valuable ornaments as with his words “ Do not fear ” famous for their truthfulness.

### IV (a)

By him, reflecting that this life was as unstable and transient as wind or lightning and that gift of land was of supreme merit, this gift for Brahmans has been made. He, meditating on the feet of the Paramabhaṭṭâraka mahârâjâdhîrâja paramêśvara-śrîmat Dhârâvarshadêva, the Paramabhaṭṭârakâ-mahârâjâdhîrâja-paramêśvara-prithivî-vallabha-Prabhûtavarsha-śrîmat Gôvindarâjadêva, the son of Dhârâvarsha Srîvalabha-mahârâjâdhîrâja, possessed of purity, excellent conduct, and other good qualities, receiving the obeisance of the whole world, bent on doing good to others, merciful, ever

delighted with bowing at the lotus feet of Paramēśvara, the Raṇāvalōka-Śrī Kambhārāja (granted) the village Badanaguppe by name in the country called Punnāḍa Ede-nāḍu, in his victorious camp made at Talavananaagara, there having elapsed thirty years over and above (700) Śaka years, on Monday the fifteenth lunar day of the light half of Kārtika with the constellation Rōhiṇi. Elavāchārya was the disciple of Kumāranandibhaṭṭāraka of Koṇḍa-Kundānvaya and of Sirmalage Gurugaṇa ; his disciple was Vardhamānaguru, kind to all, well-versed in the Siddhānta received direct from teacher to teacher, peaceful, almost omniscient ; possessed of modesty and good conduct—To him Śrī Kambhadēva gave the above village at the request of his son Sankaragaṇṇa for the service of the Vijaya Vasati (Basti or Basadi) constructed in the town of Talavana. Its boundary in Kannada language is as follows :—

*North.*—Ponarpuli.

*North-East.*—Posattigallu.

*East.*—The big gate of Kadambagere.

*South-East.*—Polguḷvali-tennoḷve.

*South.*—Beḷakāla-tennoḷve.

*South-West.*—Muḍuvannikōḍalu.

*West.*—The river call'd Kalliveṭṭina Mūḍaṇa pore and Beṭṭuoḷagu.

*North-West.*—Oīve-ālu north to Badanidi.

(In Sanskrit.)

The witnesses to this gift are the people of the 96 thousand country.

Whoever takes away this out of greed, ignorance, or carelessness, will be guilty of the five great sins. Whoever maintains this will have merit. There are also the verses sung by Manu :—

Whoever takes away the land gifted by himself or by others will be born in ordure for sixty thousand years.

It is easier to give one's own. Hard it is to maintain the gift of others ; the latter is far better than the former.

By many kings like Sagara and others was the earth enjoyed. Whoever enjoyed it had the fruit of it at the time. The property of gods is the real poison, but the so-called poison is no poison. The latter kills a single man, but the former the whole family consisting of the son, the grandson and others.

Written by Viśvakarmāchārya.

#### *Note.*

This grant consists of five plates, of which plates Ib to the end of IIIb contain the same version of the inscription as that of Nelamangala No. 61 of Bangalore District. From IVa to Va the inscription contains the description of donor, the donee, the date, the boundary of the village gifted, and the imprecation. In furnishing the date, the number denoting the Śaka years is omitted. The orthography of this inscription is wrong as that of No. 61 referred to. These two help each other in arriving at a correct version of the inscription. The characters are similar to those of No. 61.

### 123.

On a stone lying near a pit close by Dēvanūr in the Hobali of Kavalade.

Kannada language and characters.

- |                         |                            |
|-------------------------|----------------------------|
| 1. Subham astu          | 4. ī Dēvarakaṭṭeyannu      |
| 2. Dēvagavudara makkalu | 5. kaṭṭisidaru śrī śrī śrī |
| 3. Rāchapanāyakaru      |                            |

#### *Note.*

Rāchappanāyaka, son of Dēvagauḍa, caused the construction of this Dēvarakatṭe, a tank.

## SHIMOGA DISTRICT.

## SHIKARPUR TALUK.

124.

On a stone set up in the field of Chennabasappa under the tank of Kapparahalli in the hōbali of Šikāripur.

Size 4'—6"×1'—9".

Kannada language and characters.

1. svasti samasta-bhuvanâśraya śrî-prithvî-vallabha-ma-
2. hârâjâdhirâja paramêśvara-parama-bhaṭṭâraka-Sa-
3. tyâśrayakulatilaka-Châlukyâbharana śrî . . . .
4. Tribhuvanamalla-dêvara vijaya-râjya . . . . .
5. rôttarâbhividdhi-pravarddhamânânam â- . . . .
6. târambaram . saluttumire . . svasti yama . . . . .
7. ma-svâdhyâya-dhyâna-dhâraṇa-maunânushthâ . . . .
8. sampunnarappa śrimad anâdiyagrahâra . . . Bêla-
9. rakapada-mahâjanangaļu śrimatu . . . . yâ-
10. hitâgnigala Marmma-Bammayyagaļa maga . . . . .
11. na maga Vijayayyanum mattam avara maga Bi-
12. t̄timayyanum tamina bhakti-śaktiyim pâdapûjeyam
13. koṭṭu Châlukya-Vikrama-kâlada 18 neya Śrimukha-
14. sanivatsarada Paushya-suddha 13 Sôma-
15. vâradandin Uttarâyaṇa-Sankrânti-yandu Nam-
16. gêriya bayala nađuve tâvu kattisida kere-
17. ya kîlêriyalli padedu bitta gadde Guṇiga-
18. na mattal erađu hudav erađu yî dharmmamam pra-
19. tipâlisuvargge Vârâṇasi-Kuruksheṭradol
20. sâyira-kavileyam kôđum kołagumam
21. [ra] tnamgalim . . . . .
22. dargg â-punya-phalaṇi akku yî dharmma-man âva-
23. n alida mahâ . . . . .
24. . . . . kâlê kâlê pâlanîyô
25. bhavadbhiḥ sarvâñ êtân bhâvinaḥ pârtthivêndrân bhû-
26. yô bhûyô yâchatê Râmachandraḥ
27. i-kalla mâđisidam Biyaṇa-Bit̄timayya Bi-
28. t̄tamayyanum bareda Sê nabôva-Kêtamalla
29. kañdarisida Samayakîrtyâchâryya Śrî

*Note.*

Some letters in lines 3. 4. 5. 6. 7. 8. 9. 10. 11. 20. 21. 23 and 24 are lost.

The inscription seems to record the grant of a wet field by the mahâjanas of . . . to Vijayayya and his son Bit̄timayya on Monday the 13th lunar day of the light half of Pushya in the year Śrimukha, Châlukya Vikrama Era 18 when Tribhuvana-malladêva of the Châlukya dynasty was ruling. The date corresponds to Monday the

2nd of January 1094, 10 days after Uttarâyaṇa Sankrânti. The inscription ends with the usual imprecation. The stone was prepared and set up by Biṭṭimayya. Sēnabova Kētamalla wrote the inscription, and Samaya Kîrtyâchârya engraved the same.

## 125.

On a 1st stone lying in the bed of Doddakere Tank in Kapparahalli in the same Hobali of Sikâripur.

Size  $3' \times 1' - 3''$ .

Kannada characters and language.

1. Śaka-varuśakke Sâvira-
2. da 1328 neya Naḷa-
3. samvatsara Pâ-
4. lguṇa ba 2 Śukravâ-
5. radalu Kapara-hali-
6. ya Mallêgauḍara
7. maga Mallê-
8. gauḍanu sva-
9. rggastanâda-
10. nu.

*Note.*

This records the death of Mallegauḍa, son of Kaparahalli Mallegauḍa on Friday the 2nd lunar day of the dark half of Phâlguna in the year Naḷa, Śaka 1328. Here Śaka 1328 is equal to A.D. 1406 which was Vyaya and not Nala. Nala however coincided with A.D. 1436 or Śaka 1358. Both in Vyaya and Nala the 2nd lunar day of the dark half of Phâlguna agreed with Sunday, but not with Friday as stated in the inscription.

## 126.

On a 2nd stone in the bed of Doddakere Tank in the same village Kapparahalli.

Size  $5' \times 2' - 9''$ .

Kannada language and characters.

1. svasti śrī jayâbhuda-
2. yaścha śaka-varuśa 1348-
3. neya nađeva Visvâvasu-
4. samvatsarada Pâlguṇa-
5. da su 11 Mangalavâ-
6. radalu Śrī Vîrapratâpa Dê-
7. varâyaru râjyam-gaivali
8. Kaparahaliya huyalali
9. Nâchaya palaran i-
10. ridu dêvalôka-
11. ma . . . yâtana sati
12. Bîrabbe mahâsati-yâ
13. dalu Jakkôjana besana

*Note.*

This is a memorial stone set up to commemorate the death in Kapparahalli battle of Nâchaya and the entering of his funeral fire by Bîrabbe, his wife on Tuesday the 11th lunar day of the light half of Phâlguna when Vîrapratâpa Dêvarâya was ruling in the

year Viśvāvasu, Śaka 1348. The date corresponds to Monday the 18th of February A.D. 1426. Somehow the week-day is wrong. The stone was set up by Jakkōja.

## 127.

On a 3rd stone in the same place.

Size 4'—6"×2'—9".

Kannada language and characters.

1. svasti śrī vijayā-
2. bhyudaya Śaka-
3. varuśa 1352 Sa-
4. umya-samvatsara-
5. da Prathama-bhâdra-
6. pada sdhu 3 gilu
7. Vîrapratâ-
8. pa Yimmađi-Dê
9. varâya-ma-
10. hârâyaru
11. sukharâjyam-
12. geyiuttam yi-
13. rda kâladali Ā
14. ragada-venṭeya-
15. ke saluva Neluvali-
16. ge-nâda olaganya Ka-
17. ppanahalliya Ma-
18. llagauḍara maga
19. Bayiragauḍanu sva-
20. rgastan âdanu mam-
21. gaļa mahâ śrî śrî

*Note.*

This records the death of Bayiragauda, son of Kappanahalli Mallagauda on the 3rd lunar day of the light half of first (*i.e.*, intercalary) Bhâdrapada in the year Saumya, Śaka 1352 corresponding to A.D. 1430. The date is not verifiable.

## 128.

On a Mâstikal in the field of the Gauḍa of the Village Koṭṭagrâma in the same Hobali of Sikâripur.

Kannađa language and characters.

1. Maleda-
2. varu bage-
3. vali Sabibâ-
4. yi sati-
5. yâdalū

*Note.*

This records the entering of funeral fire of her husband by Sabibâyi.

## 129.

On a stone set up in the back-yard of Kariya of the same village Koṭṭagrāma.

Size 5'—6"×3'—6".

Kannaḍa language and characters.

1. svasti śrī jayābhuyuda Śālivāhana śaka varushake saluva 1002026 ne-varshake saluva
2. Krôdhana-samvatsarada Śrâvaṇa-bahuļa 8 mi-puṇya-kâladalu śrîman-mahânâyakâcharyarâda
3. Kâre-Bayirapanâyaka kumârarâda Chikkaṇa-nâyakaru Kôṭapurada Tiruvengalanâ-
4. thage samarpisida dharmma-śâsana-kramaventendače namage saluva Mâlê-nahalli-
5. ya simeyo lagana Koṭṭa-vemba grâmavanu Śrîjayantî-puṇya-kâlada-
6. lu Kôṭa-purada Tirumala-dêvarige sa-hiranyôdaka-dâna-dhârâ-pûrvva-
7. kavâgi tamma strî-putra-dâyâdâdyanumatadinda samarpisida Kumudvatî-tîrada
8. Kotṭa-vemba grâmada pratinâma Tirumalapura dharma-sasana yidak âru
9. tappidare tamma tâyi tandeya konda pâpakke hôharu
10. sva-dattâm para-dattâm vâ yô harête vasundharâm shashṭi-varsha-sabasrâñi
11. vishtâyâm jâyatê krinîh sva-dattâd dviguṇam puṇyam paradattânuपालनम्
12. para-dattâpahârêna sva-dattam nishphalam bhavêt  
ekaiva bhaginî lôkê sarvvê-
13. shâm êva bhûbhujâm na bhôjyâ na karagrâhyâ vipra-dattâ vasundharâ i-
14. para-grâmakke âru tappidare tâyi tande Vâra nâsiyali kom-
15. davaru gô-Brâmhaṇara vadha mâḍidavaru gurutalpa-mâḍidavaru .
16. yi-dharmakke śaraṇa mangaļa-mahâ  
śrî-śrî-śrî

*Note.*

This stone inscription is said to have been engraved after erasing the characters of an old inscription. This records the grant of the village Koṭṭa in the country of Mâlênahalli, renamed Tirumalapura for the service of God Tirumaladêva by Chikkaṇanâyaka, son of Kâre Bayirapanâyaka, entitled Mahânâyakâchârya on the 8th lunar day of the dark half of Śrâvaṇa in the year Krôdhana, Śaka 100. 20. 26 (-1226), corresponding to A.D. 1304. It ends with the usual imprecation.

## 130.

On a stone set up close by the temple of Sangamêśvara in the forest of Harađihalli in the same Hobali of Śikâripur.

Size 4'—6"×2'—9".

Kannaḍa language and characters.

1. svasti śrî-vijayâbhuyuda
2. Śâlivâhana
3. śakha-varusha 1696 kke
4. saluva Manmatha-nâ-
5. ma samvatsarada Jyêshṭha
6. śudha 14 Sômavârada-
7. lu śrî Hirimaṭhada Kallêdêvaru

8. Tējasingapa kūdi Sangama-
9. nanjuṇḍēśva-
10. rana pratishṭe
11. mādisidaru

*Note.*

This records the setting up of God Sangama Nanjuṇḍēśvara by Kallēdēva of Hirimatha and Tēja Singapa on Monday the 14th lunar day of the light half of Jyēshṭha in the year Manmatha, Śaka 1696. This corresponds to Monday the 12th of June 1775 and not 1774 as stated in the inscription. The number of the Śaka year is, however, wrong.

### 131.

On a vīragal at the entrance of the village Hittila in the same Hobali.

Size 5'—6"×3'—9".

Old Kannada language and characters.

1. svasti śrīmatu Chālukya-Chakravarti Sōmēśvara-dēvara
2. . . . . saluttam ire . . . . Hettilada . . . .
3. . . . . . . . . .
4. Mādayyana aliya gaṇḍara-dāvāṇi Sūreya-
5. nāyakam . . . . turuvam magu [lchi]
6. palaram kondu taṭṭiridu sura-gaṇikeyarol kūḍidam
7. . . . . . . . . .
8. . . . . . . . . .

*Note.*

This records the death of Gaṇḍara-dāvāṇi Sūreya Nāyaka, son-in-law of Mādaya of Hettīla in rescuing cattle in a cattle raid during the reign of Chālukya-chakravarti Sōmēśvaradēva. Lines 3, 7 and 8 are effaced.

### 132.

On a stone set up on the embankment of a wet field to the north of the tank-bund of the same village Hittila in the same Hobali.

Size 3'×2'—3".

Old Kannada language and characters.

1. svasti samasta-bhuvanāśraya . . . . paramēśvara parama-bhāttā-raka Satyāśraya-kuṭa-
2. tilaka Chālukyābharaṇa śrīmat Trailōkyamalla-dēvara vijaya-rājyam uttarābhivṛiddhi
3. . . . . saluttam ire Saka varsha 983 neya . . . .
4. Sāhaṇi-venisi negalda Ganjākabbegam . . . . Barmaḍēvana-santa-tiya . . . . à Jakkayya
5. . . . Hettīlamam Bēḍaru palaran iṣṭidu turuvam koṇḍalli śrīma
6. . . . Chatṭam pōgi à- Hettilada turuvam
7. suralōka-prāpitān âda . . . .
8. mr̄itēnāpi surāṅganā kṣaṇa-vidhavamisanē kāyē
9. . . . svasti Nāgāchāriya-dēva . . , baredar sva-
10. . . . Lōkōjana kaṇḍarane mangala-mahā śrī.

*Note.*

A number of letters in lines 3 to 10 are lost. The inscription records the death of Jakkaya of the family of Barmaḍēva in his attempt to rescue the cattle carried off by Bēḍas in Śaka year 983 when Trailōkyamalladēva of the Chālukya dynasty was ruling. Nāgāchāridēva wrote the inscription and Lōkōja engraved it.

## 133.

On a stone lying in the wet land of God Ranganâtha to the east of the same village  
Hittiila in the same hóbali of Šikâripur.

Size 3'×2'—3".

Old Kannada language and characters.

1. svasti samasta-bhuvanâśrayam śrî-priθhivi-vallabha mahâ-
2. râjâdhîrâja paramêśvara paramabhaṭṭâraka Satyâśraya-
3. kuṭatîlaka Châlukyâbharaṇa śrimat Tribhuvanamalla-
4. dêvara vijaya-râjyam uttarottarâbhivyiddhi pravarddha-
5. mânam âchandrârkkatâram-baram saluttumire tat-pâda-padniôpajîvi
6. . . . . Sakavarsha 1034 neya Nandana-samvatsarada
7. Vaiśâkha su 11 Brihavâradandu svasti yama-
8. niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushthâna-
9. japa-samâdhi-śila-guṇa-sampannarappa śrimad a-
10. nâdi-yagrahâravaha Hittiila sâyiramum
11. kraya-dânavâgi koṇdu biṭṭa dharma śrimatu Sômê-
12. śvara-dêvargge naivêdyakke biṭṭa gadde Jâkiyûra-bayalola-
13. ge hanneradu mârugaleyal aidu Kadahavûra
14. . . . 50 âchandratâram saluttam irkke
15. i-dharmmaman âvan orvvam prati-pâlisidâtange Vâraṇâsi
16. Kâśi Prayâgeyalli sâyira-kavileyam sâyira
17. vêdapâragarappa Brâmhaṇargge koṭṭa phâlam akku
18. idan alidâtam Vâraṇâsi Kurukshêtra Prayâgeyalli
19. sâvira kavileyam hattu sâsira vêdapâragarappa
20. Brâmhaṇaran alida mahâpâtakan akku sva-dattâm para-dattâm vâ
21. yô harêta vasundharâm l shashṭi-varsha-sahasrâṇi
22. vishthâyâm jâyatê krimih

*Note.*

This records the grant of the village Hittiila as an Agrahâra for Brahmans after purchasing the same village and of a wet field measuring 12 arms for the service of God Sômêśvara by one (name effaced) under the service of King Tribhuvanamalladêva on Thursday the 11th lunar day of the light half of Vaiśâkha in the year Nandana, Śaka 1034 when Tribhuvanamalladêva of the Châlukya dynasty was ruling. This date corresponds to Tuesday the 9th of April A.D. 1112. The week day is wrong. The inscription ends with the usual imprecation.

## 134.

On a stone in the wet field of Šânubhôga Manjappa to the south of the same village  
Hittiila in the same hóbali of Šikâripur.

Size 2'×1'—6".

Kannada language and characters.

1. svasti śaka -varuśa 1231 ne-
2. ya Saumya-samvatsarada Vaiśâ-
3. kha ba 14 Mam-lu Honnaûrâ
4. Kalinâtha-dêvarahaliya Râma-
5. nâyakaru Kalinâtha-dêvara
6. nitya naivêdyakkendu koṭṭadu

7. kēyēa kēlage gadde yerađu kham yi-
8. dan ârobbarū . . . .
9. . . . kke mangala-mahâ-srî

*Note.*

This records the grant of a plot of wet field of the sowing capacity of 2 khaṇḍigas for the offering of food to God Kalinâtha by Râmanâyaka in Kalinâthadêvarahalli on the 14th lunar day of the dark half of Vaiśâkha in the year Saumya, Śaka 1231, A.D. 1309. The date is not verifiable. The inscription ends with the usual imprecation.

## 135.

On a stone lying in the wet field of Vîrappa under the tank of the same village Hittila in the same hôbali of Śikâripur.

Size 2'—6"×2'—6".

## Kannada language and characters.

1. svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâ-
2. dhirâjam paramêsvaram paramabhaṭṭârakam Satyâśraya-ku-
3. ḥatiłakam Châlukyâbharaṇam śrimat Tribhuvanamalla-He
4. rmmâli-dêvarasara vijaya-râjyam uttarôttarâbhivîddhi-prava-
5. rddhamânam âchandrârkka-târambaram saluttum ire Sakavarsha
6. 1045 neya Śôbhakritu-samvatsarada Pushya su 1 dandu svasti śrimad-
7. anâdiyagrahâram Hettilada Mâdarasaru Kûḍûra-
8. yara Koṭṭayyanu . . . . Dêvaya . . . .
9. lu Hettilada yayinûrvvar dêvargge naivêdyakke biṭṭar-
10. âvanôrvva pratipâlisidâtange Gange-Vâraṇâsi-
11. Kurukshêtradol vêdapâragarappa Brâmhaṇargge sâyira-kavile-
12. yumam koṭṭa dharmma sva-dattâm para-dattâm vâ yô
13. harêta vasundharâm 1 shashṭhi-varsha-sahasrâṇi vishṭhâyâm
14. jâyatê krimih

*Note.*

This records the grant of a plot of land for the service of the local god by the five hundred of Hettila on the 1st lunar day of the light half of Pushya in the year Śôbhakrit, Śaka 1045, or A.D. 1123 when Tribhuvanamalla Hermâlidêvarasa of the Châlukya dynasty was ruling. The date is not verifiable. The inscription ends with the usual imprecation.

## 136.

On a Vîragal lying near a ruined temple in the forest close to Guttanahalli in the same hôbali.

## Kannada language and characters.

1. svasti samadhigata-pancha-mahâ-śabda mahâmandalâśvara . . . .
2. Banavâsi-pura-varâdhîśvaram Jayantî Madhukêsvara . . . .
3. . . . satya-Râdhêya . . . . .
4. śrimatu vîra Râmâdêvarasaru . . . .
5. 1180 neya Paingala-samvatsarada Śrâvana . . . .
6. daṇṇâyaka . . . . gavuṇḍana mêle . . . . .
7. ḫuvam kondu penđirudey uchchalu billankakâra purusha-Nârâyanâ para-bala-sâdhaka Ya-

8. lughaṭṭada Rāmagavuḍam taṭtiridu turuvam magulchi suralōka-prāptan  
âda ad enten-
9. daḍe poleva siḍilante Javanā taṭavaḍisuva kālamrityu vemban toḍarda-
10. si poydan ḡaġlu Girigauḍa Rāmagavuḍam palaram suridaru pūvina sarimale  
Sura-
11. dundubhiyoḍane ūñkha-kaḥalāravamum berasu surāṅganeyar piriya-  
nendu Rāma-
12. gavuḍanan divaguydaru jitēna labhyatē Lakshmīr mṛitēnāpi surāṅganā  
kṣhaṇa-vidhvamsanē kā-
13. yē kā chintā marañē raṇē  
ōm namaś Śivāya.

*Note.*

This records the death of Yalughaṭṭa Rāmagauḍa in rescuing cattle in a cattle raid on . . . . . of Śrāvāṇa in the year Paingaḷa, Śaka 1180 when Vīra-rāmadēvarasa, Kadamba king, was ruling. In lines 3, 4, 5 and 6 many important letters are effaced.

### 137.

On a fragment of stone near a well in the forest close by the village Muḍaba in the hōbali of Belandūr.

Kannaḍa language and characters.

1. . . . . hôgra-kula-tilakam naya-pratāpa sā-
2. . . . yyuttum ire Oleya Permādi-yar sānta-
3. n uchitāchāran anyāya-varjjitan alipilla
4. . . . svasti Sakanripa-kālātītam vatsarangale . . . [ke]
5. ṣeyumam kaṭṭisi dēgulamam māḍisi yittampaḍi
6. koṭṭudu yidam kādang Asvamēdhada phala

*Note.*

A great part of the inscription seems to have been lost. This seems to be a record of the construction of a temple and a tank during the reign of Permādi. The date is lost.

### 138.

On a stone set up in the field of Yallappa in the forest of Hōtanakaṭṭegräma in the same hōbali.

Size 3'×1'—6".

Kannaḍa language and characters.

1. svasti śrī Amṛitanātha-dēvara Brāmharuga-
2. lu Sandigēri-Rāmaṇṇange sarbba-bâ-
3. dhā-parihāravāgi hattu-kamba-gaddeyanu
4. salisuvaru- śrī śrī śrī

*Note.*

This records the grant of a wet field measuring ten Kambas, free of all taxes, to Sandigēri Rāmaṇṇa by the Brahmans of Amṛitanāthadēva (*i. e.*, worshippers of Amṛitanātha ?).

### 139.

On the Nandikōlu Basava pillar close by the village Saṇḍa in the same hōbali of Belandūr.

Size 5'—6"×1".

Kannaḍa language and characters.

1. śrī namas tunga-Śiraś-chumbi-
2. chandra-chāmara-chāra-
3. vē trailokya-nagarārambha-

4. mûla-stambhâya Sambhavê
5. svasti śrî-jayâbhuyada-
6. da Śaka-varusha 1288 neya Pa-
7. râbhava-samvatsarada-Kârtika-su
8. da 3 Budhânôrâdheyali svasti
9. śrîmanu mahâmaṇḍalêśvara
10. arirâya-vibhâda bhâshege-tappuva-
11. râyara-gaṇḍa śrî Vîrabukkaṇna-vo
12. deyara kumâra Virupaṇṇavode-
13. yaru Hampeya śrî-Virûpâkshadê-
14. varige angabhôga-rangabhôga amṛitapadi-
15. ge saluvalige nâda olaṅgaṇa Saṇḍa vem-
16. ba grâmavanu puravâgi âchandrârkka-
17. sthâiyâgi kottâdu i dharmmama
18. âru alupidod i-
19. Vâraṇâsiya-
20. li sâvira-kavile
21. sâvira-Brâmhanaṇa
22. konda pâpada-
23. li hôharu śrî
24. sva-dattâm para-dattâm
25. vâ yô harêta
26. vasundharâm sashṭi-
27. varuṣâ-sahasrâṇi
28. vishtâyâm jâya-
29. tê krimih

*Translation and Note.*

Salutation to Śambhu, on whose head the crescent plays the part of a fly-flap and who is a pillar supporting the city of the three worlds. Be it well. On Wednesday the 3rd lunar day with Anûrâdha of the light half of Kârtika in the year Parâbhava, Śaka 1288, Mahâmaṇḍalêśvara Virupaṇṇa vodeyar, son of Vîrabukkaṇna vodeyar, (King of Vijayanagar) the smiter of those who break their promise, and the conqueror of hostile kings, granted the village Saṇḍa for the service of God Virûpâksha at Hampe. The usual imprecation follows. The date corresponds to Wednesday the 7th October A.D. 1366. There was Anûrâdha on the day.

140.

On a stone set up on the embankment of the tank of the same village.

Size 3'—6" × 2'—9".

Kannaḍa language and characters.

1. Śaka-varisha 1321 neya Paushya-samvatsarada Mârggasira ba 1 lu śrî-matu Ayamarâyadêvara maneya
2. aļiya Bamayagauḍara Kaladêvana maga Chikkabomma svarggasthan âdan âtana vallabhe Bîrabbe
3. kalu nilisida pratishṭe

*Note.*

This records the death of Chikkabomma, son of Bamayagauḍara Kaladêva and son-in-law of the illustrious Ayamarâyadêva on the 1st day of the dark half of Mârgasira in the year Pramâthi? Śaka 1321. His wife Bîrabbe set up the memorial stone. The date is not verifiable.

## 141.

On a stone set up in Bûdigadde field. Survey No. 15, in the village Sañda in the same hôbaļi.

Kannada language and characters.

1. Târaṇa-samvachha-
2. rada Āsvîja śu-Vi-
3. jaya-Daśamiya-
4. lu Śivarudradê-
5. varige Râya-nâya-
6. karu koṭṭa bhûmi
7. . nâdige saluva
8. Sañdada kereya
9. kelage . . . baḷla
10. koṭṭaru idu
11. â-chandra-târaka
12. baruvudendu ko-
13. ṭṭa śilâ-sâsana i-
14. dake tappidavaru
15. tâyi-tande-konda-
16. varu.

*Note.*

This records the grant of a plot of land to Śivarudradêva by Râyanâyaka on the day of Vijayadaśami in the month Āsvayuja in the year Târaṇa. It ends with the usual imprecation.

## 142.

On a stone set up at the entrance of the same village Sañda.

Kannada language and characters.

1. Nandana-samvatsarada
2. Chayitra su 3 lu Sañ-
3. ḍada Maleṛakada-
4. gavudara maga Chikka-
5. Malegauḍaru sva-
6. rgastanâdanu.

*Note.*

This records the death of Chikka Malegauḍa, son of Maleṛakadagauḍa on the 3rd lunar-day of the light half of Chaitra in the year Nandana.

## 143.

On a stone under a Honge tree on the hill called Bûdi-Basavanagudda close by Bannur in the same hôbaļi.

Size 4'—6"×2'.

Kannada language and characters.

1. śubham astu namas tunga-śiraś-chumbi-chandra-châmara-
2. châravê trayilôkya-nagarâ-rambha-mûla-stam-
3. bhâya Śambhavê svasti śrî vijayâbhuydaya Śâlivâ-
4. hana-śaka-varusha 1493 nê Prajôtpatti-samvatsarada
5. Śrâvana śu 5 lu śriman-mahârâjâdhirâja- râja-para-

6. mēśvara śrī vīrapratāpa- Sadāśivadēva-mahārāya-
7. ru sukha-sankathā-vinôdadim ratna-simhāsanârûḍharâ-
8. gi prithivî-rājyam-geyyuttiralu Ararudrakavałada vo-
9. lagaṇa Bannūra grāmigalu Sankaṇṇa-nâyakaru namage samma-
10. tanâda Dharmâjipaṇḍitara Têjavurada Giriyappaiya-
11. navara makkalu Mârappayyage koṭṭa sthalada umbali chun-
12. gaḍiya-bhatta kha 2 Sâlûra sthalada-umbali-chungaḍiyin-
13. da Madagada-gaddege saluva ashṭa-bhôga-têja-svâmya-
14. vanu saha nîvu putra-pavutra-pârampareyâ-
15. gi â-chandrârkka-sthâiyiyâgi sukhadim anubha-
16. visikoṇdu baraluļavaru yendu koṭṭa sthalada
17. sîlâśâsana Râmâjîpanta (in Nâgara characters)
18. sva-dattâd dviguṇam puṇyam para-dattânu-
19. pâlanam para-dattâpahârêṇa sva-dattam
20. nishphalam bhavêt śrī śrī śrī

*Note.*

This records the grant of a plot of land yielding a rent of 2 khaṇḍigas together with a plot of land called Madagadagadde in Sâlûru, free of all taxes to Mârappaya, son of Giriyappa of Têjavura in the charge of Dharmâji ? (Râmâji) Paṇḍita, by Sankaṇṇanâ-yaka of Bannûr with the consent of the Paṇḍita on the 5th lunar-day of the light half of Srâvâna in the year Prajôtpatti, Śaka 1493, (A.D. 1571) when vīrapratâpa Sadâśiva-râya of Vijayanagar was ruling over the earth. The name Râmâjîpanta is written in Nâgara characters before the imprecatory verse is written. This shows that his consent was obtained before the grant was made. The date is not verifiable.

## 144.

On a stone standing near the temple of Bhâvibasavaṇṇa of the same village Bannûr.

Size 3'×1'—6".

Old Kannâda language and characters.

1. svasti śrī Ballamara . . .
2. . . Kumâra Sâlva . . .
3. arasugeyuge Ballanâḍaha . . .
4. Banniyûra sâsirvvarolu
5. Kuṇḍaguḍi Asaga Go-
6. sasi suraroḷ kûḍe
7. Gosasiya tammam kalla
8. nîrisidon â-
9. chandratârakam
10. nilake

*Note.*

Be it well. While the illustrious Ballamara Kumâra Sâlva was reigning, Asaga Gosasi, among the thousands of Banniyûr in Ballanâḍu, joined the Gods in heaven. Washerman Gosasi's brother set up this stone to stand as long as the moon and the stars.

## 145.

On a Virâgal set up in front of the temple of Ísvara in the village Sâlûr in the same hôbali.

Size 4'—3"×2'—6".

Old Kannada language and characters.

1. svasti śrîmachi Châlukya-Vikrama-kâlada 13 neya Šukla-samivatsa-
2. iada Phâlguna-suddha-Amâvâsyâ-yandu Sâliyû-
3. ra horigâlan iridu turva kondu hençira vuđe-vuchchuvalli
4. Kurumba-Bîrayyamgam Oleyabbe-gam puđtida Öjegavuñdam
5. turuva magulchî palaram kondu bîra-lôka-prâpitanâda

*Translation.*

Be it well. On the New-moon day of the light (dark) half of Phâlguna in the year Šukla in the 13th year of Châlukya Vikrama Era, while penetrating into the fields? of Sâliyûr and driving off the cattle, (enemies) were ill-treating women (wives of the villagers), Ojegavuñda, born of Kurumba Bîraya and Oleyabbe rescued the cattle after slaying many persons and attained the World of the brave.

## 146.

On a stone standing in front of the temple of Ísvara in the same village Sâlûr in the same hôbali.

Size 2'—6"×1'—3".

Kannada language and characters.

1. śrîmat parama-gambhîra-syâdvâdâ-
2. môgha-lâncchanam . . . . .
3. . . . . sâsanam Jina-sâ-
4. sanam śri . . . . Chandranâtha-dêva-
5. ra guddi Nâdovveya . . . . .
6. . . . Nâgayyamgaļu nili-
7. sida kallu . Sâliyûra
8. . . . mahâ-janam . . . . .
9. . . . . . . . . . . . . . . . .

*Note.*

Many letters in lines 2 and 9 are lost. The inscription seems to record the death of Nâdovve, a female disciple of Chandranâtha-dêva and the setting up of this memorial stone by Nâgaya at the instance of the Mahâjanas.

## 147.

On the first stone in front of the temple of Ísvara in the same village Sâlûr in the same hôbali of Belandûr.

Size 4'—3"×2'—6".

Kannada language and characters.

1. . . masta-bhuvanâśraya śri prithvî-vallabha mahârâ . . .
2. . . . paramêśvara paramabhatîraka Satyâśraya-kuļatiłaka
3. Châlukyâbharaṇam śrîmat Tribhuvanamalla-dêvara vija-
4. ya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânâm âchandrâ-
5. rkkatârambaram saluttamire śri Châlukya-vikrama-varsha

6. . . neya Manmatha-samvatsara-pushya-suddha || Sukravâradandu "  
 7. . . mad anâdiyagrahâram Sâlavûra-sâsirvvaru  
 8. . . Vakubêśvara-dêvara garbbha-grihada sâmyamam madhyaka . .  
 . .  
 9. . vitargge muniam sa-kâruṇyam geydu koṭtaru avara ma . .  
 10. Mârakabbeya makkal Viśvâmitra-gôtrada biya  
 11. . hitâgnigala mammam Bîyamayyamgam Mârabbegam puṭṭi  
 12. Kêśavayyanum avarim kiriya Biṭṭimayya-dêvara pâ-  
 13. da-sileyam kaṭṭisi garbhagrihamam mâḍisidaru ma-  
 14. ttam Biyaṇa-Biṭṭimayyamgam avana dharma-patni Jannambegam pu-  
 15. . da makkal Chikkaṇa-Maisâsiyavarim kiriya Śankara  
 16. . . tanavanim kiriya Vâmana avanim kiriya Chikkayyanu  
 17. mattam Kasavayyana makkalu Sômaṇṇa-dêvar avarim kiriym  
 18. . . putrah kuṭadîpakan enisi negalda . . . kuvalaya  
 19. . . didavâśâmbaraman eyde diṭam sabheyo!  
 20. . tilaka . . ja-bhakta Sâlavûra jîya vinayanidhâna  
 21. . . . tilakam vipra-vamsa-chûḍâratnam jana-vinuta-vibhu Bîmayya-  
     nam-  
 22. nipa Sâlavûra . . . int enisida Bîdayyanim kiriya Bi-  
 23. tṭimayyanu mattam Biṭṭimayyamgam avara dharmmapatni Bichchhavve-  
     gam puṭṭida makka-  
 24. . . . Kêśavayya Biṭṭa intivaranyayadim kulakramadim dharmamambi  
 25. . . . ya . cha Bîraṇṇamga . . . gâgi  
 26. . . . Biṭṭimayyam tâvu kaṭṭisida kereya  
 27. . . gaṇa kôdiyalli vûroilage tamma bhakti  
 28. . . Guṇigana mattlondu i-dharmmamam sâsirvvaru tamma tamma  
 29. . . pratipâlisidargge Vârâṇasiya sâsira-kavileya  
 30. . . . idan alidâta kavileyan alida pâtakan akku.

*Note.*

Some letters in lines 6—30 are effaced.

This records the grant of the office of priest God Vakubêśvara to one (name-effaced) before the Garbhagriha part of the temple was built by the thousand Mahâjanas of the Village Sâlûr on Friday the 11th lunar day of the light half of Pushya in the year Manmatha in . . . year of the Châlukya Vikrama Era (initial year A.D. 1076). Then Kêśavaya, born of Biyamayya and Mârabbe, together with his younger brother Biṭṭimayya of Viśvâmitra Gôtra caused the construction of the Garbhagriha and the setting up of the God's foot-print. Then Sômaṇṇadêva and his son (genealogy of Sômaṇṇa given) famous for his learning, and conduct, Bhîmaya, Kiriya Biṭṭimaya, and Kêśavaya, son of Biṭṭimaya and Bichchavve granted a plot of land of one mattar (a measure) under the tank constructed by Biṭṭimaya. The inscription ends with the usual imprecation.

**148.**

On a second stone in the same place.

Size 3'—6" × 2'—3".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê trailô-
2. kya-nagarârambahâ- mûla-stambhâya Śambhavê
3. svasti śrîmach Châlukya-vikrama-varsha . . . . . neraḍa-

4. neya Pingala-samvatsaradamâvâsyे Sômavâradan-
5. du yanâdyaghâram Saliyûr aśêsha- sâsirvvaru mahâjanangaļu
6. tamma grâma-svârthavâgi Vaśishṭha-gôtrada Yampiliya Bâsimeyyana ma
7. ga Râyayyana brâhmaṇi Chavudabbegam puṭṭida Bêḍapantala Bhîma-
8. yyana Mâdimayyana kaiyalu konḍu kâlam ka-
9. rchchi dhârâ- pûrvvakam mâdi Bairedêvara naivêdyakke biṭṭa dha-
10. rmmada bhûmi Bannurada Ayagaunḍagereya horeya-
11. lu Guṇigana mattal ondu purâṇakke Guṇigana matta-
12. l ondu Yallapa-dêvara mattal ondu intu bi-
13. ṭṭa dharmma bhûmiyam sâsirvvaru pratipâlisuvaru yav̄rgge
14. Gangâ-tîradalli Prayâgeyalli Vâraṇâsiyalu sâsira-brâhma-
15. naruvaṁ sâsira-kavileyuvam rakshisida phalavakku
16. yint i dharmmaman âvanânu . . . nađedavan â tîradalli sâsirva-
17. brâhmaṇaruva sâsira-kavileyuma konda mahâ-pâtakan a-
18. kku sva-dattâm para-dattâm va yô harêta vasundharâm shashṭi-va-
19. rsha-sahasrâṇi vishṭhâyâm jâyatê krimih
20. sâmânyôyam dharma-sêtur nri�âṇâm kâlê
21. kâlê pâlanîyo bhavadbhîh sarvvân êtân bhâvinah
22. pârtthivêndrân bhûyô bhûyô yâcha--
23. tê Râmachandra . . .

*Note.*

Salutation to Šambhu, on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three Worlds.

Be it well ! On Monday the New-moon day of the year Pingala in year . . of the Châlukya Vikrama Era, the thousand Mahâjanas of the old Agraḥâra village, Sâlûr, for the peace of their village, granted to Mâdimaya, son of Bêḍapantala Bhîmaya, born of Yampiliya Bâsimaya's son Râmaya of Vasishṭha gôtra, and his wife, Chaudabbe of Brahman caste, after washing his feet with pourings of water, a plot of land measuring one *Guṇigana-mattar* under the tank called Ayagaunḍagere of Bannûr for the offering of food to god Bairedeva, and another plot of the same measure for reciting the Purâṇâs, another plot of the same measure for the service of Yellapadêva. The thousand of the village will keep up this gift. Then follows the usual imprecation.

The figures of the date are effaced.

149.

On a stone pillar lying near the temple of Chaudi in the same village Sâlûr in the same hôbâli.

Size 4'×1'.

Old Kannaḍa language and characters.

1. svasti śrî Sântara-Ajava-
2. rmmarasar ûr sâsîrgge pâladaļan i-
3. ttôdu idu â chandra-târam

*Translation.*

Be it well. The illustrious Sântara Ajavarmarasa's grant of many divisions (of land) to the thousand of the village. This is to stand as long as the moon and the stars.

## 150.

On a stone set up in the field of the village Śānabhôg under the tank in the same village Sâlûr.

Size 4'×2'.

Kannada language and characters.

1. *namas tunga-śiraś-chumbi-chandra-châmara-châravê l trailôkyâ-na-*
2. *garârambha--mûla-stambhâya Śambhavê svasti samasta-bhu-*
3. *vanâśraya śrî prithuvî-vallabha mahâ-râjâdhirâja-pa*
4. *ramêśvara parama-bhaṭṭâraka Satyâśraya-kuṭatiłaka Châlu-*
5. *kyâbharaṇa śrimat Tribhuvana-malla-dêvara vijaya-*
6. *râjyam uttarôttarâbhivṛiddhi-pravardddhamânam âchan-*
7. *drârkka-târambaram saluttum ire svasti yama-niyama-svâ-*
8. *dhyâya-dhyâna-dhâraṇa-maunânuṣṭhâna-*
9. *japa-samâdhi-śîla-guṇa-sampannarum*
10. *suprasannarum kavi-gamaki-vâdi-vâgmiga!*
11. *[Lâ] kuṭâgama-vêdigalum nijakîrti-madâ*
12. *. . . dhavalita-digantarâlarum śaranâgata-va-*
13. *jra -prâkârarum enisi śrimad anâdi-yagra-*
14. *hâram Sâlavûra-sasirvvârge kârunyam-geydu*
15. *Kêśavâhitâgniga! tammadondu bhakti . . . .*
16. *dharmmamam mâlpanukûladim sâsi-*
17. *rvvargge pâdapûjeyam koṭtu svasti*
18. *śrimach Châlukyâ-Vikrama-kâlada 39*
19. *neya Jaya-samvatsarada VaîśâkhâdAmâ-*
20. *vâsye-Brihaspativâradandu bhaṭṭa-mahâ-*
21. *jana-mûvattirchchhâsirakke châturmmâsyada kalpa-*
22. *dakke sarbba-namasyavâgi Kikkereya kelage gadde*
23. *biṭṭa Guṇigana mattaleraḍ int i dharmmamam pratipâ-*
24. *lisuvud int i dharmmamam pratipâlisidan âtange Kuru-*
25. *kshêtra Prayâgey Arghya-tîrthhadol sahasra-kavi-*
26. *leyam kôḍum koṭagumam pancha-ratnadim kattisi saha-*
27. *sra Vêda-pâragarappa Brâmhanargge gotta phâlam a . . . .*
28. *dharmmamam alidân â punya-kshêtradolag iñtu . . . .*
29. *kavileyuman anibar vêda-pâragaruman alida*
30. *pâtakan akkum sva-dattâm para-dattâm vâ yô harêta va-*
31. *sundharâm shashî-varsha-sahaśrâṇi vishthâyâm*
32. *jâyatê krimih.*

*Transalation.*

Salutation to Śambhu on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three worlds. Be it well ! While the refuge of the whole world, prithivivallabha, mahârâjâdhirâja, râjaparamêśvara, parama-bhaṭṭâraka, an ornament of the Satyâśraya family, a gem of the Châlukyâ dynasty, the illustrious Tribhuvanamalladeva was ruling with ever-increasing prosperity to stand as long as the moon, the stars and the sky :—Be it well !! to the thousand of the village Sâlûr, devoted to the observance of the yôga practice, yama, etc., possessed of pleasing countenance, having poetical, critical and oratorical powers, learned in the Lâkuṭâgama, with fame spread over the four quarters, Kêśavâhitâgni, being pleased with them and having worshipped their feet, granted a plot of land under Kikkere on Thursday the New-moon day of Vaiśâkha in the year Jaya in the 39th year of Châlukyâ

Vikrama era for the observance of the Châturnâsyâ rite, and as a respectful gift to the 3,2000 mahajanas, the plot of land measuring two *Guṇigana-mattar*.

Then follows the usual imprecation.

The date corresponds to Wednesday the 6th of May A.D. 1114. The week-day is wrong.

### 151.

On a stone lying in the field of Nâdigas (shanubhogs) of the same village Sâlûr in the same hôbaļi.

Size 5' × 1'—6".

Kannada language and characters.

1. svasty Amôghavarsha-dêvara vi
2. . . yutire Sakavarsha 792 neya
3. rada Mâgha ba 8 Ādityavâradandu
4. yama-svâdhâya-dhyâna-dhâraṇa-maunâ . . . . .
5. raṇa-japa-samâdhi-śîla- sampannarappa . . . .
6. d anêka-tarkka-śâstra-kula-vêda-pâragarappa . . . . .
7. hâra Sâlivûra svasti śrîmad agrahâra . . . .
8. kheya Āngîrasa-gôtrada vûrodeya Mâda . . . .
9. syavâda-pûjeyam koṭtu pulisaya . . . .
10. bhôjana-atithi-abhayagatar-vverasi dharmakke biṭṭa . . . .
11. dagereya bayalolage Gunigana mattalu
12. â-bhôjanada parikâram entendađe âru mâna akki
13. mâna tappa ondu mâna vandaru intî parikâradinda mâ- [gha]
14. bahuļa-Ashtâmiyandu sâsirvvar-adhyakshadim yama- . . . .
15. Gautama-gôtrada tat-putra sva-dâra-rati-
16. niratan appa Mâdimayyana vamśadavaru nâlkadake () matta . . . .
17. . . . byâla-sahita kuḍisi alli puṭṭida . . . .
18. . . yind upajîvisuvaru mattam alli . . . . pađiya
19. ponnam nerapi tamma maneyim panchâkêśvaramam poramađi-
20. si ôdisi ây arthamam pûjisuvaru l int i dharmmamam pra-
21. tipâlisidavaru Vâranâsi-Kurukshêtra-Prayâgey Arghyatî-
22. rttha modalâda kshêtrangalośâsira-kavileyumam
23. kôdum kolagumam pancha-ratnadim kaṭṭisi Vêda-pâraga-
24. r agnihôtrigalge ubhaya-mukhiyam koṭṭa puṇya
- 25.-26. . . . .
27. . . sâmânyôyam dharmma-sêtur nri�âṇâm kâlê kâlê
28. pâlanîyô bhavadbhîh sarvvân êtân bhâvinah pârtthi-
29. vêndrân bhûyô bhûyô yâchatê Râmachandraḥ
30. . . . . harêta vasundharâm shashthi-varsha-
31. . . . . jâyatê krimih

#### Note.

A portion of the stone is cut off on the right side. This inscription records the grant of a plot of land measuring a *Guṇigana-mattar* to the thousand [mahâjanas of Sâlûr, learned in the Vêdas, and Tarkaśâstra, and devoted to Yama, Niyama and other Yôga practices by Mâda. . . . the head of the village, and born of Āngirasa-gôtra for the purpose of feeding guests and visitors arriving at the village, on Sunday the 8th lunar day of the dark half of Mâgha in the cyclic year (name effaced), Śaka 792, (A.D. 870) when Amôghavarshadêva was ruling. Then comes the daily ration. The descendants of Mâdimaya's family of the same village are also said to have added one-eighth of one

Mattar land (?) to the above. They are also said to have collected one Pađi (a measure— $\frac{1}{2}$  of seer) of gold and to have been worshipping the same gold after taking in procession out of their house. Panchakēśvara, and reciting certain texts (mantras). Panchakēśvara seems to have been some religious ceremony connected with temple worship. It is referred to in several inscriptions E. C. V Belur 3, 66, 101, 102, 103, 105 and 106.

Then follows the usual imprecation.

The date corresponds to Saturday the 28th of January A.D. 870. The week-day is therefore wrong.

## 152.

On a stone pillar lying on the slope of the tank of the village Kallumane in the same hōbaļi.

Kannada language and characters.

1. svasti śrimatu Vīraballāla-dēva-varshada 11 neya-Paingala
2. . . . Sômavâradandu śrimatu
3. . . . .
4. . . . Manneya sunkaveggade Mârayya . . . . . . . . .
5. dêvara nandâdîvige tingalinge-
6. . . . tamma Herjunkada sênabôva
7. . . . Manneyadalli hâ
8. . . . antu tingalinge īrvvana
9. . . . chârya-Madhukêśvara-paṇḍitargge dhârâ-pûrvvakam mâdi biṭṭaru

*Note.*

Some letters in lines 2 to 9 are lost and line 3 is entirely effaced.

This inscription records the grant of some revenue by Sunka Veggade Mârayya of Manne for keeping a light before God and of some land to Madhukêśvarapâṇḍita with the pouring of water on Monday in the year Paingala, the 11th year of the reign of Vîraballâla-dêva of the Hoysala dynasty.

## 153.

On a stone lying in the wet field of Malak Sahib to the east of the village Uđuganî in the same hōbaļi of Uđuganî.

Size 4'×1'—9".

Kannada language and characters.

1. śubham astu Yuva-samvatsarada Âśâda ba-14 lu śrî-
2. mat Keļadi Chennabasavappa-nâyakaru Vîraṇnage baresi
3. kaļupida kârya Uđuganî-kôte Uligada Kai-
4. sôdi Basavanu hujûru bandu Uđuganî-pêthe-
5. ukkađada-balîyalli tânu Channappa-nâyakaravaru
6. kođisida svâstiya krama-ventendare Mallâpurada-grâ-
7. mada nivêśanava uttârava koṭṭu yi bhûmima-
8. ṭhada chavumûlege śilâ-stâpitava mâđisi-koṭṭu nama-
9. ge nirûpake appaṇeyâgabêkendu hêlikonđa-sambandha
10. yidara kraya ga 15 ॥ ॥ hadinayidu varaha-eñ-
11. ṭu-honnu mûruvîsavannu aramanegē tegedu-
12. konđu Uđuganîsime Mallâpu-
13. rada grâmadinda nillisida nashṭadinda
14. ga 3 yî-bagge kûđi dâsôhada sistu
15. ॥ ubhayam-ga 3 ॥ mûru

16. varahânu-mûru-vîsada bhûmiyanu
17. Uđuganî-kôte-Üligada Kaisôdi
18. Basavanu Uđuganipêthe- ukkada-
19. da bâlyalu kat adavanu kat ida âyaka tina
20. Viraktama take Sivârpitavâgi u-
21. tt rava ko tu y -bhûmige Lingamu-
22. dr -s l -st pitava m d isuvarege (?) Huj -
23. rinda Üligada-Bhadrana ka uhisi-
24. dh ve Chavugr madavara karasi-kon du
25. ga di t ts ra-b rada r ti yivana mundi tu
26. r khe-pram nu nilisida nashtada bh mi ma hada
27. Chavum lege n vu s l -st pitava m d i-
28. si ko tu y  k gada S nab vara ka itakke
29. barisi tirigi yivana va sakke koduvar -
30. gi yendu nija-nir pa prati sr  sr  sr 

*Note.*

Be it well. On the 4th lunar-day of the dark half of Âsh dha in the year Yuva, the illustrious Channabasappa-n yaka of Ke adi issued an order to Vira na :—

On the representation made by Üliga Kaisôdi Basava of Uđuganî that in lieu of the plot of land in Mall pura granted by Channappa N yaka, the plot of land in question in Uđuganî may be granted to the Ma t, an inscription stone being set up declaring the grant, the order was issued :—

The price of the land in question is 15 Varahas, 8 Honnus, and 3 V sas. Taking this amount into the Palace treasury, the plot of land in question together with a portion of land worth three Varahas and three V sas, being the compensation for the loss sustained on account of taking away the plot of land in Mall pura, has been granted to the Virakta Ma ha constructed by Üligada Kaisôdi Basava near the Ukka la of the bazaar of Uđuganî. Boundary stones should accordingly be set up by Üligada Bhadra who was deputed for the purpose after exact measurement in the presence of the villagers, and the Nir pa (order) should be entered into the account book kept by the village accountant. Then the Nir pa should be made over to him.

The date is not verifiable.

## 154.

A paper copy of M vinah l gr ma grant of V rabhadran yaka of Ke adi, Saka 1565 in the possession of R ghav ndr ch rya in the same village Uđuganî in the same h ba li (Uđuganî)

1. namas<sup>1</sup> tunga- ira -chumbi-chandra-ch mara-ch rav  trail ky-a-nagar -
2. rambha-m lastambh ya Sambhav  svasti sr  jay bhyudaya
3. S liv hana saka varusha 1565 neya Chitrabh nu-san vatsarada
4. Sr v na  suddha 3 l  sr matu sajana- uddha-Siv ch ra-s mpanna dy -
5. v -pr thvi-mah mahattig lag da Chenna-basappa-d vara ma hake
6. Ya ava-mur ri K tekoh ala vi uddha-vaidik dvaita-siddh nta-
7. pratish hpaka S iva-gurubhakti-par ya nar da Ke adi Venka -
8. ppa-n yakara paustrar da Bhadrappa-n yakara putrar da V rabha-
9. dra-n yakar  Siv pitav gi ko ta d na-t mbra- s sana-kra-
10. maventendare Pur n ada M rayyaga la makka lu Mahad -
11. vaga la kayya Aramaneg  tatk l chita-dravyadim kon du
12. Siv pitav gi bit a sv ste vivara Uđugan -s mevol lagana
13. M vinah l gr ma<sup>1</sup> ke r khe ga 60 aruvattu varah na

14. bhûmiyanû Šivârpitavâgi biṭṭevâgi â grâmakke hâkida
15. gaḍikallininda voṭagâda bhûmige saluva ashṭa-bhôga-
16. têjasvâmyavanû prâku maryâdeyalli âgumâ-
17. ḍikondu maṭhadâ dharmavanû sâṅgavâgi naḍasikondu ba-
18. ruvudendu barasikoṭa tâmrâśâsana ! sva-dattâm para-dattâm
19. vâ yô harêta vasundharâm ! shashṭi-varsha-sahasrâni vishṭâ-
20. yâm jâyate krimih dâna-pâlanayôr madhyê dânât śrê-
21. yônupâlanam ! dânât svargam avâpnôti pâlanâd a-
22. chyutam padam śrî Venkaṭâ śrî śrî

*Note.*

This records the grant of Mâvinahâligrâma valued at varahas 60 in Uḍuganî-sîme, free of all imposts, at the usual price of the times, by Vîrabhadrappanâyaka, son of Bhadrapanâyaka, and grandson of Venkaṭappanâyaka, devoted to the worship of Śivagurus, of Suddha vaidikâdvaita siddhânta, with his usual titles, to Mahadêva, son of Mâdaya for the use of Chennabasavadêvara-maṭha on the third lunar day of the light half of Śrâvaṇa in the year Chitrabhânu, Śaka 1565, A.D. 1643 which is however Subhânu. The date is not verifiable. The usual imprecation comes at the end.

## 155.

A palm leaf copy of Nandigrâma grant of Virupaṇna Vodeyar, Śaka 1298 in the possession of Hâvêri Râmâchârya in the village Uḍuganî.

1. śrî Gaṇâdhipatayê namaḥ namas tuṅga-śiraś-chumbi-chandra-châ-
2. mara-chârave ! trailôkya-nagarârambha-mûla-stambhâya Sambhavê
3. svasti śrî vijayâbhuyada Śâlivâhanaśaka varusha 1298
4. neya Naṭasamvatsarada Mâgha su 1 Ādityavâradalu śrîman ma-
5. hâ-maṇḍalâśvara ari-râya-vibhâḍa bhâṣhege-tappuva-râya-
6. ra gaṇḍa śrî vîra Bukkarâyara kumâra Virupaṇnođeya-
7. ru sukha-saṅkathâvinôdadim pritiṿi-râjyavan âluvalli
8. śrîmatu Uḍuganî nâdu sîme voṭagâda samasta nâda
9. prabhugaļu Âśvalâyana sûtrada Rukṣâkheya Kauśika-
10. gôtrada Mahadêva bhaṭṭara makkalu Gôvindabhaṭṭaru a-
11. vara tamma Rêvaṇabhaṭṭarugalige koṭa dâna-śâsana krama-
12. ventendare namma nâdavoṭagâna Nandihaṭṭili grâmake
13. saluva chatussimevoṭagâna gadde beddalu tôtâ tuḍike
14. nidhi nikshêpa jala taru pâshâṇa akshîni âgâmi siddha sâdhyâ-
15. ashṭabhôga têjassvâmya muntâgi yêñ ulladanu tamma
16. pitṛigalige punyalôkavâgabêkendu Śûryôparâga-pum-
17. nyakâladalu Śivârpaṇavâgi mâdi tammoļu sarvaika-
18. matyavâgi vodambaṭṭu dhârâpûrvakavâgi koṭa dâna-tâmrâ-
19. śâsana yi dharmmakke âru alupidavaru Viśveśvara sannidhi-
20. yalu sâvira kavileya konda pâpa tamma piṭrigaļa narakakke
21. yikkidavaru êkaiva bhagini lôke sarvêshâm êva bhû-
22. bhujâm na bhôjyâ na karagrâhyâ vipradattâ vasundharâ
23. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭhi varu-
24. sha-sahasrâni vishṭhâvâm jâyatê krimih ! Āditya-
25. chandrâv anilônaļaś cha dyaur bhûmir âpô hṛidayam Yama-
26. ś cha ahaś cha râtriś cha ubhê cha sandhyê dharmaś cha jânâti narasya
27. vṛittam ! mangaļamahâ śrî śrî śrî

*Note.*

This records the grant of Nandigrâma, free of all imposts, to Gôvindabhaṭṭa and his brother Rêvanabhaṭṭa, sons of Mahadêvabhaṭṭa of Kauśika gotra, Rikṣâkha, and Āśvalâyana-sûtra by the Prabhus of Uḍuganî-nâdu on Sunday the 1st lunar day of the light half of Mâgha in the year Naḷa, Saka 1298 when Virupaṇṇavodeyar, son of Vîra Bukkarâya, Mahâmaṇdalâśvara, of Vijayanagar was ruling over the earth.

The usual imprecation comes at the end.

The date corresponds to Sunday the 11th January of A.D. 1377 there being a solar eclipse on the preceding New-moon day.

## 156.

On a vîragal in front of the temple of Muraḍa Basavaṇṇa in Mallâpura near the same village Uḍagaṇi in the same hôbâli of Uḍugaṇi.

Size 3'—6"×1'—9".

## Kannaḍa language and characters.

1. svasti śrî Yâdava-chakravarti vîraBallâla-
2. dêvara râjyadalu . . . . .
3. śrimatu Mahadêva- damṇâyakaru Singadêvana mèle
4. dhâli-nađedâga gañdara-gañda Bîrayyam pôgi palara-
5. n iridu suraganîkeyarol kûđidan âtana tamma Kâla-
6. gavudam kalla nilisidam . . . . .
7. jitêna labhyatê Lakshmîr mritê . . . . .
8. kshaṇa-vidhvamsanê kâyê kâ chintâ maraṇê raṇe . . . . .

*Note.*

This records the death of Gañdara-gañda Bîrayya in an expedition led by Mahadêva Daṇṇâyaka against Singadêva (Yâdava King) during the reign of Yâdavachakravarti Vîra-Ballâladêva, the memorial stone being set up by his younger brother Kâla-gauda.

It ends with the usual Sanskrit verse in praise of death of a person in battle.

## 157.

On a Nâga stone in front of the same temple in the same place.

1. Āngirasa-saṁvatsarada Śrâvaṇa-saddha
2. chautiyalu Yalapanâyakanu
3. nilisida Nâgarakallu śrî

*Note.*

This records that Yalapanâyaka set up the Nâga stone on the 4th lunar-day of the light half of Śrâvaṇa in the year Āngirasa.

## 157 a.

On a Nâga stone in front of Mârigudi in the same place.

1. śrî Nâgêśvaranâ Channaya-
2. nâyaka mâdida kelasa

*Translation.*

This is Nâgêśvara. —This is carved by Chennaya-nâyaka.

Archl. Rt.

On a stone set up by the side of the temple of Basavêśvara of the village Bisalahalli in the same hôba'i of Uđugani.

Size 3'—6"×1'—9".

Kannađa language and characters.

1. *namas tunga-śiraś-chumbi-chandra-châmara-châravê l trai-lôkyâ-*
2. *nagarârambha-mûla-stambhâya Śambhavê*
3. *svasti śîmat Trîbhuvanamalladêva-vija-*
4. *ya-râjyam uttarôttarâbhivṛiddhi-pfavarddhâ-*
5. *mânam âchandrârkka-târambaram saluttum ire*
6. *tat-pâda-padmârdhakam nâmâdi-samasta-prâsasti-sahitam*
7. *śîman mahâ-pradhânam Bâñasuvergade-Dañdanâyaka Anan-*
8. *tapâlarasara besadim samasta-prâsasti-sahitam śî-*
9. *manu vadâ-râvuļada dañdanâyakam Gôvindarasaru Bana-*
10. *vâse-Pannirchhâsiramumam sukha-sankathâ-vinôdadiṁ râ-*
11. *jyam-geyyuttumire vara-vidyânidhi-Kêsrâja-vibhugam*
12. *Nilabbegam puṭti bhâsura-kîrti-priyanâgi sanda gu-*
13. *ṇaratnam Dâsirâjam Parâsara-gôtrâmbara-tigmarôchi jana-*
14. *kam tây châru-nânâ-guṇâkare Sômâmbike endod i-bhuvanado-*
15. *l Gôviñdan êm dhanyanô tat-pâda-padmôpa-jîvi Antarvêdiya*
16. *śîRâma-dattiya ashâ-sahasra sankhyâga-Vêha-grâmam*
17. *puṭtidûru Mâdhavabhaṭṭaru tande tây Jâhnaki Vatsa-gôtra Gaurabbe*
18. *ant â Soddaļan-anujam Dañdanâyaka Gôvindarasara mayduna Při-*
19. *thvîdhara Trivâjibhaṭṭaru śîman mahâ-vadâ-grâmam tâne-*
20. *nisida Kundûralu pergađetanam-geyyuttumirddu dharma-prasanga-*
21. *dim kereyan agaļisalu bhûmiyam kuđivendu Mûva-*
22. *ttirchchhâsirakkam binnapam-geyye prasanna-chittarâgi ūrim bađagana*
23. *hadiya baṭṭeyalu bhûmiyam kuđe Châlukya-*
24. *Vikrama-kâlada 32 da-neya Sarvajitu-samvatsarada Cha-*
25. *yitra-suddha-tadige Brîhaspativâradalu kereyan aga-*
26. *lisi dêgulavam mâđisi alli vanđageya ambaligam dêvarani-*
27. *vêdyakam pûjegam . . ôjaramakkeyalu kereya- kela-*
28. *ge kachchhaviya-galeyalu mâṛugondu-bit̄ta kamma- 50*
29. *Mahâdêvara kayyalu âravege mâṛugondu kamma*
30. *13 antu kamma 63 kkam Mûvattirchhâsirakam pâda-*
31. *pûjeyam koṭtu Rudrêsvarada paṇḍitarge dhârâ-pû-*
32. *rvvakam mâđikoṭtar i dharmmamam Mûvattirchhâsi-*
33. *ra nađepa pergađegalu pratipâlisuvaru*
34. *i-dharmmamam pratipâlisidavaru Vârâñâsi-Kurukshêtradalu*
35. *sâsirvva-Brâmhañaruma sâsira-kavileya dânam-geyda phala*

*Translation.*

Salutation to Śambhu, on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three Worlds.

Be it well. While the victorious reign of the illustrious Tribhuvanamalladêva has had an ever-increasing prosperous career to last as long as the moon, the stars, and the sky :—The worshipper of his lotus feet, possessed of an excellent name and titles, the illustrious mahâpradhâna and dañdanâyaka was Anantapâlarasa. Under his orders, possessed of a good name and titles, the illustrious Gôvindarasa, Dañdanâ-

yaka of *vaddarâvula* was ruling with ease and with delight derived from conversation and story-telling, over Banavâsi, 12000 :—born of Kêśirâjavibhu and Nilabbe, and possessed of shining reputation and good qualities was Dâsirâja, a sun of the sky, Parâśara-gôtra. Gôvinda alone is a meritorious man when it is said that Dâsirâja is his father and Sômâmbike his mother. Worshipper of Gôvinda's lotus feet, having for his father Mâdhavabhatṭa of the village Vêha 80000,—a village gifted to Râma in Antarvêdi—and mother Jânaki of Vatsa-gôtra, aunt (?) Gaurabbe, brother Soddala, cousin of Dañdanâyaka Gôvindarasa, Prithvîdhara Trivâjibhatta, was the Chief of Kundûr, known as *Vaddagrâma* (Chief village).

When he said to the 32,000 that he would give land for constructing a tank, and also granted some land to the north of the town, on Thursday the 2nd lunar day of the light half of Chaitra in the year Sarvajitu, the 32nd year of Châlukya Vikrama (A.D. 1108) and when the tank was constructed and a temple was built, he granted fifty Kambas of land under the tank for food-offering to the god and for the worship and also as measured by Mahadêva, thirteen Kambas of land. Thus having worshipped the feet of the 32,000 he granted 63 Kambas to the Pandita of Rudrêśvara with the pouring of water. The 32,000 will maintain the gift.

Then follows the usual imprecation. (The date corresponds to Tuesday the 17th of March A.D. 1108 coinciding with Sarvajitu. Apparently the week-day is wrong).

## 159.

On a stone lying in the field of Sangaiya in Bisalahalli in the hôbali of Uḍuganî.

Size 4'—6" × 2'—6".

Old Kannada language and characters.

1. svasti Kannara-vallaba prithuvî-râjyam-
2. geyye Aygûra Bîra âne gu . . . .
3. . . . kûdi . . . . kôṭeya aṇi . . . .
4. si . . . . . . . .
5. koṭṭa . . . . . . . .
- . . . . . . . .

*Note.*

The inscription is almost lost owing to the stone being split into pieces on account of forest fire.

This seems to record the death of one Aygûra Bîra in his attempt to drive out wild elephants, during the reign of Kannara Vallabha (Krishna of the Râshtrakûṭa dynasty, 7th century A.D.).

## 160.

On a stone on the slope of a tank in the forest of Basavanandihalli in the same hôbali of Uḍuganî.

Size 3'—6" × 1'—6".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê l trai-
2. lôkyâ-nagarârambha-mûlastambhâya Sambhavê
3. śrimatu Bhûlôkamalladêva-varshada 15 neya-Raudri-samvatsarada-Phâlgu-
4. na-śuddha-paurṇimâ-Bri ḍandu śrî svasti yama-niyama-
5. svâdhâyya-dhyâna-dhâraṇa-maunânushṭâṇa-ja-

6. pa-samâdhi-śîla-guna-sampannarappa śrîmad anâdi-
7. yagrahâram-Tâṇagundûra râjaguru Sivaśaktidêvara
8. kâlam-toledu dhârâ-pûrvakam-mâdi Tâvarekeṣeya
9. . . . gana-hastadalu tevara mèle Ālada . . . . .
10. . . . marana . . oṭṭu-appugeya-gaddegale
11. pûjeyam mâdi-kot̄aru âmê . . .
12. yint i-dharmmaman âvanânum pratipâlisidar sâyira-
13. brâmhaṇara sâyira kavileyam koṭṭa phalaman eydu-
14. var i dharmmamam kiḍisidar sâsira kavileyumam
15. sâsirvvar vêdâpâlakara konda mahâpâtakan akku
16. sva-dattam para-dattam vâ yô harêta vasundharâm shash̄thir
17. varisa -sahasrâni vishṭâyâm jâyate
18. krimih l Bâle bareda Dharmmôjana kelasa

*Note.*

Some letters in lines 9-11 are lost. This records the grant of a plot of land under Tâvare tank by the Mahâjanas of Tâṇagundûr, devoted to the observance of Yôga practices and possessed of good conduct and excellent attributes to râjaguru Sivaśaktidêva, with the pouring of water, after worshipping the guru's feet, on the full moon-day of Phâlguna of Raudri, the 15th year of Bhûlôka-malladeva (of the Châlukya dynasty). Then follows the usual imprecation. The engraver's name is stated to be Dharmôja. The date is not verifiable.

## 161.

On a stone lying under a tamarind tree on the hill to the north of the same village Basavanandihalli in the same hôbaļi.

Size 3' × 1'—6".

Kannada language and characters.

1. svasti jayâbhudaya Śali-
2. vâhana-śaka-varuśa 1594
3. neya Paridhâvi-samvatsarada
4. Āśâdha śu 10 lu śrimatu
5. Keļadi-Śivappanâyaka
6. putrarâda Sômaśêkhara-
7. nâyakara dharmapatni-
8. yarâda Channammâji-
9. yavaru kaṭisida maṇṭapa-dharma

*Translation.*

Be it well. On the 10th lunar day of the light half of Āshâdha in the year Parîdhâvi, Śaka 1594 (A.D. 1672), Channamâji, the wife of Sômaśêkharanâyaka, son of Keļadi Śivappa nâyaka, caused the construction of the Maṇṭapa.

The date is not verifiable.

## 162.

On a stone lying in the forest of Muļakoppa in the same hōbali of Uḍugani.

Size 2'—6"×1'—6".

Kannada language and characters.

1. Sivâya namah svasti
2. śrimatu Kâma-dêva vari-
3. śada 13 neya Pra-
4. mādi-samvatsara Chai-
5. tra ba Amâvâse
6. Sômavâra-Vyatî
7. pâtadandu Kallagau-
8. ḫana maga Jakkagauda-
9. nu Mallêdêvara ni-
10. vêdya biṭṭa bhûmi
11. kereya kelage kam 10
12. idanu salisadavanu
13. pancha-mahâ-pâtakan akku
14. sênabôva-Mâdayyana baraha

*Translation.*

Salutation to Śiva. Be it well. On Monday the new-moon day with Vyatîpâta of Chaitra in the year Pramâdi, the 13th year of Kâmadêva, Jakkagauda, son of Kallagauda made a grant of a plot of land measuring ten Kambas under the tank for food offering to God Malledêva. Whoever misappropriates this will be guilty of the five great sins. Sê nabôva Mâdaya wrote this.

The date is not verifiable. Who this Kâmadêva was, is not known.

## 163.

On a stone in front of the temple of Gangâdhara in the village Tâlagunda in the hōbali of Tâlagunda.

Size 3'—6"×2'—3".

Old Kannada language and characters.

1. svasti śrimach-Châlūky-a-chakravartti Sômêśvaradêva-varisha 8
2. neya Plavanga-samvatsarada Kârtika ba 13 Sukravâradalu
3. śrimatu Tâlagundada Mûvattirchhâsirada
4. . . . .
5. magam Gôvaragûlajana maga Sômayanu a-
6. vâsura bavaradalu kâdi surigîridu Su-
7. ralôka-prâptan âda

*Note.*

Line 4 is entirely worn out.

This records the death of Sômayya, son of Gôvaragûlaja of Tâlagunda 32,000 in the thick of battle on Friday the 13th lunar day of the dark half of Kârtika in the year Plavanga, in the 8th year of Châlūky-a-Chakravartri Sômêśvaradêva.

## 164.

On a stone set up in front of the temple of Hanumanta in the village Sivalli in the same hōbali of Tālagunda.

Size 4'—3"×2'—9".

Kannada language and characters.

1. svasti samasta-bhuvanâśraya prithivîvallabha-mahâ . . .
2. . . . kulaṭilaka-Châlukya-Chakravarti Sômêśvara
3. . . . Maleyanâyaka . . .
4. . . . turuva-huyalalu . . sura-
5. lôka . . Navilayanâyaka . . .

*Note.*

This records the death of Maleya-nâyaka in a cattle raid during the reign of Châlukya-chakravarti Sômêśvaradêva, the stone being set up by Navileya-nâyaka.

## 165.

On a stone set up in the field of sânbhôga Madhvârâya in the Village Maļûr in the same hōbali.

Size 3'×1'—6".

Kannada language and characters.

1. Yuva-samvatsarada- . . .
2. śudha-Pâdîva Ādivâra . . .
3. lu Medeyajîya . . .
4. ma jîyagalige Boma-
5. gaṇḍa Jakkagaṇḍagga-
6. lu Āneyakereya ke-
7. ḥage tamma umbaliyoḷa-
8. ge tōṭake saluvâgi kamba-
9. vêlam koṭṭu à tammaḍiyara
10. kayalu Sambhavaṭṭada (?) keṭa
11. ge modalêriyalu kamba vê-
12. ḥukonḍu mahâjananga-
13. ḥa sâkshi Sâyaṇṇa Sôvaṇṇa
14. Vîraṇṇa Jakkâṇṇa
15. mangala mahâ śrî śrî śrî

*Note.*

Some letters in Lines 1, 2 & 3 are lost.

This records the grant of a plot of garden land measuring seven Kambas under the tank Āneyakere to Medayajîya by Bommagauḍa and Jakkagauḍa in the presence of Sâyaṇṇa, Sôvaṇṇa and Vîraṇṇa on Sunday the first lunar day of the light half . . . . . . . . . . in the year Yuva.

## 166.

On a stone in the field of Patel Mallappagauda in the forest of Dêvikoppa in the same hôbali.

Size 3'—6"×2'—6".

Old Kannada language and characters.

1. svasti śrî prithivî-vallabha mahârâjâdhirâja . . . paramêśvara . . . .
2. Satyâśraya-kuļa-tilaka Châlukyâbharaṇa śrimat Tribhuvanamalla-
3. râjyam uttarôttarâbhivṛiddhi-pravardhamânam â-chandrârkka-târam . . . .
4. svasti samasta-vastu-guṇa-sampannarau nuḍidante
5. . . . . todare ballum . . . . gandara tala . . . .
6. śrimat Tribhuvanamalladêva- pâdârâdhakam . . . .
7. . . . . maneya nâyakar parikâra . . . .
8. . . . . sarvanyatammam Kirtti-nârâyaṇam
9. śrimach-Châlukya Vikrama-kâlada 11 neya śrî . . . .
10. . . . . . sukha-sankathâ . . . .
11. . . . vâradandu śrî . . . .
12. śiśya Vâmaśakti . . . .
13. hêśvara . . . . sannidhâna-dalu
14. . . . int i-dharmmamam pratipâlisidam Vâranâsi-
15. kshêtra . . . . sâsirvvar brâhmaṇargge
16. koṭṭa phala . . . . sâsira kavileya
17. sâsirvvar-brâhmaṇaruman alîda pâtakan akku sva-dattâm para-dattâm vâ
18. yôharêta vasundharâm śashṭi-varsha-sahasrâni vishṭhâyâm jâyatê krimih

*Note.*

Many letters in lines 3-16 are lost

This records the grant of some lands to Vâmaśakti, disciple of . . . . . by the Kirthinârâyaṇa an officer under Tribhuvanamalladêva in the 11th year of the Châlukya Vikrama Era. The inscription ends with the usual imprecation.

## 167.

On a stone set up near the temple of Ânjanêya near the deserted village Kâḍatana-halli in the same Hobali.

Size 4'—3"×2'—3".

Old Kannada language and characters.

1. svasti śrî prithivî-vallabha mahârâjâdhirâja paramêśvara para-
2. ma-bhaṭṭâraka Satyâśraya-kuļa-tilaka Châlukyâbharaṇa śrima-
3. t Tribhuvanamalladêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravar-  
ddhamâ-
4. nam âchandrârkka-târam-baram saluttumire svasti samasta-śila-guṇa-
5. sampanna nuḍidu-mattenna Hara-charaṇa-sarôruha-bhṛinga sâhasottun-
6. ga todare-balgaṇḍa gaṇḍaragaṇḍa vairi-bhérunda mada-gaja-sâdha-  
kanappa
7. śriman mahâ Ânevatṭiyanâyakarggam Mâdaļa-gaundinâyakitigam
8. puṭṭida Bîramanâyakaru avara tamma Malla . . . .
9. . . . . alutt irddu svasti śrimach Châlukya-Vikrama-kâlada
10. . 11 neya Śrimukha-samvatsarada Pusya su 11 Mâlavû-

11. ralu sukha-sankathâ-vinôdadim râjyam-geyyuttumirddandina uttarâyaña-sankrânti
12. vyatîpâtav Âdityavâradandu śrimatu Chandrêśvaradêvara nitya-pûje nadâdîvigegam-
13. du Kachchhaviya galeyalu mattalu . . . . . tammadigala maneya nivêśana-
14. kke galeyalu 7 lam koṭṭu . . . . .
15. . . . . .
16. . . . . int i-dharmmamam pratipâlisidavan âvanu
17. Vâraṇâsi Kurukshêtra . . . kavileyam . . . koṭṭa pha-
18. lam akku -i dharmmaman alidâtan â puṇya- tîrtthadalu sâyira-kavileyu-
19. man â sâyira-brâhmaṇaruman alida pâtakanakku sva-dattam para-dattam
20. vâ yô harêta vasundharâm śashṭi -varisha-sahaśrâṇi vishṭâyâm
21. jâyatê krimih kallukutiga Rûvôja besa-geydam

*Note.*

Some letters in lines 8, 9, 12, 13, 14 and 15 are lost.

This records the grant of a plot of land measuring a *mattar* for keeping light before god Chandrêśvaradeva and of a house-site to Tammapâdi, the worshipper, by Bîramanâ-yaka, born of Ānevaṭṭinâyaka and Mâdalagaudi and by his brother Malla . . . the former entitled, a man of his word, a smiter of his enemies, a worshipper of Śiva, a tamer of wild elephants in rut, on Sunday the 11th lunar day of the light half of Pushya during Uttarâyaña Sankrânti, with Vyatîpâta in the year Śrimukha, the 11th year of Châlukya Vikrama èra, when Tribhuvana-malladêva of the Châlukya Dynasty was ruling. The inscription ends with the usual imprecation. The eleventh year of Châlukyavikrama era is 1087, the Pushya Śuddha Ekâdai of which coincided with Wednesday the 8th of December, the cyclic year being Prabhava. If we, however take Śrimukha then the Christian year corresponding to it would be 1093, the Pushya Śuddha Ekâdaśi of which was Saturday the 31st of December. In both ways the date is wrong.

## 168.

On a stone lying near a ruined temple in the forest at the foot of a hill close by Hosahalli in the same hóbali of Tâlagunda.

1. Ânanda-samvatsarada Âśâda-bahuļa 8 lu
2. Dêvagavuṇḍana maga Bîraṇa Malapa-gauṇḍana mège
3. bandu huyala . . . tuṣuva maguṇchi Sura-
4. lôka-prâptanâda || mangaṇa mahâ śrî śrî śrî

*Translation.*

On the 8th lunar day of the dark half of Âshâdha in the year Ânanda, Bîraṇna, son of Dêvagauṇḍa attacked Malapagaṇḍa and having rescued the cattle died. (The date is incomplete).

## 169.

On a stone at the foot of the hill in the forest of Guddara Hosahalli in the same hóbali of Tâlagauda.

## Kannaḍa language and characters.

1. svasti śrimatu Vîraballâladêva-varisha-
2. da Krôdhana-samvatsarada Chaitra-su 10 Brihavâra-
3. dandu śrimatu Bîrarasana maga Mâdarasanu

4. Maradiya-huyalali kâdi palaran iṣidu
5. Suralôka-prâpitânâda ॥ jitêna labhyatê
6. Lakshumî mritenâpi surânganâ kshaṇa-vidhvam-
7. sanê kâye kâ chintâ maranê ranê mangala mahâśrî

*Translation.*

Be it well. On Thursday the 10th lunar day of the light half of Chaitra in the year Krôdhana of the illustrious Vîraballâladêva, Mâdarasa, son of the illustrious Bîrasa fought in the battle of Maradi and died. With victory there comes wealth, and with death there come the heavenly nymphs. Is there any one who will seriously think of death or battle, when the body is assured to be of a momentary existence ?

## 170.

## SORAB TALUK.

On a stone under a Fig tree at the entrance of the village Chetṭûr in the hóbali of Kyâsanûr.

Size 3'—3"×2'—9".

## Kannada language and characters.

1. namaś tungaś-chumbi-chandra-châmara-châravê! trailôkyâ-na-
2. garârambha-mûla-stambhâya Sambhavê! svasti śrî vijayâbhyu-
3. daya Śâlivâhana-śaka-varusha 1583 neya Plava-
4. sañvatsarada Mârgaśira śu 5 lu śrimatu sajjana-śuddha Śivâchâra-sam-
5. pannarâda Huruliya Chennamallêdêvarige Eḍava-Murâ-
6. ri Kôṭe- kôlahala viśuddha-vaidikâdvaita-pratishṭâ-
7. paka Śiva-guru-bhakti-parâyaṇarâda Keḷadi Sadâśivanâ-
8. yakara vamśôdbhavarâda Siddhapanâyakara pautraru Śivappa-
9. nâyakara putrar âda Sômaśekharanâyakara dharma-pa-
10. tniyar âda Chennammâjiyavaru barasi koṭta dâna-
11. śâsana-kramaventendare . . . Vuḍagani-sîmeyolagaṇa
12. . . . . grâmavanu Śivârpi-
13. tavâgi biṭṭevâgi i grâmakke netṭa linga-mudre-kallina vala-
14. gulla nidhi modalâda ashṭa-bhôga têja-svâmyavanu
15. pûrva-mariyâdeyalli âgumâḍikoṇdu . . . .
16. . . . . koṭta śâsana . . . . .
17. sva-dattâtâd dviguṇam puṇyam para-dattânupâlanam para-da-
18. ttâpahârêṇa sva-dattam nish-phalam bhavêt

*Note.*

Some letters inclusive of the name of the village granted in lines 11, 12, 15 and 16 are lost.

This records the grant of a village (Chetṭûr ?) free of taxes by Channammâji, wife of Sômaśekharanâyaka, son of Śivappa-nâyaka and grand-son of Siddappa-nâyaka, born of the family of Sadâśiva Nâyaka of Keḷadi (with titles) to the Lingâyat priest Chennamalledêva of Huruli, devoted to the observance of the customs of the Saivites, on the 5th lunar day of the light half of Mârgaśira in the year Plava, Śaka 1583, A.D. 1661. The date is not verifiable. The inscription ends with the usual imprecation.

## 171.

On a stone set up under a Fig tree by the side of the temple of Ânjanêya in front of the same village Chet  ur in the same h  bali of Ky  san  r.

Size 3'×2'—2".

Kannada language and characters.

1. s   Gan  dhipatay   namah namas-tunga-  ira  -chumbi chandra-ch  ma-
2. ra-ch  rav   l trailokya-nagar  rambha-m  la-stambh  ya Sambhav  
3. svasti   aka-varisha 1102 neya Vik  ri-samvatsarada Bh  rapada
4. . . . Malleyana m  le dh  li . . . . S  gaddeya-Hullagauv  nda-
5. n i  du suraga  keyaro l k  qidam   jit  na
6. labhyat   Lakshumi m  t  n  pi Sur  ngan   ksha  na-vidhvamsa-
7. n   k  y   k   chint   mara  ne ra  ne mangala-mah   s  ri

*Note.*

Some letters in Line 4 are lost.

This records the death of Hullagauv  nda in his fight with Malleya whom he killed on . . . . of Bh  rapada in the year Vik  ri   aka 1102, A.D. 1180 (which is S  rvari).

The oft-quoted verse in praise of death in battle is appended at the end. The date is not verifiable.

## BOMBAY PRESIDENCY.

A photo of a stone inscription sent to Mysore Archaeological office for deciphering by the Chief of Oundh in Sâtâra.

Old Kannada language and characters.

- |  |                  |
|--|------------------|
| 1. svasti samasta-bhuvnâśrayam śrî prithvî-vallabha mahâ-              |                  |
| 2. râjâdhirâja paramêśvaram parama-                                    |                  |
| 3. bhaṭṭârakam   | 11. t Tribhu-    |
| 4. Satyâ-  | 12. vana-malla-  |
| 5. śraya-  | 13. dêva-vijaya- |
| 6. kuļa-ti-  | 14. râjyam u-    |
| 7. ḥakam Châ-  | 15. ttarôtta-    |
| 8. lukyâbha-   | 16. râbhivri-    |
| 9. raṇam   | 17. ddhi-prava-  |
| 10. śrima-   | 18. rddhamâ-     |
|  | 19. nam â-       |
| 20. chandrârkka-târam-baram saluttam ire Manne-keṛeya neleviḍinalu su- |                  |
| 21. ka-sankatâ-vinôdadim râjyam-geyyuttam ire tat-pâda-padmôpa-        |                  |
| 22. jîvigal appa samasta-guṇa-gaṇâlamkrita- satyaśauchâchâra-châ-      |                  |
| 23. ru-charitram naya-vinaya-śila-sampannam nuḍidu mattennam gôtra-    |                  |
| 24. pavitram nirmmala-charitaram nyâya-nishthuram dharmma-Yudhishtiram |                  |
| 25. mâvana gandha-vâraṇam ripu-nivâraṇam . . . . . anka-               |                  |
| 26. kâṣam vibudha-vidagdha-kâminî-jana-śringârahâram mrigaya-Rê-       |                  |
| 27. vantam vairi-kritântam Kollâpura-samuddharaṇam guṇa-gaṇâbharaṇam   |                  |
| 28. kastûrikâmôdam śrîman Mahâlakshmî-labdha-vara-prasâdam nâmâ-       |                  |
| 29. di-samasta-prasasti-sahitam śrîmat Prabhu Sonna-                   |                  |
| 30. neyya-nâyakarum avara manô-nayana-vallabheyarappa                  |                  |
| 31. Lakhumâdêviyarum magaļu Chehôlabbayveyum kumâram                   |                  |
| 32. Byedayyanum int ivarumildu Kollâpuradalu prabhutvama-              |                  |
| 33. n âluttam ire śrî Châlukyâ-vîra-Vikrama-varshada mûva-             |                  |
| 34. ttondaneyâ Vyaya-samvatsarada Mâgha puṇṇami sukra-                 |                  |
| 35. vâradandu Sôma-grahaṇa-parvva-nimittavâgi Kalige-pa-               |                  |
| 36. nneraḍara baļiya Bâḍagrâveyam Mahâlakshmî-dêviyarggam Gan-         |                  |
| 37. gûra Kâlakenjebbeya bhûmiyoļe aravaṭṭigeya baṭṭyaya                |                  |
| 38. mûḍalu Goravagâlali bbâdagala nâlku mattar kkeyyuman               |                  |
| 39. ondu maneya nivêsaṇamumam kalammâḍada uttaramaligeya-              |                  |
| 40. nu Bairanâyakara kâlam karchchi dhârâ-pûrvvakam mâdi sarvva-bâ-    |                  |
| 41. dhâ-parihâram âgi sakala-sthânigarum gaṇḍa- mâḍâda-                |                  |
| 42. vara hadana varṣiyalu ? biṭṭa dharmma i dharmmamam pratipâli-      |                  |
| 43. dang ananta-dharmma sva-dattam para-dattam vâ yô harêta vasu-      |                  |
| 44. ndharâm sashṭhi-varsha-sahasrâṇi vishṭhâyâm jâyatê                 |                  |
| 45. krimih i sâsanamam baredam Bâchaṇayyam                             |                  |
| 46. khaṇdarisidam Chandamayyam   |                  |

*Translation.*

Be it well. While the refuge of the whole world, prithivî-vallabha, mahârâjâdhirâja, râjaparamâśvara, paramabhattâraka, the ornament of the Satyâśraya family, the gem of the Châlukyas, the illustrious Tribhuvanamalla, was ruling over the kingdom with ease and happiness in his capital at Mannekere, in continuation of the ever prosperous hereditary reign, to last as long as the moon, the sun and the stars :—His dependent at his lotus feet : possessed of all good qualities as an ornament, truthfulness, purity, admirable conduct, modesty, a man of his word, a pure soul of his family, a man of pure conduct, just though harsh, a Yudhishtîra in virtue, an elephant in rut to enemies, destroyer of the hostile ; a necklace to the learned, the gay and the woman folk, a Rêvanta in hunting, lord of death to enemies, protector of Kollâpur, having good qualities as an ornament, sweet as musk, obtainer of a boon from Mahâlakshmî, possessed of the best name and other titles,—the illustrious Prabhu Sonnaneyanâyaka, Lakhamâdêvi, his beloved wife, Chôlabbe, his daughter, and Bêdaya, his son—while all these ruled over Kolhapûr. on Friday the full moon day of the month, Mâgha in the year Vyaya in the 31st year of the Châlukya Vîra Vikrama èra, for the acquisition of merit on this auspicious day of lunar eclipse, granted a village close by Kalige twelve for the service of Mahâlakshmi ; also granted in the land of Gangûr Kâla Kenjabbe, to the east of the place where water is distributed to travellers, in Goravagâla, a plot of land measuring four mattars and also a house-building site together with a store-house to Bairanâyaka after washing his feet, with the pouring of water and free of all taxes, all the Sthânikas being witnesses so as to guard the gift against obstructors. The maintenance of this gift will be conducive to merit. Whoever takes away the gift of land made by himself or by others will be born in ordure for sixty thousand years.

Bâchaṇaya wrote the inscription and Chandamaya engraved it on the stone.

*Note.*

This inscription belongs to the reign of the Châlukya king Tribhuvanamalla Vikramâditya (IV). The particulars given in the date of the grant correspond with those of Friday 11th January, A.D. 1107, a day of lunar eclipse according to Svamikannu Pillay's Tables.

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## 111. ARCHAEOLOGICAL MUSEUM.

Three copper plate grants and a metallic processional image of Siva were added to the Museum. A plaster model of the famous Mathura Lion Capital has been purchased through the agency of the Archaeological Department of the Government of India, for Rs. 72-10-0 for the Archaeological Museum.

## 112. OFFICE WORK.

1. The Monograph on Halebid temples is still under preparation by Rao Bahadur R. Narasimhachar. The Monograph on the Panchalingesvara temple at Govindanahalli has been made ready for the Press and half-tone blocks are being prepared in the Office to illustrate the work. The scheme for the preparation of a comprehensive monograph on Hoysala architecture is still under consideration of Government.

2. Very little progress has been made in the printing of the Supplement and Index volumes owing to delay in Government Press.

3. Thirty-two publications of the Department and 250 photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 658-5-0 has been realised by the sale and remitted to the Treasury.

4. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B).

5. The Office Staff have discharged their duties with diligence and zeal.

## 113. SOME OF THE NEW FACTS GLEANED DURING THE YEAR ARE :—

(1) The form of Calendar in use during the Epic period.

(2) The form of secret writing referred to in Arthashastra.

(3) The Arthashastra is comparatively earlier than the Tantrikhyayika version of the Panchatantra.

(4) Determination of the age of Kanada, Bhamaha and others.

(5) Verification of the occurrence of solar eclipse on the Vaisakha New moon day of the Gupta Sam. Two hundred and fifty seven corresponding to Monday the 18th of May A. D. 459 as stated in the Bhattachaputra grant of Dharasena II presumably issued in that part of the Empire where the eclipse was visible and confirmation thereby of the initial year of the Gupta era in A. D. 200-201.

BANGALORE, }  
December 1927. }

R. SHAMA SASTRY,  
*Director of Archaeological Researches in Mysore.*

## APPENDIX A.

## STATEMENT SHOWING THE AMOUNT SPENT DURING THE YEAR 1926-27 FOR THE REPAIR AND MAINTENANCE OF ANCIENT MONUMENTS IN THE STATE.

Serial No,	Taluk	Place	Name of institution	Nature of repairs	Amount sanctioned	Amount spent
MYSORE DISTRICT,						
1	Mysore	Fort	Sri Swetavarahaswami temple.	1. White and colour wash .. 2. Car repairs ..	Nil. Nil.	71 10 0 5 9 0
2	Seringapatam	Seringapatam	Sri Ranganathaswami temple.	1. Repairs to the leaks in the roof of the temple. 2. Repairs to the temple ..	528 0 0 160 0 0	Nil.
3	Do	Do	Masjid ..	Repairs and white and colour washing to the mosque in connection with the Vice-regal visit, 1927.	2,547 0 0	Nil. Nil.
4	Do	Near Railway Station.	Ahamadi Masjid ..	Repairs in connection with Viceregal visit.	845 0 0	Nil.
5	Do	Seringapatam	Col. Baily's Dungeon ..	Repairs ..	40 0 0	38 0 0
6	Do	Do	De. Havilland Arch ..	Do ..	20 0 0	20 0 0
7	Do	Do	Obelisk Monument near the breach.	Do ..	10 0 0	9 0 0
8	Do	Do	Spot where Tippu's body was found.	Do ..	30 0 0	31 0 0
9	Do	Do	T. Innman's dungeon ..	Do ..	30 0 0	29 0 0
10	Do	Ganjam	Gumbaz ..	Shifting two lanterns in front of Gumbaz and fixing them in another place.	4 8 2	4 8 2
11	Do	Do	Do ..	Special repairs ..	90 0 0	Nil.
12	Do	Do	Do ..	Repairs in connection with Viceregal visit, 1927.	2,408 0 0	Nil.
13	Do	Do	Do ..	Opening a road from Gumbaz to Sangam.	2,300 0 0	Nil.
14	Do	Do	Do ..	Repairs to Nagarkhana and Zanana Rooms.	90 0 0	88 0
15	Do	Do	Do ..	Establishment, tools and plant charges on estimates sanctioned in 1923-24 in connection with Viceregal visit then.	119 14 11	Nil.
16	Do	Melkote	Sri Narayanaswami temple.	Repairing the Varahaswami temple.	1,138 0 0	Nil.
17	Do	Do	Do ..	Repairs to the temple ..	405 0 0	Nil.
18	Do	Do	Do ..	Inserting two eve stones on the north eastern corner.	100 0 0	Nil.
19	Nanjangud	Nanjangud	Srikantesvaraswami temple.	Establishment, tools and plants charges on the estimates for Rs. 940 for a gate-way.	99 0 0	Nil.
20	T.-Narsipur	Somnathpur	Kesava temple ..	Pay of watchman ..	120 0 0	120 0 0
21	Do	Do	Do ..	Renovating the temple ..	16,217 0 0	7,896 8 6
22	Do	Talkad	Sri Kirthinarayana-swami temple.	Repairs to the door of the temple.	7 1 0	7 1 0
23	Nagamangala	Nagamangala	Sri Kesavswami temple	Urgent repairs to the temple	2,364 0 0	Nil.
BANGALORE DISTRICT.						
24	Bangalore	Fort	Sri Venkataramana-swami temple.	Construction of a car shed ..	873 0 0	Nil.
25	Closepet	Closepet	Close Memorial pillar ..	For repairing and putting iron railings.	100 0 0	88 0 0
TUMKUR DISTRICT.						
26	Maddagiri	Midigesi	Sri Mallesvaraswami temple.	Repairs .. ..	385 0 0	Nil.
KOLAR DISTRICT.						
27	Chintamani	Alamgiri	Sri Venkataramana-swami temple.	Repairs to the temple ..	515 0 0	311 0 0
28	Kolar	Town	Mokhbara ..	Repairs ..	367 6 0	217 6 0
29	Mulbagal	Avani	Sri Ramalingesvara-swami temple.	Construction of a Car shed ..	1,285 0 0	Nil.
30	Bowringpet	Budikote	Monument of Hyder's birth place.	Ordinary repairs ..	25 0 0	24 14 0
31	Chikballapur	Nandi Hill	Tippu's palace ..	Repairs .. ..	50 0 0	Not received.

APPENDIX A—*concl.*

Serial No.	Taluk	Place	Name of institution	Nature of repairs	Amount sanctioned	Amount spent
			HASSAN DISTRICT		Rs. a. p.	Rs. a. p.
32	Hassan	.. Koravangala ..	Buchesvara temple ..	Jungle clearing, repairing gate, white-washing, etc.	163 0 0	62 0 0
33	Do	.. Doddagaddavalli	Virupaksha and Mahalakshmi temple.	Re-building the compound wall and other sundry repairs.	1,437 0 0	441 0 0
34	Arsikere	.. Arsikere ..	Iswara temple ..	Pay of watchman ..	114 0 0	112 0 0
35	Belur	.. Belur ..	Chennakesavaswami temple.	Cement pointing to the floor etc.	3,900 0 0	465 0 0
36	Do	.. Halebid ..	Hoysalesvara temple	Pay of watchman ..	192 0 0	192 0 0
37	Do	.. Do ..	Kedaresvara temple	Do ..	96 0 0	96 0 0
38	Chennarayapatna	.. Nuggehalli ..	Sadasivaswami temple	Urgent repairs ..	1,389 0 0	Nil.
39	Do	.. Do ..	Sri Lakshminarasimha swami temple.	Repairs to the door and other sundry repairs.	807 0 0	136 0 0
40	Hole-Narsipur	.. Hole-Narsipur ..	Sri Lakshminarasimha temple.	Repairs to the Car ..	230 0 0	120 0 0
			KADUR DISTRICT.			
41	Tarikere	.. Amritapura ..	Amritesvara temple ..	Renovation ..	2,110 0 0	1,408 11 0
42	Mudigere	.. Kalasa ..	Sri Kalasesvaraswami temple.	Repairs in and around the temple.	7,749 0 0	3,053 15 0
43	Stringeri	.. Stringeri ..	Sri Vidyasankara temple.	Clearing of weeds etc. ..	30 0 0	25 0 0
			SHIMOGA DISTRICT.			
44	Shimoga	.. Bhadravati ..	Sri Lakshminarasimha temple.	Urgent repairs ..	2,445 0 0	Nil.
45	Shikarpur	.. Belagavi ..	Sri Tripurantakesvara-swami temple.	Do ..	1,663 0 0	Nil.
			CHITALDRUG DISTRICT.			
46	Molakalmuru	.. Jattangi ..	Asoka Inscription on Ramesvara Hill.	Pay of watchman ..	72 0 0	60 0 0
47	Do	.. Do ..	Do ..	Pointing with mortar to the roof and masonry repairs.	11 0 0	11 0 0
48	Do	.. Siddapura ..	Inscription of Asoka ..	Jungle clearing, etc., ..	10 0 0	10 0 0
49	Do	.. Brahmagiri ..	Do ..	Painting, pointing and clearing prickly pears, etc.	53 0 0	52 0 0

## APPENDIX B.

## LIST OF PHOTOGRAPHS TAKEN DURING THE YEAR 1926-27.

No.	Size	Name of temple		Views		Taluk	District
1	$8\frac{1}{2} \times 6\frac{1}{2}$	Lakshminarayana temple	..	South West view ..	..	Sagatavalli	Hassan.
2	Do	Do	..	North view ..	..	Do	Do
3	Do	Do	..	Image of Lakshminarayana ..	..	Anati	Do
4	$6\frac{1}{2} \times 4\frac{3}{4}$	Do	..	Ceiling in Sukhanasi ..	..	Do	Do
5	Do	Do	..	Dipastambha in front ..	..	Do	Do
6	Do	Chennakesava temple	..	North west view ..	..	Chennarayapatna	Do
7	Do	Do	..	Bull in the tank ..	..	Do	Do
8	Do	Do	..	North west view ..	..	Grama	Do
9	Do	Do	..	Kesava Image ..	..	Do	Do
10	Do	Lakshminarasimha temple	..	South tower ..	..	Do	Do
11	Do	Do	..	Narasimha Image ..	..	Do	Do
12	Do	Do	..	Ceiling in the front Porch ..	..	Do	Do
13	$12 \times 10$	Kesava temple. Plan	..	Hirikadalu	..	Do	Do
14	Do	Chennakesava temple	..	Honnava	..	Do	Do
15	$8\frac{1}{2} \times 6\frac{1}{2}$	Kesava temple	..	Figure to the right of South doorway ..	..	Horemane Kaval.	Tumkur.
16	Do	Do	..	Figure to the left of south doorway ..	..	Do	Do
17	$6\frac{1}{2} \times 4\frac{3}{4}$	Do	..	South-west view ..	..	Do	Do
18	Do	Do	..	South-east view ..	..	Do	Do
19	Do	Do	..	Image ..	..	Do	Do
20	Do	Narasimha temple	..	South east view ..	..	Gudadahalli	Do
21	Do	Kesava temple	..	View of Mahadvara ..	..	Kaidala	Do
22	Do	Do	..	Pillar in Mahadvara ..	..	Do	Do
23	Do	Do	..	Inner view of Gopura ..	..	Do	Do
24	Do	Do	..	Kesava Image ..	..	Do	Do
25	Do	Gangadhareshvara temple	..	North west view ..	..	Do	Do
26	Do	Tirumalesvara temple	..	North view ..	..	Hiriyur	Chitaldrug.
27	Do	Do	..	Mahadvara ..	..	Do	Do
28	Do	Do	..	Tower with Uyyale Kamba ..	..	Do	Do
29	$8\frac{1}{2} \times 6\frac{1}{2}$	Parsvanatha Basti	..	Front view ..	..	Heggere	Do
30	$6\frac{1}{2} \times 4\frac{3}{4}$	Do	..	Side view ..	..	Do	Do
31	Do	The Three Hoysala Temples	..	East view ..	..	Do	Do
32	Do	Tabbalesvara temple	..	View of Prakara and Mahadvara ..	..	Gargavara	Bangalore.
33	Do	Do	..	North West view of the temple ..	..	Do	Do
34	Do	Do	..	Lion Pillar ..	..	Do	Do
35	$10 \times 8$	Somesvara temple	..	..	..	Kabali	Kadur
36	Do	Stone inscription of Ranavaloka	Kambayya.	..	..	Melagani	Kolar.

## LIST OF DRAWINGS PREPARED DURING THE YEAR 1926-27.

1. The Ground plan of Chennakesava Temple at Honnavara, Hassan Taluk.
2. The Ceiling of Twin temples at Mosale, Hassan Taluk.
3. The Ground plan of Chennakesava temple at Chennarayapatna.
4. The Ground plan of Veeranarayanasvamy temple at Brahmasamudra, Kadur Taluk.
5. Completed the unfinished drawing of the Parsvanatha Basti at Heggere, Hosdurga Taluk.
6. Completed the unfinished drawing of the map showing the situation of Govindanahalli, Krishnarajapete Taluk.

## APPENDIX C.

## STATEMENT SHOWING ANCIENT MONUMENTS IN THE STATE INSPECTED BY THE REVENUE SUB-DIVISION OFFICERS.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
BANGALORE DISTRICT.								
1	Bangalore	.. Fort	.. Tippu Sultan's Palace	1926-27	Rev. Sub Dn. Officer	..	..	Report not received.
2	Do	.. Do	Venkataramanawami temple	Do ..	Do ..	..	..	Do
3	Do	.. Do	Old Dungeon	Do ..	Do ..	..	..	Do
4—7	Do	Bangalore Town	Kempegowda's watch towers	Do ..	Do ..	..	..	Do
8	Do	.. Do	Cenotaph	Do ..	Do ..	..	..	Do
9	Do	Gavipur	Gangadharesvara temple	Do ..	Do ..	..	..	Do
10	Doddballapur	Doddaballapur.	Asharkhana built by Abbas Khuli Khan.	Do ..	Do ..	4-8-26	3-9-26	Do
11	Nelamangala	Sivaganga	Cave temples of Gangadharesvara and Honnadevi.	Do ..	Do ..	19-6-27	29-6-27	
12	Channapatna	Channapatna	Syed Ibrahim's tomb	Do ..	Do ..	..	15-12-27	
13	Do	.. Do	Akkalshab Khadri Darga Makkan. Tomb of Hyder's priest.	Do ..	Do ..	..	Do	
14	Do	.. Do	Timmapparaj Urs Mansion	Do ..	Do ..	25-6-26	5-8-26	
15	Do	Kotebagilu or Fort.	Fort	Do ..	Do ..	..	..	Report not received.
16	Do	.. Malur	Aprameyawami temple	Do ..	Do ..	..	15-12-27	
17	Do	.. Do	Kailasesvara temple	Do ..	Do ..	..	..	Do
18	Do	.. Malurpatna	Narayanasvami temple	Do ..	Do ..	..	15-12-27	
19	Do	.. Abbur	Kundapurasvami Brindavana	Do ..	Do ..	..	Do	
20	Closepet	Closepet	Close Memorial Pillar	Do ..	Do ..	30-6-26	5-8-26	
21	Devanhalli	Devanhalli	Tippu Sultan's Birth place	Do ..	Do ..	29-8-26	3-9-26	
22	Do	.. Do	Fort	Do ..	Do ..	Do	Do	
23	Do	.. Do	Gopalakrishna temple	Do ..	Do ..	Do	Do	
24	Do	Gangavara	Somesvara temple and inscriptions.	Do ..	Do ..	25-12-27	2-1-28	
25	Do	Ardeshalli	Inscriptions	Do ..	Do ..	31-8-26	3-9-26	
26	Do	Kundana	Hoysala Ballala's Palace	Do ..	Do ..	29-8-26	3-9-26	
26	Magadi	Savandroog	Savandroog hill fort	Do ..	Do ..	Nil.	Nil.	Report not received.
KOLAR DISTRICT.								
27	Kolar	.. Kolar	Kolaramma temple	Do ..	Do ..	30-6-27	23-8-27	
28	Do	.. Do	Somesvara temple	Do ..	Do ..	30-6-27	Do	
29	Do	.. Do	Mokhbara	Do ..	Do ..	29-6-27	Do	
30	Do	Siti	Sripatisvara temple	Do ..	Do ..	Nil.	Nil.	Report not received.
31	Chikballapur	Nandi	Nandisvara temple	Do ..	Do ..	28-11-26	23-8-27	
32	Do	Nandi Hill	Tippu's Palace	Do ..	Do ..	29-4-27	Do	
33	Do	.. Do	Yoga Nandisvara temple	Do ..	Do ..	30-7-26	Do	
34	Do	Rangasthala	Ranganatha temple	Do ..	Do ..	10-2-27	Do	
35	Bowringpet	Budikote	Haidar's birth place	Do ..	Do ..	Nil.	Nil.	Report not received.
36	Mulbagal	Avani	Ramalingesvara temple and inscriptions.	Do ..	Do ..	Nil.	Nil.	Do
37	Do	Kurudumale	Somesvara temple and inscriptions.	Do ..	Do ..	Nil.	Nil.	Do
38	Do	Mulbagal	Hydervali Darga	Do ..	Do ..	Do ..	Do	Do
39	Do	.. Do	Sripadaraya Brindavana	Do ..	Do ..	Do ..	Do	Do
40	Goribidnur	Hiribidnur	Hussen Shah Darga	Do ..	Do ..	24-5-27	23-8-27	
41	Chintamani	Alamgiri	Venkatramana temple	Do ..	Do ..	12-7-27	Do	
42	Do	Kaivara	Amaranarayana temple	Do ..	Do ..	8-6-27	Do	
TUMKUR DISTRICT.								
43	Tumkur	Kaidala	Channigaraya temple	Do ..	Do ..	22-4-26	16-7-27	
44	Do	Devarayadurga	Lakshminarasimha temple	Do ..	Do ..	30-12-26	Do	
45	Do	Hirigundugal	Viragals	Do ..	Amildar	23-6-27	Do	
46	Chiknayakan-halli.	Settikere	Yogamadhava temple	Do ..	Rev. Sub-Dn. Officer	17-6-27	7-7-27	
47	Do	Huliyar	Mallesvara temple	Do ..	Do ..	Nil.	Nil.	Report not received.
48	Sira	Sira	Mallik Rahiman Darga	Do ..	Do ..	22-6-27	20-7-27	
49	Do	.. Do	Jumma Masjid	Do ..	Do ..	22-6-27	20-7-27	
50	Maddagiri	Maddagiri	Fort	Do ..	Do ..	30-6-27	17-9-27	
51	Do	.. Do	Mallesvara temple	Do ..	Do ..	Do ..	Do	
52	Do	.. Do	Venkataramana temple	Do ..	Do ..	Do ..	Do	
53	Do	Midigesi	Mallesvara temple	Do ..	Do ..	27-5-27	17-7-27	
54	Do	.. Do	Venkataramana temple	Do ..	Do ..	Do ..	Do	
55	Tiptur	Aralaguppe	Channigaraya temple	Do ..	Do ..	Nil.	Nil.	Report not received.

## APPENDIX C—contd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
56	Tiptur	Vighnasante	Narasimha temple ..	1926-27	Rev. Sub-Dn. Officer	18-12-26	26-1-27	
57	Do	Do	Balalingesvara temple ..	Do ..	Do ..	Do ..	Do ..	
58	Turuvekere	Turuvekere	Nandi in front of Gangadhareshvara temple.	Do ..	Do ..	23-12-26	24-1-27	
59	Do	Do	Channigaraya temple and inscriptions.	Do ..	Do ..	Do ..	Do ..	
60	Do	Do	Sankaresvara temple and inscriptions.	Do ..	Do ..	Do ..	Do ..	
61	Do	Nagalapura	Kedaresvara temple ..	Do ..	Do ..	7-6-27	7-7-27	
62	Do	Do	Channakesava temple ..	Do ..	Do ..	Do ..	Do ..	
63	Do	Tandaga	Do ..	Do ..	Do ..	Do ..	Do ..	
64	Do	Hulikal	Kallesvara temple ..	Do ..	Do ..	Do ..	Do ..	
			MYSORE DISTRICT.					
65	Mysore	Mysore	Varahasvami temple ..	1926-27	Rev. Sub-Dn. Officer	29-6-27	25-8-27	
66	Do	Do	Lakshmiramana temple ..	Do ..	Do ..	Do ..	Do ..	
67	Do	Varnna	Mahalingesvara temple ..	Do ..	Do ..	27-6-27	Do ..	
68	Nanjangud	Suttur	Somesvara temple ..	Do ..	Do ..	..	..	Report no's received.
69	Do	Do	Narayana temple ..	Do ..	Do ..	..	Do ..	
70	Do	Hedatale	Lakshminikanta temple ..	Do ..	Do ..	..	..	
71	Do	Do	Nagesvara temple ..	Do ..	Do ..	..	..	
72	Seringapatam	Seringapatam	Darya Daulat ..	Do ..	Do ..	29-5-27	7-9-27	
73	Do	Do	Sir P. N. Krishnamurti's Bungalow.	Do ..	Do ..	6-6-27	Do	
74	Do	Do	Obelisk Monument ..	Do ..	Do ..	1-6-27	Do ..	
75	Do	Do	Gumbaz ..	Do ..	Do ..	29-5-27	Do ..	
76	Do	Do	Jumma Masjid ..	Do ..	Do ..	1-6-27	Do ..	
77	Do	Do	Webb's Monument ..	Do ..	Do ..	Do ..	Do ..	
78	Do	Do	Bailli's Dungeon ..	Do ..	Do ..	Do ..	Do ..	
79	Do	Do	Inman's Dungeon ..	Do ..	Do ..	Do ..	Do ..	
80	Do	Do	Haviland Arch ..	Do ..	Do ..	Do ..	Do ..	
81	Do	Do	Spot where Tippu's Body was found.	Do ..	Do ..	Do ..	Do ..	
82	Do	Do	Ranganatha temple ..	Do ..	Do ..	26-6-27	Do ..	
83	Do	Do	Portrait Statue of Kanthirava-Narasaraaja Vadeyer.	Do ..	Do ..	Nil.	Nil.	Report not received.
84	Mandyā	Budanur	Anantapadmanabha temple ..	Do ..	Do ..	15-5-27	7-9-17	
85	Do	Do	Visvesvara temple ..	Do ..	Do ..	Nil.	Nil.	
86	Do	Basral	Mallikarjuna temple ..	Do ..	Do ..	25-11-26	7-9-27	
87	Krishnarajpete	Hosaholalu	Lakshminarayana temple ..	Do ..	Do ..	15-2-27	Do ..	
88	Do	Govindanahalli	Panchalingesvara temple ..	Do ..	Do ..	Do ..	Do ..	
89	Do	Kikkeli	Brahmesvara temple ..	Do ..	Do ..	14-2-27	Do ..	
90	Do	Sindagatta	Lakshminarayana temple ..	Do ..	Do ..	Nil.	Nil.	Report not received.
91	Do	Santebachahalli	Mahalingesvara temple ..	Do ..	Do ..	Nil.	Nil.	
92	Do	Agale	Mallesvara temple ..	Do ..	Do ..	Nil.	Nil.	
93	Do	Tonachi	Basavesvara temple ..	Do ..	Do ..	Nil.	Nil.	
94	Do	Tenginagatta	Siva temple ..	Do ..	Do ..	Nil.	Nil.	
95	Do	Kannambadi	Tippu's inscription ..	Do ..	Do ..	1-6-27	7-9-27	
96	Nagamangala	Nagamangala	Kesava temple ..	Do ..	Do ..	25-5-27	Do ..	
97	Do	Bellur	Madhavaraya temple ..	Da ..	Do ..	..	..	Report not received.
98	Do	Do	Mulesingesvara temple ..	Do ..	Do ..	..	..	
99	Do	Kambadahalli	Panchakuta basti ..	Do ..	Do ..	..	Do ..	
100	Chamrajnagar	Hale Alur	Arkesvara temple ..	Do ..	Do ..	..	Do ..	
101	Hunsur	Dharmapura	Kesava temple ..	Do ..	Do ..	..	Do ..	
102	Yedatore	Saligrama	Ramanujacharya temple ..	Do ..	Do ..	..	Do ..	
103	Do	Chik-Hanasoge	Adinatha Basti ..	Do ..	Do ..	19-6-27	25-8-27	
104	T.-Narsipur	Talkad	Vaidyesvara temple ..	Do ..	Do ..	2-1-27	Do ..	Report not received.
105	Do	Do	Kirtinarayana temple ..	Do ..	Do ..	..	Do ..	
106	Do	Somanathapur	Kesava temple ..	Do ..	Do ..	..	Do ..	
106a	Do	Do	Panchalingesvara temple ..	Do ..	Do ..	..	Do ..	
107	French-Rocks	Melkote	Narayanasvami temple ..	Do ..	Do ..	..	Do ..	
108	Do	Tonnur	Temples and Darga ..	Do ..	Do ..	..	Do ..	
109	Do	Do	Place where Ramanujacharya held a dispute with Jains.	Do ..	Do ..	..	Do ..	
110	Yelandur	Yelandur	Gaurisvara temple ..	Do ..	Do ..	..	..	Do ..
			HASSAN DISTRICT.					
111	Hassan	Heragu	Kirtinarayana temple ..	1926-27	Rev. Sub-Dn. Officer	1-12-25	9-12-25	
112	Do	Koravangala	Buchesvara temple ..	Do ..	Do ..	26-5-27	22-6-27	
113	Do	Ambuga	Prasanna Kesava temple ..	Do ..	Do ..	7-6-27	27-6-27	
114	Do	Doddagaddavalli	Lakshmidevi temple ..	Do ..	Do ..	12-6-27	30-6-27	
115	Do	Kondajji	Vishnu Statue ..	Do ..	Do ..	..	..	Report not received.
115a	Do	Grama	Yoga Narasimha temple ..	Do ..	Do ..	..	..	Do ..

## APPENDIX C—contd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
116	Belur	.. Belur	Kesava temple and inscriptions	1926-27	Rev. Sub-Dn. Officer	27-12-26	22-6-27	
117	Do	.. Halebid	Hoysalesvara temple	Do ..	Do ..	Do ..	15-6-27	
118	Do	.. Do	Kedaresvara temple	Do ..	Do ..	Do ..	Do	
119	Do	.. Do	Virabhadra temple	Do ..	Do ..	Do ..	Do	
120	Do	.. Do	Parsvanatha basti	Do ..	Do ..	Do ..	Do	
121	Do	.. Do	Adinatha basti	Do ..	Do ..	Do ..	Do	
122	Do	.. Do	Santesvara temple	Do ..	Do ..	Do ..	Do	
123	Do	.. Do	Inscriptions	Do ..	Do ..	..	..	Report not received. Do
124	Do	.. Chatchathalli	Chattesvara temple	Do ..	Do ..	..	..	
125	Arsikere	.. Arsikere	Isvara temple	Do ..	Do ..	7-2-27	9-9-27	
126	Do	.. Do	Grose's Tomb	Do ..	Do ..	..	..	Report not received.
127	Do	.. Harnahalli	Kesava temple	Do ..	Do ..	..	..	Do
128	Do	.. Do	Somesvara temple	Do ..	Do ..	..	..	Do
129	Do	.. Javagal	Narasimha temple	Do ..	Do ..	..	..	Do
130	Do	.. Hullekere	Channakesava temple	Do ..	Do ..	..	..	Do
131	Do	.. Mavuttanahalli	Mahalingesvara temple	Do ..	Do ..	..	..	Do
132	Do	.. Honnavara	Kesava temple	Do ..	Do ..	..	..	Do
133	Channaraya-patna.	.. Sravan Belgola	Gomatesvara statue	Do ..	Do ..	..	..	Do
134	Do	.. Do	Akkana Basti	Do ..	Do ..	19-2-27	8-3-27	
135	Do	.. Do	Inscriptions	Do ..	Do ..	..	..	Report not received.
136	Do	.. Do	Chavundaraya Basti	Do ..	Do ..	..	..	Do
137	Do	.. Do	Chandragupta Basti	Do ..	Do ..	..	..	Do
138	Do	.. Do	Parsvanatha basti	Do ..	Do ..	..	..	Do
139	Do	.. Jinanathapura	Santinatha Basti	Do ..	Do ..	8-3-27	12-9-27	
140	Do	.. Nuggihalli	Lakshminarasiha temple	Do ..	Do ..	..	..	Report not received.
141	Do	.. Do	Sadasiva temple	Do ..	Do ..	..	..	Do
142	Do	.. Anati	Lakshminarayana temple	Do ..	Do ..	..	..	Do
143	Do	.. Hebbalalu	Sungesvara temple	Do ..	no ..	..	..	Do
144	Hole-Narsipur	.. Hole-Narsipur	Narsimha temple	Do ..	Do ..	..	..	Do
145	Manjarabad	.. Manjarabad	Fort	Do ..	Do ..	..	..	Do
SHIMOGA DISTRICT.								
146	Shimoga	.. Kudli	Ramesvara temple	1926-27	Rev. Sub-Dn. Officer	..	..	Report not received. Do
147	Do	.. Benkipur (Bhadrapati).	Lakshminarasiha temple	Do ..	Do ..	..	..	
148	Channagiri	.. Channagiri	Fort	Do ..	Do ..	21-2-27	3-3-27	
149	Do	.. Santebennur	Mosque and honda	Do ..	Do ..	..	..	Date of inspection not stated.
150	Honnali	.. Honnali	Fort	Do ..	Do ..	31-3-27	12-4-27	
151	Shikarpur	.. Belgavi	Kadaresvara temple	Do ..	Do ..	..	7-11-27	Date of inspection not stated.
152	Do	.. Do	Triipurantakesvara temple	Do ..	Do ..	..	Do	Do
153	Do	.. Do	Berundesvara temple	Do ..	Do ..	..	Do	Do
154	Do	.. Bandanike	Trimurti Narayana temple	Do ..	Do ..	..	Do	Do
155	Do	.. Do	Annekallu temple	Do ..	Do ..	..	Do	Do
156	Do	.. Narasapur	Bastis	Do ..	Do ..	..	Do	Do
157	Do	.. Talagunda	Pranavesvara temple	Do ..	Do ..	..	Do	Do
158	Do	.. Do	Inscribed pillar in front of temple	Do ..	Do ..	..	Do	Do
159	Do	.. Malvalli	Inscribed pillar	Do ..	Do ..	..	..	Report not received. Do
160	Sorab	.. Kubbattur	Kaitabhesvara temple and inscriptions.	Do ..	Do ..	..	..	
161	Do	.. Udari	Temples and inscription	Do ..	Do ..	..	..	Do
162	Sagar	.. Ikkeri	Aghoresvara temple	Do ..	Do ..	..	7-11-27	Date of inspection not stated.
163	Do	.. Keladi	Ramesvara temple	Do ..	Do ..	..	Do	Do
164	Do	.. Kelsi	Temples	Do ..	Do ..	..	Do	Do
165	Nagar	.. Nagar	Sivappa Naik's Fort	Do ..	Do ..	..	Do	Do
166	Do	.. Do	Palace site outside fort	Do ..	Do ..	..	Do	Do
167	Do	.. Basavana Byana	Devaganga ponds	Do ..	Do ..	..	Do	Do
168	Do	.. Humcha	Bastis and Inscriptions	Do ..	Do ..	..	Do	Do
169	Tirthahalli	.. Kavaledurga	Fort	Do ..	Do ..	..	Do	Do
170	Do	.. Melige	Jaina Basti with Brahmadeva Pillar.	Do ..	Do ..	31-3-27	12-4-27	Do

## APPENDIX C—concl'd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
KADUR DISTRICT.								
171	Kadur	Devanur	Lakshmikanta temple and Monument.	1926-27	Rev. Sub-Dn. Officer	24-5-27	27-6-27	
172	Do	Hirenallur	Siva temple ..	Do ..	Do ..	21-10-26	27-6-27	
173	Chikmagalur	Hirimagalur	Yupastambha ..	Do ..	Amildar ..	28-6-27	27-6-27	
174	Do	Marle	Siddesvara temple ..	Do ..	Do ..	Do	Do	
175	Do	Do	Chennakesava temple	Do ..	Do ..	Do	Do	
176	Do	Do		Do ..	Do ..	Do	Do	
177	Do	Belavadi	Viranarayana temple	Do ..	Do ..	Do	Do	
178	Do	Khandya	Markandesvara temple	Do ..	Do ..	Do	Do	
179	Tarikere	Amritapura	Amritesvara temple ..	Do ..	Rev. Sub-Dn. Officer	27-5-27	Do	
180	Do	Sompur	Somesvara temple ..	Do ..	Do ..	Do	Do	
181	Mudegere	Angadi	Jain Basti	Do ..	Amildar ..	22-6-27	28-6-27	
182	Do	Do	Kesava statue	Do ..	Do ..	Do	Do	
183	Do	Kalasa	Kalasesvara temple ..	Do ..	Do ..	20-6-27	Do	
184	Sringeri	Sringeri	Vidyasankara temple	Do ..	Do ..	..	..	Report not received.
CHITALDRUG DISTRICT.								
185	Challakere	Ramadurga	Rock-cut temples ..	Do ..	Rev. Sub-Dn. Officer	..	..	Report not received.
186	Molkalmuru	Siddapura	Asoka Inscriptions ..	Do ..	Do ..	..	..	Do
187	Do	Brahmagiri	Do ..	Do ..	Do ..	..	..	Do
188	Do	Jatangi Ramesvara Hill.	Do ..	Do ..	Do ..	..	..	Do
189	Hosdurga	Heggere	Jain Basti ..	Do ..	Do ..	14-1-17	2-7-27	
190	Davangere	Anekonda	Isvara temple ..	Do ..	Do ..	16-6-27	Do	
191	Harihar	Harihar	Hariharesvara temple ..	Do ..	Do ..	17-6-27	Do	
192	Do	Nandigudi	Isvara temple ..	Do ..	Do ..	19-6-27	Do	
193	Do	Nanditavare	Do ..	Do ..	Do ..	18-6-27	Do	

## APPENDIX D.

### INSCRIPTION IN KANNADA CHARACTERS.

— — —  
ದೆಂಗಳೂರು ದಿಸ್ಪಿಕ್ಕೆನ ಶಾಸನಗೆಳು.

ಜಿಂಗಳೂರು ತಾಲ್ಲಿನ್ಕು.

1

ದೆಂಗಳೂರು ಸಿಟಿ ಬಸವನಗುಡಿಯಲ್ಲಿ ಕ್ರೈಸ್ತಮರಿ ಸ್ಕೂಲ್ ಹೆಡ್ವಿಷಾನ್ಸ್‌ರ್ ವೆಲ್ಲಾ ಭಾರತಾಸ್ತಿಗಳಲ್ಲಿದ್ದ ಶಾಸನದ ಪ್ರತಿ.

- 1 ಶ್ರೀ ದಕ್ಷಿಣಾಮೂರ್ತ್ಯೇನಮಃ | ಹರೇಲಕ್ಷೇಲಾವರಾಹಸ್ಯ ದಂಭಾ, ದಂಡಃನ
- 2 ಪಾತುವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯುಕ್ತಾತ್ರೀಭತ್ತಿಯಂದಧಾ | ದಕ್ಷಿಣದೇಶ
- 3 ಮಂದು ಬೇವರಾಜ ರಾಜಾವಿವಾರು ಸುಲಭ ಧರ್ಮಾಲೂ ಜೀವಾಲ್ತಿವಂಡಗಾ
- 4 ಮುರಿಕೆನಾಡು ಅನೇದೇಶಮಂದು ವೆಲ್ಲಾಲಾ ಅನೆ ಅಗ್ರಹಾರಂ ಅಶ್ವಪತಿ
- 5 ರಾಯದತ್ತಮೃನ ಅಪಟ್ಟಿಂಘಂದು ಶ್ರೀ ಗುರುಮೂರ್ತಿ ಅಷ್ಟಸಿದ್ವಾಂತಾಲು
- 6 ಗುಣಾಕಾರಂ ಭಾಗಾಕಾರಂ ಹೇರುಪ್ರಸ್ತಾರಂ ಜೀವಂದ್ಯು ಅಶ್ವಲಾಯನನೂತ್ರ
- 7 ಭಾರದವ್ಯಾಜಸಂಗೋತ್ತ ಶ್ರಿಯಾಜ್ಯೇಯ ವೆಲ್ಲಾಲಪಾರು ಅನೆಯುಂಚಿಪೇರು
- 8 ಯಲ್ಲಾಜ್ಯೋಽಸ್ಯಲು ಅನಿ ಅವತಾರಂಜೇಸಿ ಪಂಚಾಂಗಂ ಗುಣೀಯಂಚಿ ಸಕಲ
- 9 ದೇಶಾಲಕ್ಷ್ಯ ಪಂಪಿನ್ನಿವುಂದಿರಿ ಆ ಪಂಶಂಲೋಗಾ ಅಪ್ಪಾಜ್ಯೋಽಸ್ಯಲನೇವಾರು
- 10 ಅಶ್ವಪತಿ ಗಜಪತಿವಾರಿ ವಿರೋಧಂ ವೆಲ್ಲಿದೇಶಕ್ಕೇಭಮಯ್ಯ ಶೇಖಾಲಕ್ಷ್ಯ
- 11 ವಚ್ಚಿರಿ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷಂಬುಲು ಱಳಿತಿ
- 12 ಅಗುನನೇಷಿ ರಾದ್ವಿಷಾಮಸಂವತ್ಸರ ಮಾರ್ಗಶಿರ ಶು ಗ್ರಾ ಸೋಮವಾರಂ ನಾಡು
- 13 ವೈಷ್ಣಿ ಉತ್ಸಂಹೋ ನಿಲ್ಲಿರಿ | ಅದೂ ಶಂಭುಂ ನಮಸ್ಯತಾ ಯಲ್ಲಿಯಾರ್ಥಾ
- 14 ಭಿಂದಂ ಗುರುಂ | ಶ್ರೀಮದ್ದೀಲಾ ಪಂಶಂದ್ಯ ದೀರಿತಂ ವಚ್ಚಿ ನಾಂಪ್ರತಂ | ವೆಲ್ಲಾಲ
- 15 ಪರಂಭವಿನ್ನಾರಂ ವಿಶೇಷೇಣ ನಿವೇದಿತಂ | ಬ್ರಹ್ಮಕ್ಕೇಶೋ ನಮಫರ್ಣಿ ನಾತ್
- 16 ನಾನ್ಯೋಽಸ್ಯಭುವಿ ಕಷ್ಟನ | ವೆಲ್ಲಾಲನಗರಕ್ಕೇಶ್ರೀ ವೇದಶಾಸ್ತ್ರವಿಶಾರದಃ |
- 17 ನರ್ವೇಗೋತಶಾಸ್ತ್ರಜ್ಞಾಃ ನರ್ವೇ ಯಜ್ಞೇಽಂದ್ರಿ ದೀಕ್ಷಿತಾಃ | ತೇಙಾಂ ನಂತಾನ
- 18 ವಿಸ್ತಾರಂ ಕ್ಷೇವಾ ವಣಿಯಿತುಂ ಕ್ಷಮಃ | ವೆಲ್ಲಾಲನಗರಾತ್ಮಿವರ್ ಮಪ್ಪಾಜ್ಯೋಽನ್ವಾ
- 19 ಭಿಂಹೋ ಮಹಾನಾ | ವೇದವೇದಾಂತ ತತ್ತ್ವಜ್ಯೋಽಜ್ಯೋಽಿಶಾಸ್ತ್ರಸ್ಯನಾರವಿತ್ |
- 20 ಕೊಲಾಹಲಪುರಂ ಪ್ರಾಪ್ತಃ ಸರುಖುಂಚೋ ಮಹಾಯಾಃ | ತಂಮೇ
- 21 ಗೌಡಾಬ್ಯಧಾವಾರೋ ಸುಗಂಟಾರು ಕುಲೋಧ್ವಮೇ | ಸಾಪ್ತತ್ಯಯಂ
- 22 ಗ್ರಾಮಸಂಪತ್ತಿಂ ಪೌರೋಹಿತ್ಯಂ ಪ್ರದಂಸ್ಯಂ ಚ | ಪ್ರದಾಯ ಬಹುಮಾನೇನ ಪಾ
- 23 ಲಯಾಮಾನ ತಂ ಪ್ರಭುಃ | ತಸ್ಯ ಪ್ರತ್ರಃ ಪೆದ್ದೆತಿರುಮಲದ್ವಿವಚ್ಚಃ ಪಿನ್ನಿ ತಿರು
- 24 ಮಲಕೋವಿದೋ | ಹಾಪತಿರುಮಲದ್ವಿವಚ್ಚಃ ನರ್ವಸಿದ್ವಾಂತಪಾರಗಾಃ ಅಜ್ಞಾ
- 25 ಜ್ಯೋಽಸ್ಯಲವಾರಿ ಪೆದಕೋಮಾಲು ಪೆದಕೋಮಲಜ್ಯೋಽಸ್ಯಲು ಹಿಂನ್ನಿ ತಿರುಮಲ
- 26 ಜ್ಯೋಽಸ್ಯಲು ಪಾಪತಿರುಮಲಜ್ಯೋಽಸ್ಯಲು ಈ ಮಾಗ್ರಾ ಕೊಮಾಲುತ್ತೋ
- 27 ಕೂಡಾ ಕ್ಷೇಳಾಲರ್ಹೋ ಕೂಡಾನಿ ದಿನಾಲು ಪುಂಡಿರಿ ಅಪ್ಪಾಜ್ಯೋಽಸ್ಯಲುವಾರು
- 28 ಪೆದತಿರುಮಲಜ್ಯೋಽಸ್ಯಲುನು ಪಂಬಡಿನ ಪಿಲ್ಪುಕೊನಿ ಪಾನಃ ವೆಲ್ಲಾಲ ಆ
- 29 ಗ್ರಹಾರಾನಿಕ ಪ್ರೇರಿಯಿರಿ ಪಿನ್ ತಿರುಮಲ ಜ್ಯೋಽಸ್ಯಲವಾರು ಪಾಪತಿರುಮಲ
- 30 ಜ್ಯೋಽಸ್ಯಲವಾರು ಪಂಭಯತ್ತಲ್ಲಿ ಕ್ಷೇಳಾಲಸ್ಯಂ ನಂಪಾದಿಂಚಿನ
- 31 ಏರಾಖಲುನು ಅನುಭವಿಸ್ತು ಸುಬಂಗಪುಂದಿರಿ—

( ಏರಾಖ ವಿವರ ಮುಂದೆ ವಿಸ್ತಾರವಾಗಿ ಬರೆದಿದೆ )

ಅದೇ ಬೆಂಗಳೂರು ಒನವನ್ನುಡಿಯ ಪ್ರೈಮರಿ ಸ್ಕೂಲ್ ಹೆಡ್‌ಸ್ಟರ್ ಚೆಲ್ಲಾಳ ರಾಮಶಾಸ್ತೀಗಳ ವೆಕೆಲ್ಲಿದ್ದ ತಾಮ್ರತಾನೆ 1 ಹೆಚ್.

(ಮುಂಭಾಗ)

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| 1 ಸ್ಪೃಹಿ ಶ್ರೀ ವಿಷಯಾಭ್ಯಾದಯ ಶಾಲವಾಹನ ಶ        | 2 4 ಗೆ ಬಾಹಂತಾ ಮಾಮೂಲೆ ಹೇರುಗಳು ನವ                  |
| 2 ಕ ವರುಂಗ್ ಶ್ರೀ ಈ ಲನೆಯು ವ್ಯಯನಾಮ ಸಂಪತ್ತು    | 2 5 ಧಾನ್ಯ ಮೆದಲಾದ ದಿನಸುವರಿ ಧಾನ್ಯದ ನ               |
| 3 ರದ ಪ್ರಷ್ಟ ಸು ನಾಲು ಸ್ಪೃಹಿ ಸಮನ್ತ ನಿಜನಾಮಾಂತ | 2 6 ದೆ ಗ ವಂದಕೆ ಪದಿ    ಅರೆಪಡಿ ಹೊಳು ಮೆಣಸು          |
| 4 ಮಾಲಕಾಪ್ರಶ್ನಿ ಸಹಿತಾದ ಶ್ರೀಮಂತಿ ಗೌರೇ        | 2 7 ಕಬಾಡ ಹೊದಲಾದ ದಿನಸು ನಡೆ ಗ ವಂದಕೆ                |
| 5 ಶೈರ ದೇವರ ದಿಷ್ಟ ಶ್ರೀ ಪಾದಪ್ರಾರ್ಥಕರಾದ ಅಭಿ   | 2 8 ಸೇ ಉ ನೆಷಿಕಾಕು ಬೆಲ್ಲಿ ಸಕ್ಕರೆ ಹುಣಿಸೆಹಂ         |
| 6 ನವ ಜಂಬುದ್ವಿಪ ಪಾಪಸಿರೋಹರಣ ಫಳೋ              | 2 9 ಈ ನಡೆ ಗ ವಂದಕೆ ಸೇ    ಅರ್ಥಸೇರು ಯಂಜೆ ತು         |
| 7 ಹೇತ ಸುವನ್ ಇಂದಿರಾಮಂದಿರವಾದ ಪ್ರಧಿಗಿ         | 3 0 ಪ ಹೊಗೆನೊಪು ದಿನಸುವರಿ ನಡೆ ಇಕ್ಕೆ ಸೆ ಪಾಪು ಸ      |
| 8 ಪ್ರಣಿಕ್ಕೇತ್ವಾದ ಪರಮ ಪವಿತ್ರಸ್ವಾನವಾದ ಅ      | 3 1 ರಾಖರ ಅಂಗಡಿ ಲ ಯೆಂಟು ದಿವಸಕೆ ದು    ಓ ಹಂ         |
| 9 ಯಾಂಚಳಿ ಮುಖ್ಯರಾದ ನಾಲುಮೂಲೆ ಸಮಸ್ತರಾದ        | 3 2 ದು ರಾಪಾಯ್ ಪ್ರಕಾರ ಸಹಿರಂಜ್ಞೀದಕ ದಾನ             |
| 10 ಪ್ರಧಿವೀ ಸಹಿತ್ಯರಾಯನ ಮಂತ್ರಿ ಧಾನ್ಯರಂಜಂ ಹೆದ | 3 3 ಧಾರಾಗ್ ಹಿತವಾಗಿ ಶ್ರೀಕರಣಶ್ವರ್ಯಾಗಿ              |
| 11 ರಾದ ಕೇಳಿಳಾಲಪೇಚ ಚರ್ವತ ಮಲ್ಲಿಕ್ಕೇರ ಮುದಂ    | 3 4 ಶ್ರೀವಾಚಕವಾಗಿ ಕೇಳು ಯಾಧೇವ ಸಿಂಹ ಘು              |
| 12 ಇಸಟ್ಟಿ, ದೇಶಮುದ್ರೆ ಪ್ರಷಾಪೀರಯ ಮೂದಲಾದ ಸ್ವಳ | 3 5 ತ್ರ ಪಾತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾಕ್ರಿ           |
| 13 ಪರಸ್ಥಿ ಅಯಿಪತ್ತರಾದ ಮಹಾನಾಡಿನವರು           | 3 6 ಸ್ವಾಯಂವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ನಂಪು ದೇಶ            |
| 14 ನಂಮ್ಮೂ ಪೌರೇಣಿತರಾದಂತಾ ಆಶ್ವಲಾಯನ           | 3 7 ಶಿಧ್ಯು ಸೇರಿಸಿಕೊಂಡು ಸುಖದಲ್ಲು ಯಾಹ              |
| 15 ಸೂತ್ರರಾದ ರುಖ್ತಾಭಾಧ್ಯಾಯರಾದ ಭಾರದ್ವಾ       | 3 8 ದು ಯೆಂದು ಬರಸಿಕೊಂಡ ದಾನಧರ್ಮಶಾಸನ                |
| 16 ಜ ಸಗೋತ್ರರಾದ ಅಪ್ರಾಜೋಽಂತ್ರ ನಷ್ಟರಾದ ಬು     | 3 9 ಯಾದಕೆ ನಾಳ್ಕಿ ಸೂರ್ಯಚಂದ್ರಾದಿಗಳು ಯಾವರ ಸಂನ್ತು    |
| 17 ಹನ ಧಿಕರ ಪೌತ್ರರಾದ ರಾಮೇಷ್ಠರ ಸೇರೇಷುಷಾ      | 4 0 ತದಿಂದಾ ಬರದಾತ ದೇಶಶಾಸನಭಾಗ ಬಿಳಿಂಗರನ             |
| 18 ಜಿಗಳ ಪ್ರತ್ಯರಾದ ವೆಲ್ಲಾಲ ಸೂರ್ಯನಾರಾಯಂ      | 4 1 ಯನ ಕೈಮಾರ ನಾಗಪನು    ಸ್ವದತ್ತಾರ್ಥಿ ಗುಣಂ ಪ್ರ     |
| 19 ಇ ಭಿಷ್ಟರಿಗೆ ಬರಸಿಕೊಣ್ಣಿ ದಾನಶಾಸನ          | 4 2 ಬ್ರಂ ಪರದತ್ತಾನುಪಾಲನಂ   ಪರದತ್ತಾಪಕಾರೇಣ ಸ್ವ      |
| 20 ಕ್ರಮಚೆಂಡಂದರೆ ನಿಷ್ಪ ನಂಮ ದೇಶಕ್ಕೆ ಪೌರೇಣಿತ  | 4 3 ದತ್ತಂ ನಿಷ್ಪಲಂ ಭವೇತ್    ದಾನಪಾಲನಯೋಽಮಧ್ಯೇ       |
| 21 ರಾದ ಕಾರಣ ಸೇವು ದೇಶಕ ತಿಳಿಹಿ ಕೊಳ್ಳಲಾಗಿ     | 4 4 ದಾನಾಷ್ಟೀಯೋನುಪಾಲನಂ   ದಾನಾಷ್ಟೀಗ್ರಂಥಿಮಾವಾ       |
| 22 ನಿಮಗೆ ಮಾಡಿಕೊಳಿಂತಾ ಅಂನನ್ನಾಷ್ಟ್ಯ ನಿಸರ್    | 4 5 ಪ್ರೌತ್ತಿ ಪಾಲನಾದಜ್ಯತಂ ಪದಂ                     |
| 23 ದ್ಯಾ ಮಾಡಿಕೊಣ್ಣಿದು ನಂಮ ಕೇಳಿಳಾಲಪದ್ಭೇಷಿ    | 4 6 ಕೇಳಿಳಾಲದ ಹೇಳಿ ಚರ್ವತಪ್ಪಿ ಸೆಬ್ಬಿರವರ ಪ್ರೌತ್ತಿತ. |

### ಹೊಸಕೊಳಿ ತಾಲ್ಲೂಕು.

ವತ್ತೂರ ಹೋ | ವತ್ತೂರಿಗೆ ಪೂರ್ವ 2 ಮೈಲಿ ದೂರದಲ್ಲಿ ಹಾಳುಭಾವಿ ಬಳಿ ಬೆಂದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಷಾಣ—3'—2"×4'—6"

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|------------------------------------|--------------------------------|
| 1 ಸರ್ವಧಾರಿ ಸಂಪತ್ತರ ಹೆಚ್ಚೆತ್ತ ಶುದ್ಧ | 6 ದುಂ    10 ಹತ್ತು ಕೊಳಗ ಹೊಲ ಇದ  |
| 2 ಪಾಡ್ಯ ಬ್ರಿಹವರ ದಂದು ಶ್ರೀ ಗಂಗಾ     | 7 ನಾರೆಬುರೂ ಕಡಿಸಲಾಗದು ಶ್ರೀ ಗಂ   |
| 3 ಧರದೇವರ ದೀಪಾರಾಧನೆಗಂಂದು            | 8 ಗಾಧರದೇವರ ದಿಷ್ಟ ಶ್ರೀ ಪಾದವೇ ಶರ |
| 4 ರಾಮಸಚಿಯರ ಲಬಸಚಿ ಕಟ್ಟ              | 9 ಇ ಶ್ರೀ                       |
| 5 ರಾಪಣವಾಗಿ ದಾನಮಾಡಿಕೊಣ್ಣು           |                                |

### ನೆಲಮಂಗಲ ತಾಲ್ಲೂಕು.

ಬೇಗಳೂರು ಹೋಡಿ ಅರಳನಂದ್ರಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪಾಳುಗ್ರಾಮದ ನಿವೇಶನದಲ್ಲಿ ನಷ್ಟ ತುಂಡುಕಲ್ಲು.

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| 1 ಸ್ಪೃಹಿಶ್ರೀ ಪುರಾಷ ಮಹಾರಾ                | 6 . . . . . ಅವರಾಬಿನ್ನಪಂ ಗೆಯ್ಯೆ ಶಕ್ತಿರಧಿಕಾ |
| 2 ಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಧರಿ                  | 7 ರಂಗೆ ಕೊಟ್ಟಿದ್ದು ಹೊದಲ್ಪಟಿನೇಳಿಕ್ಕು        |
| 3 ರಾ ಪ್ರಥಿವೀರಾಜ್ಯಂಗೇಯೆ ಮುತ್ತುರ          | 8 ಈ ಗೆಕಟನಿ . . . . .                      |
| 4 ಕೊಳ್ಳಾಲನಾಡು ಮಾನೋಟುಂಗಿಬ್ಬಿಸು           | 9 . . . . . ಟಂಡೊನ್                        |
| 5 . . . . . ನಾಡಿಟುಮನಾಳುತ್ತಿರೆ . . . . . |   |

ಅದೇ ಬೇಗಳೂರು ಹೋಡಿ ಅರಳನಂದ್ರದ ಬಳಿ ಪಾಳುಗ್ರಾಮದ ನಿವೇಶನದಲ್ಲಿರುವ ತುಂಡುಕಲ್ಲು.

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|--|
| 1 ಸ್ಪೃಹಿಶ್ರೀ ಶಿವಪಾರ . . . . .                |
| 2 ಹಾರಾಜಂ ಪ್ರಥಿವೀರಾಜ್ಯಂಗೇಯೆಮುತ್ತುರು . . . . . |
| 3 . . . . . ಮಾದಮ್ಮುಂಗಿಬ್ಬಿಳ್ಳಿರಂ             |

## ಹಾನನ ದಿನಿಕ್ಕಣ ಶಾಸನಗಳು.

ಬೀಲೂರು ತಾಲ್ಲೂಕು.

6

ಬೀಲೂರು ಕನಕೆಯಲ್ಲಿರುವ ವಿದ್ವಾನ್ ಕೊಂಡಿ ನಾರಾಯಣಾಚಾರ್ಯರ ಮತ್ತು ಈ  
ಸುಭಜಾಣಿ ಚಾರ್ಯರ ವರದಲ್ಲಿರುವ ನಕಲು.

### ಕೃಷ್ಣ ರಾಜವದೆಯರವರು.

ಶ್ರೀಮುಖ ಸಂರಾದ ಜ್ಯೇಷ್ಠ ಬಹುಳ ಲ್ಲಿ ಶ್ರೀಮತ್ತು ಕೃಷ್ಣರಾಜಕಟ್ಟೆ ಅವಿಾಲ ಲಕ್ಷ್ಮಿನಾರಜ್ಞೇಯುನಿಗೆ ಬರ್ತಿ ಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ ತಾಲ್ಲು ಮಜಕಾರು ಜ್ಯೇಷ್ಠ ಉಂದು ಗ್ರಹಿತ ಮಾತ್ರಗೋಡು ಗ್ರಹಿತ ಅಗ್ರಹಾರದ ತಂಗಲೆ ನರಸಿಂಘಟ್ಟ ವಾಸುದೇವಭಷ್ಟಿರ ನರಸುಕಭಷ್ಟ್ಟ ರಾಮಚಂದ್ರಭಷ್ಟ್ಟ ಮುಂತಾದ ಹಿಮಾಲಾ ಜನ ವೃತ್ತಿವಂತ ಬ್ರಾಂಹಿರು ಹುಜೂರಿಗೆ ಬಂದು ಅರಿಕೆಮಾಡಿಕೊಂಡದ್ದು || | ನದರಿ ಅಗ್ರಹಾರದ ಗ್ರಹಿತ ಪೂರ್ವಾರಧಿ ಕಡೇರಿ ತಾಕೇತಿ ಪ್ರಕಾರ ಜೋಡಿಗೆ ನಜೆದುಬರುತ್ತಾ ಇಂಥಿ. ಪ್ರಜೋತ್ತ್ವತ್ತಿ ಸಾರದಲ್ಲಿ ಕೃಷ್ಣರಾಜಕಟ್ಟೆ ಕಾಪ್ಯ ಅಗ್ರಹಾರದ ಯಾಲ್ಲಿ ಭೂಮಿಯಲ್ಲಿ ಬಂದ ಕಾರಣ ಕೆಲವು ಬೆದ್ದಲುಭೂಮಿಯಿದ್ದದ್ದು ಭತ್ತದ ಗಂಡಿಗೆ ಸಾಗುವಳಿ ಅಧ್ಯರಿಂದ ಇವರಿಳಿ ಹುಷ್ಯಾವಿಷಯಾದ ಭತ್ತದ ಜ್ಯೇಷ್ಠ ರ್ಯಾತರ ಹಿಸ್ಸೆಕ್ಕೆ ಅರ್ಥ ಹೋಗಲಾಗಿ ಬಾಕಿ ನಿತ ಅರ್ಥ ಹಿಸ್ಸೆ ಭತ್ತವನ್ನು ಸರಕಾರಕ್ಕೆ ದಾಖಲಾದಿಕೊಂಡದ್ದು ರಿಂದ ತಾಪು ಕೆಳಡತಕ್ಕ ಜೋಡಿ ಇವಿಗೆ ಲುಕಾನು ಆಗಿ ತಮ್ಮ ಜೀವನಕ್ಕೂ ಮಾರ್ಗಾಯಿಲ್ಲದಕಾಗೆ ಅಗುತ್ತಾ ಇಧೀಂದು ಶುತ್ತಪಡಿದ್ದ ರಿಂದ ಯಾ ಬಗ್ಗೆ ಅಗ್ರಹಾರದ ಗ್ರಹಿತ ಪ್ರಜೋತ್ತ್ವತ್ತಿ ಸಂರಾದ ಹುಷ್ಯಾವಳಿ ರೆಬ ತನ್ನ ಪರಾಂಬರಿನ ಅಷ್ಟಣ ಕೆಂಡ್ಲಿ ಯಿರುವ ವಿವರ.

ಎಷಿಷಿ— ಈನು ಸುವಜಾಂದಾಯ ನಾಮುರ್ಬಿಬಾಜೇ ಬಾಬು ವರ್ಗೀರೆ, ಇಂಬಿಷಿ— ವಾರದಿಷ್ಟೆ ಹುಷ್ಯಾ ವಳಿ ಆದ್ದು.

ಇಂಬಿಷಿ— ಬೆದ್ದಲುಭೂಮಿ ಹುಷ್ಯಾವಳಿ.

ಅಂಬಿಷಿ— ಯಾ ಕಾಲುವೆ ಕೆಳಗಿನ ಗಂಡೆಯಿಂದ ಹುಷ್ಯಾವಳಿ ಅದ ಭತ್ತ ಕೃಷ್ಣರಾಜ ಖಾ ಇಂಬಿಷಿ— ದರ ಖಂಡಗ ಗು || | ಲುಮರಣರು.

ಇಂಬಿಷಿ—

ಇಂಬಿಷಿ— ಬಿಂಂರಾಯಿ ಇಂ ಪರಹವೇ, ಯರಡು ಹಜ ಮೂಲು ವೀಸದ ಪ್ರೇಕ್ಷಿ ಈ ಬ್ರಾಹ್ಮಂಗಿ ಜೀವನದ ಬಗ್ಗೆ ಹುಜೂರಿಂದ ಪೂಪುಮಾಡಿ ಬಿಷ್ಟಿದ್ದು ಗು ಇಂಬಿಷಿ— ಮೂವಕ್ಕೊಂಡು ಪರಹವೇ ಯರಡು ಹಜ ಮೂಲು ವೀಸ ಹೋಗಲಾಗಿ ಬಾಕಿ ಸರಕಾರಕ್ಕೆ ಜೋಡಿ ತೆಗೆದುಕೊಳ್ಳತಕ್ಕಿದ್ದು ನಾಬಕು ಕಡೇರಿ ತಾಕೇತಿ ಪ್ರಕಾರ ಹೊಡೆತಕ್ಕ ಇಂದ್ದಿದ್ದು ಗು ಅಂ || | ಹಾಲ ಕಾಲುವೆಯಲ್ಲಿ ನಿರು ಬಂದು ಬೆದ್ದಲುಭೂಮಿಯು ಗಂಡೆಗೆ ಹಾಲ ಸಾಗುವಳಿಯಾಗಿ ಜಾಸ್ತಿ ಹುಷ್ಯಾವಳಿ ಆದ ಬಗ್ಗೆ ಜೋಡಿ ಪೂಕರೂರು ಗು ಇಂ || | ಉಭಯಂಜೋಡಿ ಕಂ. ಗು ಅಂ. ನಂತರೆತ್ತಕ್ಕಿದು ಪರಹಾವೂ ಮಕರೂರಾಮಾಡಿ ಇರುವಬ್ರಿಂದ ಅಂಗೀರನ ನಂಪತ್ತರದಾರಭಿ ಈ ಅಗ್ರಹಾರದ ಭೂಮಿಯಲ್ಲಿ ಆದ ಪಲವನ್ನು ಬ್ರಾಹ್ಮಂಹಿರ ಪಶೆಪಾಡಿ ಸದರಿ ಕೆಂಡ್ಲಿಮಾಡಿಸ ಯಾರೋ ಪ್ರಕಾರ ಪರಷ್ಪರ್ಯಾತ್ಯಾಲ್ಲಾ ಜೋಡಿ ಹಿಂಡು ಯಾವ ಬಗ್ಗೆ ಉಪದ್ರವಾಡದ ಸರಾಗವಾಗಿ ನಡನ್ನತ್ತ ಬರುವದು ಈ ಭೂಮಿಯನ್ನು ಬ್ರಾಹ್ಮಂಹಿರ ರ್ಯಾತರಿಂದ ನಾಗುವಳಿ ಮಾಡ್ದಿ ದೇಕಾದ ಫಲವನ್ನು ಮಾಡಿಕೊಂಡು ಸರಕಾರಕ್ಕೆ ಸ್ಪಳತಕ್ಕ ಜೋಡಿ ಹಣವನ್ನು ಕೊಡುತ್ತಾ ಬಾಕಿ ಸಿಂತಡಿರಲ್ಲಿ ತಮ್ಮ ಜೀವನಮಾಡಿಕೊಂಡು ಸರಕಾರದ ಶ್ರೀಯಸ್ತು ಪ್ರಾರ್ಥನೆಪೂರಾದಿಕೊಂಡು ಸುಖದಲ್ಲಿ ಇರುವುದು ಪಷ್ಟ ಪ್ರತಿಯಾಲ್ಲಿ ನಾದಾ ನನದಿನ ಉಜ್ಜರು ಪಾಡದೆ ಈ ನನದಿನ ನಕಲನ್ನು ಶಿರ್ನೆದಾರ ಲೆಬಕ್ಕೆ ಬರಿ ಅನ್ನಲನ್ನು ತಂಗಲೆ ನರ ಸಿಂಭಷ್ಟ ರಾಮಚಂದ್ರಭಷ್ಟನ ಪಶೆಕ್ಕೆ ಹಿಂದಕ್ಕೆ ಕೊಡುವುದು ತಾರೀಕು ಇಂ ಮಾಹಿ ಜಂಕ್ ನೆ ಇರಿಗಿನೆ ಯ್ಯಾವಿ ಬಿತ್ತು ಸುಭರಾವು ಮುನಷಿ ಹುಜೂರು ಕಂರಿರಾಯ ನಲವತ್ತುದು ಪರಹಾ ಪರಷ್ಪರ ಬಂದಕ್ಕೆ ಜೋಡಿ ತೆಗೆದುಕೊಂಡು ಗ್ರಹಿತ ನಡಿ ಕೆಂಡ್ಲಿರುವ ಶಾಸನದ ನಕಲು.

‘ಶ್ರೀ ಕೃಷ್ಣ’ ಯಂದು ಕನ್ನಡ ಅಷ್ಟರದಲ್ಲಿ ಪೂರಾಜಾರವರ ಬರಹ ಇಂಥಿ.

ಪ್ರೇಸ್ಟಿ ಕೆ ಆಪಾಡ ತಂಧ ಇಂ ಸೋಮವಾರದಲ್ಲಿ

7

ಅದೇ ಸುಭಜಾಣಿ ಚಾರ್ಯರ ವರದಲ್ಲಿರುವ ಶಾಸನದ ನಕಲು.

ಶ್ರೀಕಂರಾಚ್ಯುತಪದ್ಮಾಚಾರ್ಯರ ದಿವಿಪದ್ಮಕ್ಕೋಽಧ್ವರೇಜ ಶ್ವಾಸ ನಾಂಖಾತಾಮಾತಿ ಭೀಷಣಪರಜ ಶ್ವೇದಾಸಿಬಾಹಾಕ್ಷಣ ಕಾರ್ಮಣ್ಯ | ಗರ್ಜಿತ್ತ ಶರಿಭದ್ವೈತ ವಾತಿತ ಮಹಾಶ್ವಾಲಾಂ ಶ್ರೀಲೋಕೀಭಯಾಕ್ಷ್ಯೇನಾಂತ ಧವತದ್ವಿತಾಂ ಭಗವತೀಂ ಕಾಪುಣ್ಯ ಕಾಂ ಭಾವಯ್ಯ | ನಿದಾನಂಸಿಧ್ವೇನಾಂ ಸಿಬಿಲಿಜಗತಾಂ ಮೂಲಮನಸಷಂ ಪ್ರಮಾಣಂ ಲೋಕಾನಾಂ ಪ್ರಜಯಪದ ಮಪಾಕ್ಷತ ಗಿರಾಂ | ಪರಂವನ್ನ ಶ್ರೀಮತ್ತರಮಾಕರುಣಾಸಾರಭರಿತಂ ಪ್ರವೇಧಾನಾಸಾರಾಂ ದಿತತುಭವತಾಮಪ್ಪವಿಕಲಂ | ಪರೇಂಂ

ଲାବରାହେସ୍ତ ଦଂଘାୟ ଦଂଦସ୍ତ ପାତୁନେ । ହେବାଦୁକ କଲରାଯୁତ୍ ଧାତିୟେଭ୍ରତ୍ ଯିମଦଫୈ ॥ ନମୁନ୍ତେନ୍ତୁ ପରାହୋଏବ  
ଲୀପଯୋଦ୍ଧରକେମହେଠିୟେ । ମୁରମଧ୍ୟ ଗତେଇୟାନ୍ତେ ମୋରୁଃ କଣକଜ୍ଞାଯୁକେ ॥ ପାତୁ ତୀର୍ଣ୍ଣେ ଜଗଂତି ନଂତତମକୋପାରାଦ୍ଵ  
ରା ମୁଦ୍ରାର୍ଥ ଶ୍ରୀଦାକ୍ଷେତ୍ର କର୍ତ୍ତବ୍ୟ ସ୍ଵଭଗତାଙ୍କ ଯୁନ୍ତେ କୁକଦମ୍ଭାର ରଂକରେ । କାମାର୍ଦ୍ଦିଃ କଂଦତି ନାଶି ଦିଃ-ରନ୍ଦ  
ପତ୍ରଂ ଦିଗ୍ନେ ଅନେହି ମୋରଙ୍ଗ କୋରେତି ମେଦିସିଃ ଜଲଜକି ପୌମାନି ରୋଲଂବତି ॥

ಅದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲ್ಕಡ ದೈಭೂರ್ಮಿರಾಜೈಳ್ಡೆದಮುಂಬುಮುಕ್ಕೆ । ಅಹಂಕರಾತಿಕ್ಷೇಣಿಂಫೇಂಪ್ರೇ ಧರ್ಮ  
ಕ್ಷಾಜಾನಾತಿನರಸ್ಯವೈತ್ತಂ ॥೧॥ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣಂ ಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾವಣಾರೇಣಸದತ್ತಾಂನಿಷ್ಪ  
ಲಂ ಧರ್ಮೇತ್ । ॥೨॥ ಸದತ್ತಾಪುತ್ರಿಕಾಧಾರೀ ಹಿತೈದತ್ತಾನಿಕ್ಷೇಣಾದ್ವೀ । ಅನ್ಯದತ್ತಾತ್ತು ತುಮಾತಾನಾಶ್ವಾದ್ವತ್ತಾಂ  
ಭೈವಿಂಪರತ್ಯಜೀತ್ ॥೩॥ ಸದತ್ತಾಂಪರದತ್ತಾಂ ವಾಯೋಹರೀತಪಸುಂಧರಾಂ ಘಷ್ಟಿವರ್ವಷ್ಟಿನಷ್ಟರ್ವಾಣಿವಿಷ್ಣಾಯಾಂ  
ಜಾಯಿತ್ತೇಕ್ತಮಿಃ ॥೪॥ ಮದ್ವಂಜಜಾಪರಮಹಿತಪತಂತಜಾವಾಯೇಭಾವಿಪಾಸ್ತತಮುಷ್ಟಲಧರ್ಮಚಿತ್ತಾಂ । ಮದ  
ಪರಮೇಷ್ಠಿಪತತಂಪರಿಪಾಲಯಂತಿತತಾದಪದ್ಯಾಯುಗಳಂ ಶಿರಸಾನಮಾವಿ ॥೫॥ ಬತಾರೀಯಾನ್ವೇಶಾಕಂಜಲ್ಲಿ  
ನಂಂಲಂಖಿನೆಜನಿವಿತ್ತಾರಮನೆಸುಭೂರಾಯಿಮಾನಂಪಿಹುಜಾರುಪರನೂರುನದರೀಅಪಣೋಕೊಡಿಸಿರುವಪ್ರೇರಿಗೆ  
ಗದ್ದಬೆದ್ದಲುಸಹಕರಿರಾಯಿಮಾನವತ್ತಾರುಪರಹಾದಘುಮಿಯಾಮ್ಮನಿಷ್ಪಾತ್ತಪ್ರಾತ್ರಪಾರಂಪರ್ಯಾವಾಗಿನರ್ವ  
ಮಾನವಾಗಿನಿರುಪಾಧಿಕವಾಗಿಅಸುಭಸಿಕೋಂಡಿರುಪ್ರದುರುಜುಶ್ರೀಕೃಷ್ಣ.

ಅದೇ ಬೇಲೂರು ಕನಬಾ ಚಿಪ್ಪು ಸಮುದ್ರದ ಕೆರೆಯ ತೂಬಿನಬಳಿ ನೀರಿನಲ್ಲಿ. ಮುಳುಗಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ— $4\frac{1}{2}' \times 2\frac{1}{2}'$

- 1 ಸ್ವತ್ಸ್ತಿಶ್ರೀಮತೀ (ಮ)ಹಾಮಣ್ಣಲ್ಲಿಪ್ಪರ ತ್ರಿಭಾವನಮಲ್ಲಿ ತಳ
- 2 ಕಾಡು ಕೊಂಗುನಂಗಲಿ ಬನವಾನೆ ಹಾನುಂಗ ಲು ಗೊಂಡ ಭುಜಬಿಳಿರಗಂಗ
- 3 ಪ್ರತಾಪ ಹೊಲ್ಲಿ ಶ್ರೀನಾರಸಿಂಹಪ್ಪೆರು ಹೇಳಿರಸಮುದ್ರದಸೆಲೆ
- 4 ವೀದಿನೋಳು ಸುಕನಂಕತಾವಿನೋದದಿ ಶ್ರಿತ್ತಿರಾಜ್ಯಂಗೆಯಾತ್ಮಪಿರೆ ಕಾಣ್ಣಿಟ್ಟು
- 5 ದಣ್ಣಾಧಿಪತಿ ಆತನ ಮನೋನುವಲ್ಲಭೆ ಚೂಪ್ಪವೆ ದಣ್ಣಾಧು ಯುಕಿಲಿಯುಮು
- 6 ಗಂಂಕೆಯ ತಳಗೆನಾಡಮನುಧಾರೆಯು ಕಾಳಿಗೆನೋಳು ಕಾಡಿ ಪಲರ
- 7 ನಿಱಿದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ್ದಾ ನೋ(ವನೆ)ಛ್ಯಯರುಬಮೆಯಾಸಾ
- 8 ಹಣೌಹಡವೆ ಯನವಲ್ಲಭಿಕಯೆಜ್ಞ
- 9 ರು ವಿಕಾರಿ ಸಂಪತ್ತರದಲು ನಿ
- 10 ಲಸಿ
- 11 ದರು

9

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಚಿನ್ನೆನಹೆಳ್ಳಿ ಗ್ರಾಮದ ಪ್ರಾಣದೇವರ ಹಿಗ್ರಹದ  
ಕೆಳಗೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ  $1' - 6'' \times 0' - 8''$

- |                              |  |                        |
|------------------------------|--|------------------------|
| 1 ಶ್ರೀರಾಮ ಚತ್ರಭಾನ ಸಂಪತ್ತರಮಾಗ |  | 3 ಕ ತಿಂಬಣಗೆಳುಡಮು ಮುಡಿದ |
| 2 ಈ ನಂ ಲು ಉಧರೆನಾಡನಯು         |  | 4 ಧಮ್ರ ಶ್ರೀರಾಮು        |

10

ಅದೇಹೋಬಳಿ ಶಂಬಿಗನ ಹೆಚ್ಚೆಯ ಹೆಚ್ಚೆ ಉರಬಾಗಿಲಲ್ಲಿ ಬಿಡ್ಡಿ ರುಪ ಕಲ್ಲು.

ಪ್ರಮಾಣ  $3 \times 5$

- 1 ಶುಭಮನ್ತು
- 2 ಸಮಾನ್ಯಂಗಿರಜ್ಞಂಬಿಡಂದ್ರಿಚಾಮರಚಾರಪೇ । ಶ್ರೀಮತೀ
- 3 ಕೃಂಗರಾರಂಭ ಮುಲನ್ಯಂಭಾಯಿಕಂಭಪೇ ॥ ಸ್ವತ್ಸ್ತಿಶ್ರೀಜಯಾಧ್ಯಾದಯು ಶಾಲವಾ
- 4 ಹನಿತಕ ವರುಷ ಗಳಿಲಾನೆಯು ವಿಕಾರಿ ಸಂಪತ್ತರದ ಕಾತಿಕ ಶಃ ಐ
- 5 ಶ್ರೀಮತ್ತರಮಹಂನ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯತ್ವಾಧ್ಯನೇಕ ಗುಣಗಳ ಸಂಪಂನರಾ
- 6 ದ ವ್ಯಾಸರಾಯಿರ ಸಿಂಹಾಸನಾಧಿಪತಿಗಳಾದ ಲಕ್ಷ್ಮಿನಾರಾಯಣತೀರ್ಥ ಶ್ರೀಪಾದಂ
- 7 ಗಳ ಕರಕಮಲ ಸಂಜಾತರಾದ ರಘುನಾಥತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳಿಗೆ ಶ್ರೀಮದ್ವಾಜಾ
- 8 ಧಿರಾಜರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರ ಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯು ಮಹಾರಾಯಿರ್ಯನ
- 9 ವರು ನವಲಿನಾಡ ರಾಜ್ಯದಲ ಪ್ರಥಮವೀನಾಮ್ರಜ್ಯಮನಾಳ್ಯತ್ಮಪಿರೆ ಅಶ್ವಗೋತ್ತದ ಆಪಸ್ತಂಬ
- 10 ಸುತ್ತುದ ಯಜುಖ್ಯಾಖಾಧ್ಯಾಯಿಗಳಾದ ಆರವಿಷಿರಾಮರಾಜರಂಗಪ್ರಾಜರವರ ಪೌತ್ರರಾದ
- 11 ಗೋಪಾಲರಾಜರವರ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ವಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ
- 12 ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಮು ಮಹಾರಾಯಿರ್ಯಯ (ನ) ವರು ತಗರೆನಾಡನಾಳಿಗೆಯಹೆಚ್ಚಿಸೇಯು  
ಸಂಬಿ
- 13 ಗನಹೆಚ್ಚಿ ಗ್ರಾಮವನು ಶ್ರೀರಾಮಚಂದ್ರದೇವರಿಗೆ ಯಾತಫಾತಿಧಿಪುಣ್ಯ ಕಾಲದಲ ಸಹಿರಣ್ಯಾದಕ ದಾನಧಾರಾಪ್ರಾ
- 14 ವರ್ಣಕವಾಗಿ . . . ಶ್ರೀತ್ಯಾಧಿರಾಮಿ . . .
- 15 . . . . .
- 16 . . . . .
- 17 . . . . .
- 18 . . . ಯಿದಕ್ಕೆ ನಾಕ್ಕಿಗಳು . . .  
(ಕೆಳಭಾಗ ಒಂದು ಸರ್ವದೇಹಿಗಿದ)

11

ಅದೇ ಬೇಲೂರು ಕನಬಾಹೋಬಳಿ ಸುಗ್ಗಲೂರು ಗ್ರಾಮದ ಬಸವಣ್ಣಗುಡಿ ವಿಗ್ರಹದ ಕೆಳಗೆ ಬರೆದಿರುವುದು.

- |                                |  |                        |
|--------------------------------|--|------------------------|
| 1 ಶ್ರೀಶ್ರೀ ಸ್ವತ್ಸ್ತಿಶ್ರೀಮತುಪ್ರ |  | 4 ರಸಿಹ್ಯದೇವರಸರು ದೋ     |
| 2 ಪಚ್ಚತ್ವರ್ತಿಶ್ರಿತ್ತಿನ್ಯ       |  | 5 ರಸಮುದ್ರದಲ ಶ್ರಿಘಂಪಿರಾ |
| 3 ನು ಹೊಯಿಸಣವಿರನ                |  | 6 ಜ್ಞಂಗೆಯ್ಯನಕವಷ ನಂಂ    |

- 7 ಅನೆಯ ವಿಷ್ಣವನೆವತ್ತರದ
  - 8 ಅಪಾಡಸುಧ ರಂ ವ || ಮಾಲ್ಯ
  - 9 ನಾಡುಮುವತ್ತೆಜವುಲನ್ನಾನ
  - 10 ಹೆಯಬೀದಿನ ಕಲೆದೇವರ
  - 11 ನ್ನಾನಿಕ ವೀರರಾಮಯ್ಯನಮಗ
  - 12 ಕಲಯ್ಯನು ಆಕಲೆದೇವರಹ
  - 13 ಉಸಗಲೂರಸಿಧಾಯವ
  - 14 ಅರಕಾರಕೈ ಧರ್ಮವಚಿದಿನ
  - 15 ಕಾರು ಸೂರ್ಯಗೈಂಬಲ್ಲ ಆ

- (ಮತ್ತೊಂದು ಪಕ್ಕದಲ್ಲಿ)

  - 16 ಕಲ್ಲಿಯನು ಕೆಲಸಮಾಡಿಕೊಂ
  - 17 ದು ದೇವರೋಕಪಾರ್ವತಿನಾಗಿ ಧರ್ಮ
  - 18 ವನು ಧರಿಸಿದನು ಅಡಕೆ ನಟ ಕಂ
  - 19 ಬಿ ಯಿ ಧರ್ಮ್ಯಕೆ ಆ ರಳಿಹಿದ
  - 20 ರು ಗಂಗೆಯತಡಿಯು
  - 21 ಲಕ್ಷ್ಮಿಯಕ್ಕೊಂದರು
  - 22 ಮಂಗಳಮಹಾತ್ಮೀ

12

ಆದೇ ಸುಗ್ಗಿತೂರು ಗ್ರಾಮದ ಅರಳೀವುರದ ಬುಡದಲ್ಲಿ ಏರರ ಸುಡಿಯಲ್ಲಿರುವ ಕಲ್ಲು.

- 1 ಪ್ರಸ್ತುತಿಗೆ ತ್ರಿಭುವನ ಮಲ್ಲಿ ನಾರಸಿಂಹ
  - 2 ದೇವರು.....ಅಪರ ಕಾರ್ಯ
  - 3 ಕೆ ಕರ್ತವ್ರಾದ.....ನವರು
  - 4 ಮಾಲ್ಯಾನಾಡ ಸುಗ್ಗಲಾರ ತಮ್ಮಗ
  - 5 ಉಡ
  - 6 ರ.....ಕಚೆ ನಮ್ಮು
  - 7 ಎರಡು ಪಾ.....
  - 8 ಇ ದೊಳು ನಾಶ್ವಿ ನಿನಗೆ

- 9 . . . . ಬಂಟುಗವಲ್ . . . . .

10 ಗಿ ಕೊಟ್ಟಿವಾಗಿ ಆ . . . . .

11 ಧರ್ಮದವನು . . . . . ಕೊಟ್ಟಿ ಮಾನ್ಯ

12 ನಿನಗೆ ಯಾ . . . . . ರಾದರು

13 . . . . ರಾಮನ ಮಗ ತಂಚುಗೆಹುಡ

14 ಗೆ ನೆತ್ತುರಕೆಂಡಗಿಯಾಗಿ ಕೊ

15 ಷಟ್ ಮಾನ್ಯದ ಹೇಳಿ

13

ಅದೇ ಹೋಬಳಿ ವರವಳಿಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಬಂಗಡೆ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ— $5\frac{1}{2}' \times 2\frac{1}{2}'$

- १ స్తుతి శ్రీమహన్మాహమండలేశ్వరం త్రిభువనమల్ల
  - २ తథకాదు కొంగునంగలి బనవానే హ
  - ३ నుంగల్లుగేండ భుజబళవీర గంగ నసకాయ నూ
  - ४ ర ననవారసిద్ధి గిరిదుగ్మమల్ల తలదంకరామ
  - ५ నిష్టంకప్రతాప హెయ్యి ల వీరబల్లా లదేవరు
  - ६ సకవరపు గంలనేయ కీలకనంవతరద
  - ७ ష్టోక సుధ గం మంగళవారదందు అగ్గడల ఆయి
  - ८ రష్టాయి గడియ కాళగదల్ల బమగపుండనుం
  - ९ బిడ్డానుం అమ్మనుం అగ్గడలవరైడనే కాది
  - १० యోధర కాళయి గుండగుండమోళగాదచరు
  - ११ కాదికాత్మ నురలేఎకపూప్తరాదచరు వు
  - १२ దందువులైయ .. . . . .

ಮುಂದೆ ಚಕ್ಕೆ ಎದುಹೋಗಿದೆ.

14

బేలూరు తాలూకు అరేహళ్ళ హోటలుగ్గామద ఉచ బాగిలల్లింపవ లైంగల్లు.

ಪ್ರಮಾಣ— $5 \times 4$ .

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಉತ್ತಮ
  - 2 ಬಿಸಗೆಯ ಅರನೆಯ ಅಂಗಿರಸಂವ
  - 3 ತ್ವರ || ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಬಿಷ್ಟಿಯಗಪುಂಡ ಸಿ
  - 4 ರೆಯನಸಿಯಿರ ಆಳುತ್ತ ವಿಪ್ರದಲ್ಲಿ ಇ
  - 5 ಬಿಜಗಪುಂಡ
  - 6 ತುರುಗಾಳಗದಿಕಾದಿಸತ್ತುಂ
  - 7-8 ಅಕ್ಷರ (ಸಮದುಹೋಗಿದ)
  - 9 ನಾಚಿಯಿಂಬಿತಯನುಜಿತರಬ್ಯಾಸ ಪರೈಕ್ಕಿನಿಸಯುಮುಂ
  - 10 ಗೆದುಕ್ಕಿನಿರಿಸಿದ || ಸಿನ್ನಗಪುಂಡಗಾಪುಂಡಿ ಆಚಂಜ ಆಡರಿಯಾ
  - 11 ಹಿನುಬೊ ಮುಯಗೆದ

## 15

ಅದೇ ತೊಳಲು ಗ್ರಾಮದಲ್ಲಿ ವೀರಾಚಾರಿಯ ಕಾಫಿತೋಣದಲ್ಲಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ  $4\frac{1}{2} \times 3'$

ಮೇಲುಭಾಗ ಸಮದುಹೋಗಿದೆ

- <sup>9</sup> ..... ಕಂಬುಕಂಧರೆ ಕೆಕೆಯಬ್ಬಿರಿಸಿ ..... ವೀರಗಂಗೆಫೋಯಿನೆಜಗಂ
- <sup>10</sup> ಜಂಪನವದ್ದು ..... ವಿನಯಾರ್ಕಫೈಲ್
- <sup>11</sup> ಲುನಳಿಜನಪಂ ..... ಮಾಡಿ ಶ್ರೀಪದ್ಮಾಮಾನನಾನ್ನಾಮಿ
- <sup>12</sup> ಗಳಿಧಮುರ್ತಿಫೈಲ್ ಪ್ರವಶ್ತಿನುವಲಿ ಗೌತಮನಾನ್ನಾಮಿಗಳಿಂ ಭದ್ರಭಾಮನಾನ್ನಾಮಿಗಳಿಂ ಬಳಿ
- <sup>13</sup> ಪುಟ್ಟದಂತಭಿಕ್ಷುರಕರಿ ..... ಮೇಘಾಂದ್ರ
- <sup>14</sup> ..... ಶ್ರೀಮಹಾಲನಂಪಂ
- <sup>15</sup> ದ ಬೆಳವೆಯ ಅಭರ್ಗುಚಂದ್ರಪಂಡಿತಗ್ರಹ ವಿನಯಾದಿತ್ವ ಹೆಣಿನಳಿಧೀಪರೂ ಶಕ ವರ್ಷ ಎಲ್ಲಿ ಶುಭ ಕೃತ್ಯಾ ಸಂವತ್ಸರದೆ
- <sup>16</sup> ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣದ ದಾನಾತ್ಮಕದೆಮಣಿ ಧಾರಾಪೂರ್ವ್ಯಕಂ ಮಾಡಿಕೊಟ್ಟಿ ಅದಕ್ಕೆ ತಿಱಬೇಕೆ
- <sup>17</sup> ಐಯುಣ್ಣಿಜಣವಾರ ಭತ್ತದಿದೇವರಚರಣಿಗೆ ಇಪ್ಪತ್ತು ಯಾರಂಡುನೀಗಿಯ ಧಾರಾಪೂರ್ವ್ಯಕಂಮಾಡಿ
- <sup>18</sup> ಬಿಟ್ಟದತ್ತಿ ತೊಳ್ಳಲಹಳ್ಳಿಯ ಮುದ್ರಗೌಡನು ತಿಜ್ಞಗೌಡನು ಉರಕಂಕಲುಯಿರ ಭಂಗಾರ್ಹಹೆಲರ
- <sup>19</sup> ಗೆರಿಯ ಮುಡಣಭೂಮಿ ಬಿಗ್ಗಿಜ್ಞಯಾಭಿಯ ಅಭಯಚಂದ್ರಪಂಡಿತರಿಗೆ ಧಾರಾಪೂರ್ವ್ಯಕಂಮಾಡಿ
- <sup>20</sup> ಪ್ರಾರ್ಥಮಾಡಿಬಿಟ್ಟರಂ ಈ ಧವ್ಯಾಪನಾವನೆಬ್ಬುನ .....

## 16

ಅದೇ ತೊಳಲುಗ್ರಾಮದ ವೀರಾಚಾರಿಯ ಕಾಫಿತೋಣದಲ್ಲಿ ಬಿಡ್ಡಿರುವ 2ನೇಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ  $4' - 0'' \times 2 - 9''$

- <sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀಮಹಾಕಾಮಣಿಶ್ರೀಶರ ತ್ರಿಭುವನಮಲ್ಲಿತಳಿಕಾ

(ಚಕ್ಕೆ ಯೆದ್ದುಹೋಗಿದೆ)

- <sup>2</sup> ಕಮಾಡಿ ಬಿಟ್ಟಿಂದು .....
- <sup>3</sup> ನಡನುವಿರಿ .....
- <sup>4-7</sup> .....
- <sup>8</sup> ಸ್ವಸ್ತಿಶ್ರೀಮತು ತೊಳಿಬನದಿಗೆನಾಡು .....
- <sup>9</sup> .....
- <sup>10</sup> .. ಹಿರಿಯ ಮುದ್ರಗ್ರಂಥ .. ಗಪಂಡಿಳಿಗ
- <sup>11</sup> ಪುಂಡಪುಳಿವನದ .. ಪುಂಡಲುರಯ್ಯಿಶೊಕ್ಕಲ
- <sup>12</sup> .. ಉತ್ತರಾಣಸಂಕ್ರಾನ್ಯಾಯಂದು ನವಿಲೂ
- <sup>13</sup> ರಂನೇಮಿಚಂದ್ರಪಂಡಿತಗ್ರಹ ಧಾರಾಪೂರ್ವ್ಯಕಂ ಮಾಡಿಕೊಟ್ಟಿರು ಆ
- <sup>14</sup> ನವಿಲೂರೊಳಿಗೆ ಅವನಾಗಿ ಬದುಕುವವನು .. ಹೆಣ
- <sup>15</sup> ವೆಂದು ಹಡಿಸಿದವ .. ಹಂನೊಂದು
- <sup>16</sup> ತಲೆಯಂನರಕದಲ್ಲಿವರು | ಗಂಗೆಯ ತಡಿಯಲ ಕವಿತೆ
- <sup>17</sup> ಯಂ ಬಾಧ್ಯಣರಂ ನೇಯ್ಯಿದಫಳಮನೆಯ್ಯಾವರು
- <sup>18</sup> ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋ ಹರೇತ ವಸುಂಥರಾತ
- <sup>19</sup> ಪ್ರಿಯಾರ್ಥಿನಹಣ್ಣಿ ವಿಷಾಯಾಂ ಜಾಯತೇಕ್ಕಿಮಿ

## 17

ನಾರಣಾಪುರದ ಹೋಬಳಿ ಹಲ್ಲುಪಿಡಿಗ್ರಾಮದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ ವೀರಗಳು.

ಪ್ರಮಾಣ  $4\frac{1}{2}' \times 2'$

- <sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯಾದಯ ಶಕ ವರ್ಷ ಗಂಭೀರನೇಯ ಈ
- <sup>2</sup> ಈ ರಸಂವತ್ಸರದ ಜೈಪ್ಪೆ ಶುದ್ಧ ಇಂದಿ ಅದಂದು
- <sup>3</sup> ಬಿಟ್ಟಿಯನಮಗ ದೊರೆಯನಬೀರಗಲ್ಲ ಚಂಪೆಯನ
- <sup>4</sup> ಹಣೋಯಿಮರವೀರ .. ದ್ವಿದ ಪ್ರೇತಪ್ರೇತಪುಂಗಳಮ
- <sup>5</sup> ಹಾ ಶ್ರೀ ಶ್ರೀ

## ಜನ್ಮ ರಾಯಪಟ್ಟಣದ ತಾಲ್ಲೂಕು

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ತ್ರೈಷಣಿಕೆಗ್ಗಳಿಂದ ಹೊರಬಳಿ ಜನ್ಮೇನಹಳ್ಳಿ ಯಂಪ್ರಗಾಡನ ಮಗ ಹುಲಿಯಣಿನ ಹುಲ್ಲುವಾಮೆಯಲ್ಲಿ  
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- <sup>1</sup> ಶ್ರೀ ತಕ್ಕವರ್ಣ ನಾಯಕ ಪ್ರಮಾದೀಜ ಸಂ
- <sup>2</sup> ವತ್ಸರದ ಹೈಶಾಮಿ ಬಹುಳ ರಾ ಯಲ್ಲಿ ಸ
- <sup>3</sup> ಮುದ್ರಾಧೀಕ್ಷರ ನಾಮಾಖಿಯವರ ನಿತ್ಯನ
- <sup>4</sup> ಮಾರಾಥನೆ ನಿಕ್ಷೇತ್ನವ ಕೊಳತೋರೆ

- <sup>5</sup> ಒಮಂಟಪದ ಸೇವೆಗೆ ಪುಷ್ಟಾಮಿ
- <sup>6</sup> ಶಟ್ಟಿಯರ ಮಗ ಚಂನ್ನಣಿನು ಬಿಟ್ಟಿಜಿ
- <sup>7</sup> ನೆಯುನಹಳ್ಳಿಯ ಗ್ರಾಮಮಂಗಳ
- <sup>8</sup> ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೊರಬಳಿ ಕಾಂತರಾಜಪುರದ ಲಕ್ಷ್ಮೀದೇವಿ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- <sup>1</sup> ಶ್ರೀಮತ್ತರಮಾಗಂಭೀರಸ್ಥಾದ್ವಾದಾಮೋಫಲಾಂಭನಂ |
- <sup>2</sup> ಜೀಯಾತ್ಮಕೃಂತೋಕ್ಯಾನಾಭಸ್ಯಾಶಾ
- <sup>3</sup> ನನಂಜಿನಶಾಸನಂ ||
- <sup>4</sup> ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಗಂಡಭೀರುಂಡ ಮಲಪರೋಳಿ
- <sup>5</sup> ಗಂಡ ಸನಿವಾರಸದ್ದಿ ಗಿರಿದುಗರ್ಣ ಮಲ್ಲ ಚಲದಂಕರಾಮ ಹೊಯ್ಯಾಳೀ
- <sup>6</sup> ರ ಬಲ್ಲಾಳದೇವರು ಸುಖಸಂಕಥಾವಿನೋದದಿ ಶ್ರಿ [ಧ್ವಿ] ರಾಜ್ಯಗೆಯ್ಯಾ
- <sup>7</sup> ತಮಿರೆ || ತತ್ತ ಶ್ರೀಪಾದಸೇವಕರು ಕಬ್ಬಿಹಿನ ವ್ರಿತ್ತಿಯಾಳಿಷ್ವಾ
- <sup>8</sup> ಯಕರು ಮಹಾಪಾಯಾಯತರು ಪರಮಾಖಾತಿಗಳಾಂಶಾಮಿನಂ
- <sup>9</sup> ತ್ವೀಪಕರುಂ ಸೇವುಳಕೆಕಸುಷೀಕಾರರುಂ ಸರಜಾಗತಪಜ್ಞಪಂಜರ
- <sup>10</sup> ರುಮಷ್ಟ ದೇಹಾರ ಹೊತೆದ ಸುಗ್ರಿಯನವಳಿಯ ಅರಕೆಷೀಯಚೋ
- <sup>11</sup> ಕೆಯನಾಯಕ ಹೊನಹಲ್ಲ ಮಾಡೆಯನಾಯಕ ಕಾಳಿಯನಾಯಕ
- <sup>12</sup> ಬಾಚಿಹಳ್ಳಿಯ ಬ್ರಹ್ಮಕರು ಮಾಡೆಯನಾಯಕ ಹೊಂ
- <sup>13</sup> ಗಳಾಚಾರ್ಯ ಕಸವೆಯನಾಯಕ ಚೆಲುವನ ಮಾಡೆಯನಾಯ
- <sup>14</sup> ಕ ಅರನೆಯನಾಯಕ ಬರಹಿಯನ ಮಾಡೆಯನಾಯಕ ಮಾನಣಿಯ
- <sup>15</sup> ನಾಯಕ ಕೊಲೆಯಾದಿನಾಯಕ ಬಜನ ಮಾರಯನಾಯಕ ಕೊಲೆಯಾತ
- <sup>16</sup> ನ ಮಾಡೆಯನಾಯಕ ಬಿಲೆಯನಮಾರನಾಯಕ ಹಳಹಳನಾಯ
- <sup>17</sup> ಕನ ಬಚಿಯನಾಯಕ ಬೆಂಮೆರಕಯಿದಾಳದ ಬಂಯಾಕಕನಬಿಯ
- <sup>18</sup> ನಾಯಕ ಹಗ್ಗದನಾಯಕ ಮೃತ್ಯುಯನಾಯಕ ಮಾರದೇವಬಾಲನಾ
- <sup>19</sup> ಯು ಕ ಕಾಚಿಯನಾಯಕ ಪಂಮಣನಾಯಕ ಮಾವಿಯನಾಯ [ಕ]
- <sup>20</sup> ನಾಪುಕನಾಯಕ ಓಕಯನಾಯಕ ಮಾಡೆಯನಾಯಕ ಬದಕೆಬಿಷ್ಟ
- <sup>21</sup> ಯನಾಯಕ ವಡುಗೆಯನಾಯಕ ಸನಿಯಮನಾಯಕ ಹ
- <sup>22</sup> ಮಾಡಿನಾಯಕ ಹರಿಯಳನಾಯಕ ಪ್ರಾಮಯನಾಯ
- <sup>23</sup> ಕ ಜವನೆಯನಾಯಕ ಮೃಲಯನಾಯ ಕ ಮೃಜಯಳನಾಯಕ ಮಾ
- <sup>24</sup> ಕೆಯನಾಯ (ಕ) ಬರ್ಯನಾಯಚೆಯನಾಯಕ ಗುಡೆಯನಾಯಕ
- <sup>25</sup> ಮಾರತಮನಾಯಕ ಮಲ್ಲಿಯನಾಯಕ ಹರಿಯವೂರಮಾಡೊಡ ಸಿಂ
- <sup>26</sup> ಗಗೊಡ ಸೋಮೆಗೊಡ ಬದಿಯಗೊಡನಮಾಡಿಗೊಡ ಉತ್ತಗೊಡ ಬಯಚಗೊಡ
- <sup>27</sup> ಮಾರಗೊಡ ಮಾಡಿಗೊಡ ಅಬಿಗೊಡ ಹಲುವಾಡಿಗಣ್ಣದ ಕುದರೆಯಕೆಂ
- <sup>28</sup> ಗಗೊಡ ಸಕರಂನಾಯಕರನಾಯಕ ಮಲ್ಲಗೊಡ ಕೇಸಿಯಂತ್ಯಾಯಬಾ
- <sup>29</sup> ಹಬಿಲಸೆಟ್ಟಿ ಪಾರಿಸರೆಟ್ಟಿ ಬಿಚೆಟ್ಟಿ ಅವರ ಪ್ರತಿರು ಬಲ್ಲಗೊಡ ಬ
- <sup>30</sup> ನವಗೊಡ ಮಾಡೆಯ ಭರತಯ ಮಾದೆಯ ಅಳಿಯ ಮಾಡೆಯ ಉತ್ತ
- <sup>31</sup> ಗೌಡನ ಮಾರಯಾಪರು ಕಿಕ್ಕತಮ್ಮ ಬಿರಿನೆಟ್ಟಿಯುಮಗಾಲಗಾ
- <sup>32</sup> ದ ಬಿಕಗೊಡ ಸೋಮಗೊಡ ಬಿಳ್ಳಿಯಗೊಡ ಮಾರಗೊಡ ಕಸವಗೊಡ ಶ್ರೀಮನ್ಮಹಾ (ಮಂ)
- <sup>33</sup> ಡಳಾಚಾರ್ಯರು ರಾಜಗುರುಗಳು ನಯಕೀತಿಸಿದ್ದಾನ್ತದೇವರಿಷ್ಟೆರು ನೇಮಿ
- <sup>34</sup> ಚಂದ್ರಪಂಡಿತದೇವರು ಬಾಳಿಚಂದ್ರದೇವರು ನಯಕೀತಿದೇವರ ಗುಡು
- <sup>35</sup> ಗಳಿಂಬಾಪಲಶೆಟ್ಟಿ ಪಾರಿಸರೆಟ್ಟಿ ಮಾಡಿಸಿದ ಎಕ್ಕಿಣಿಜಿನಾಲಯ
- <sup>36</sup> ದ ಪದ್ಮಪ್ರಭದೇವರ ಅಷ್ಟವಿಧಾಕ ನೆಗೆ ಪೈರಮುಂದೆ ಅರಿಯಮಾರೆ
- <sup>37</sup> ಯನಾಯಕ ಕಟ್ಟಿಸಿದ ಕೆಣ್ಣ ಆ ಕೀರ್ತಿರಿಯ ಗದ್ದೆ ಅಮುನಾದಲು ಸುತ್ತಲು ಸಟ್ಟ

- <sup>38</sup> ಚೆಂಡ್ಲೆಯಾ ಹಿರಿಯ ಕೆಜೆಯ ಮೊದಲೇರಿ  
<sup>39</sup> . . . . ಗದೆಯ ಶ್ರೀಮುಖ ನಂವತ್ಸರದ ವಯಿ . . .  
<sup>40</sup> ದೊಮ್ಮೆಯನಾತಕೆಯನಾ . . . ಸೇನಬೋವ ನಾಮಂತ . . .  
<sup>41</sup> ಪುರೋಧಕಂಪಾದಿ ಬಿಟ್ಟದತ್ತ ಲೀ ಧರ್ಮಪಂ ಪ್ರತಿಪಾಳಿಸಿದ ಗಂಗೆ  
<sup>42</sup> . . . . .
-

ಕಡೂರು ದಿನ್ಪಿಕ್ಕಣ ಶಾಸನಗಳು.



ಚಿಕ್ಕವುಗಳೂರು ತಾಲ್ಲೂಕು.

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ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಬೀಕನಹಳ್ಳಿ ಗ್ರಾಮದ ಚಂದ್ರಶೇಖರ ದೇವಸ್ಥಾನದಮುಂದೆ ಬಲಭಾಗದಲ್ಲಿ ನಟ್ಟಿರುವ ವೀರಗಳು.

ಪ್ರಮಾಣ 4'x4'

- 1 ನಮನ್ತಂಗ ಸಿರನ್ತಂಗ ಚಂದ್ರಚಾಮರಚರಾಯವೇ | ಶ್ರೀಲೋಕ್  
2 ನಗರಾರಂಭ ಮೂಲಸ್ತಂಬ [ ಭಾಯು ] ಷಂ [ಶಂ]ಭವೇ | ಶ್ರೀಮನುಮಹಾಮಂ  
3 ದಲೀಕ್ಷರಂ ದ್ವಾರಾವತೀಪುರಪರಾಧಿಕ್ಷರಂ ಯಾದವಪುರಾಂಬಿರದಿಮಾಳ್ಳಿ ಸಮ್ಮ  
4 ಕುತ ಚೂಡಾಮೋ ಮಲೆರಾಜರಾಜ ಮಲಪರೋಳಿಗಂಡಕದನಹ್ಯಚಂಡಿಸುನಾ  
5 ಯಸುಲನವಿವಾರಸಿದ್ಧಿ ಗಿರಿದುಗ್ರಾಮಲ್ಲಿಚಲದರಕರಾಮಸಿಸಂಕಮ್ಮ  
6 ಶ್ರೀಮತು ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೊಯಿಸಣ ವೀರನಾರಸಿಂಗದೇವನ ರಾಜ್  
7 . . . . . ತಿರುವಂಜಾವುರೆ . . . ಲಿರಾಜ್ಯಂಗೆಯುತ್ತ  
8 ವ್ಯಾ . . . . .  
9 ಯ ಮೂಗ ಜಯ ಗಜೆಯಲಿ ಬಿಕಸಹಳಿಯ ಬಸವನಮಗ ತ್ತ  
10 ಇಂಧನಾಗಯಕದಿಕಲಗೆದ ಯಾ ಕಲ್ಲಿಮಂಡಿ ಬಸವನಳಿಯ  
11 ನಾಗೇಜನಮಗ ವೀರೋಜ

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ಅದೇ ದೇವಾಲಯದ ಎಡಪಾಠ್ಯದಲ್ಲಿರುವ  
ವೀರಗಳು.

ಪ್ರಮಾಣ 4'x3'

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1 . . ಗೊಂಡ ಶ್ರೀವೀರನಾರಸಿಂಗದೇವನು . . ರಾಜ್ಯಂಸ್ವತ್ತಿ</li> <li>2 ಕೊರ್ಧನ ಸಂವತ್ಸರದ ಅಶಾಫನುಧ . . .</li> </ol> | ಹಳೆಯಿಂಬಲ<br>4 ಗ . . . ಗೊಂಡು<br>(ಬಾಕಿ ಸಮೆದುಕೊಗೆದೆ.) |
|---|--|

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ಅದೇ ಕನಬಾ ಹೋಬಳಿ ರಾಮನಹಳ್ಳಿ ದಾಖಲೆ ಬಾರಹಳ್ಳಿಯ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ  
ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-3" x 2'-6"

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1 . . . ವೀರಭಯಿರ</li> <li>2 . . . ತಂಗಡೆಯ ಸ</li> <li>3 ವರಮಾನ್ಯವ ರಾಮ</li> <li>4 ಲಂಗೆ ಸೂರ್ಯ ಚಂದ್ರ ಉಳಂ</li> <li>5 . . . ಯಿದಕೆ ಅವನೋ</li> </ol> | <ol style="list-style-type: none"> <li>6 . . . ತೆಳ್ಳಿದಲ್ಲಿ ತಿಕದೊಳಗೆ</li> <li>7 ಅಳಿಹಿಡಾತನ ಅಮೃತ</li> <li>8 ನ. . . . ಬರು ಹೊಲೆಯರು</li> <li>9 ಕ್ಷೇತ್ರೇಂಬರು ಅತನ ತಿಕದೊಳಗೆ</li> <li>10 ಮಾದಿಗ ಹಟ</li> </ol> |
|---|--|

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ಅದೇ ಹೋಬಳಿ ಅರಸಿನಗುಪ್ತ ಗ್ರಾಮದ ಪೂರ್ವದಿಕ್ಕಿನ ಓಣಿಯಲ್ಲಿ ನಟ್ಟಿರುವ  
I ವೀರಗಳು

ಪ್ರಮಾಣ 5'-0" x 3'-6"

- 1 ನಮನ್ತಂಗ ಸಿರಕ್ಕಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ಶ್ರೀಕೃಂಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಕಂಭವೇ ||  
ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಯಹಾ
- 2 ಮಣಿ ಶೇತ್ತರಂ ಶ್ರೀ ಮಹಿಲೆರಬಿಲ್ಲಾ [ಇ] ದೇವರು ಮೋರನಮುಧ್ರದ್ವನೆರೆವೀಡಿ ನೋಳು ಸುಖನಂಕಫಾವಿನೋಧದಿಂ

- <sup>3</sup> ರಾಜ್ಯಂ ಗೆಯ್ಯಿತ್ತು ಮಿರೆ ಕೀಲಕಸಂಪತ್ತರ ಹಾಲ್ಯಾಣ ಸುಧ್ಯದ ದಶಮಿ ಅದಿವಾರದಂದು ಬೆಳತ್ತೊರಗುಂ  
<sup>4</sup> ದಿ ತಡಿಗೆ ಕೊಂಡೇಳುಮಲೆಯಿನಸುವೆದೂ ? ಸನಿಸಿಬೈದ್ಯಲ್ಲಿಗೆ ಅರಸಿನಗುಜ್ಞೆಯು ಗೊಡ್ಡೆಯನ  
<sup>5</sup> ಮಾಡಗೊಂಡ ಕಾದಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತಿನಾದಲಗೆ ಬಿಲ್ಲಾಳದೇವನುಂ ಕೂನ ಎಜಯಂಜನುಂ ಇಂಗುಳದ ಅಕ್ಷೇತ್ರ  
 ಮಾಹಾಜಿನಂಗಳುಂ  
<sup>6</sup> ತಳಿಗೆ ನಾಡ ನಾಯಿರಭೂಮಿಯುಂ ಹೆಚ್ಚೆಲೆ ಮೂವಕ್ಕುಂ ಒಂಭತ್ತು ಮಾನಸಕೊಂಡುಗಳುಂ ಇದ್ದು ಹಾಗಂ ಬೆಳಿಯು  
 ಕೆಯ್ಯಾಂ ಬಿಟ್ಟಿರು  
<sup>7</sup> ಮಾಡಗೊಂಡಗೆ ಹಾಗನ್ನಳ್ಳ ಬಂಮಾಗೊಂಡಗೆ ಬೇರ್ ಅನ್ನು ಹಾಗದೇಖೆಯುಂ ವೀರದತ್ತಿ ಯಾಗಿಬಿಟ್ಟರು ಈ ಭೂಮಿಸಲ್ಪದೆಂ  
<sup>8</sup> ದೊಡಿದವರಷೋರ್ತಿ ಅವರಿವರ ಹಗೆಯನಜನುವು ?

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## ಅದೇಸ್ಥಳೆದ II ವೀರಗಳು

ಪ್ರಮಾಣ 5'x3½'

- <sup>1</sup> ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಗ ಹಂಡ್ ಡಾಮರಚಾರವೇ | ಶ್ರೀಲೋಕನಗರಾರಂಭಮೂಲ  
<sup>2</sup> ಸ್ತುಂಫಾಯ ಶ್ರೀಷ್ಠೇ | ಸ್ತುಂ ಶ್ರೀಮಂತ್ತಾಮಂಚೇಶ್ವರ ಶ್ರಿಭಿಮನಮಲ್ಲ  
<sup>3</sup> ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾಡಿ ನೊಜಂಬಪಾಡಿ ಹಲಸಿಗೆ ಹಾನುಂಗಲು ಉ  
<sup>4</sup> ತ್ವಿಂಗಿಗೊಂಡ ಗಂಡ ವೀರಾಢಿಜಳಗಳ್ಳನ ಸಹಾಯನೂರ ಶಿವಾರಣಿದ್ವಿಗಿರಿದು  
<sup>5</sup> ಗರ್ವಾಲ್ಲಿ ಚೆಲದಂಕರಾಮನಿಸ್ಸುಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀ ವೀರಾಬಲ್ಲಾಳದೇವರು ಪ್ರಿತ್ತಿರಾ  
<sup>6</sup> ಜ್ಯಂಗ್ಯಾತ್ತಿಮಿರೆ ಹಾಲವರೆಯು ಅರಸಿನಗುಜ್ಞೆಯಲುಬಯಜಯಗೌದನಮಗಮಾ  
<sup>7</sup> ರೆಯಾಗಂಗಪಗ್ಗಿ ಜೆವೆಲನಿಖಿದು ಹಂಡಿರುಷುಜರ್ವಾಫಲ್ಲಿಕಲಬರಂ ಕೊಂದು  
<sup>8</sup> . . . . . ನೇರಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತಿನಾದಂ

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## ಅದೇಸ್ಥಳೆದ III ವೀರಗಳು

ಪ್ರಮಾಣ 5'x2'

- |  |   |                        |
|--|---|------------------------|
| <sup>1</sup> ಸ್ತುತಿ ಶ್ರೀಮಂತ್ತಾಮಂಡ್ರಾ ಹಂಡ್ ಶ್ರೀಷ್ಠೇ     | <sup>5</sup> ರಿಸಿನಗುಪ್ಪೆಯು ಹೆಮಾಡಿಗಳು (ಡ) ನಮಗಳು ಮಾ |                        |
| <sup>2</sup> ಮಲ್ಲ ತಳಕಾಡು ಗೊಂಡಫುಜಬಳ ವೀರಗಂಗ್ಯೇ           | <sup>6</sup> ಇಗ್ಗೆದಿ ರಾಜಗಪ್ರದನ ಮದವಳಿಗೆ ಸುರಲೋಕ     |                        |
| <sup>3</sup> ಲ್ಯಾಣದೇವಗಂಗವಾಡಿ ಕೊಂಬತ್ತಾಳಾಸಾಸಿರಮು         | <sup>7</sup> ಪ್ರಪಂಚಯಾದಳು                          |                        |
| <sup>4</sup> ಮಂಸುಕಸುಂಕತಾವಿನೇಡದಿ ರಾಜ್ಯಂಗೆಯ್ಯಾತ್ತಿಮಿರೆಯು |   |                        |
| ಏಡಾಗದಲ್ಲಿ  |   |                        |
| <sup>8</sup> ಕಮೆಡಿ                                     | <sup>11</sup> ಪ್ರಡಗೆ                              | <sup>14</sup> ಯಾಕವೆ    |
| <sup>9</sup> ಗವ್ಯಡ                                     | <sup>12</sup> ಯಾಕಮೆ                               | <sup>15</sup> ಯೆಚೆಯು ? |
| <sup>10</sup> ರಾಜಗೆ                                    | <sup>13</sup> ಯಾವಂ                                | <sup>16</sup> ಕೊಟಗುಂ   |

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## ಅದೇ ಗ್ರಾಮದ ಅಗ್ನೇಯದಿಕ್ಕಿನ ದೊಡ್ಡ ಗದ್ದೆಯಲ್ಲಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 1'-6" x 1'-8"

- |  |   |
|--|---|
| <sup>1</sup> ಶಾಫಮಸ್ತು                        | <sup>7</sup> ದುಂಡುಭಿ ಸಂಪತ್ತರದ ಕಾರ್ಣಿಕ ೩೦ ಲು         |
| <sup>2</sup> ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚೆಂ          | <sup>8</sup> ಶ್ರೀ ಮತ್ತಾನಂತರಿಂನೂರ ಸೀತಾ               |
| <sup>3</sup> ದೃಢಾಪುರಚಾರವೆ   ಶ್ರೀಲೋಕನ         | <sup>9</sup> ರಾಮಾಪಾಂಡುಕರು ದೆಂಡುಗೆಸಿಂಚೆ              |
| <sup>4</sup> ಗರಾರಂಭಮುಂತ್ತುಂಬಾಯಿಶಂಭಚ್ಚೇ       | <sup>10</sup> ಅರಿನಗುಪೆ ದೊಡ್ಡ ಯಾಗೌಡಗೆ ಕೊಟ್ಟ          |
| <sup>5</sup> ಸ್ತುತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯೇದಯು ಶಾಲಿವಾ | <sup>11</sup> ಗದ್ದೆ ಬಿರ್ವೇನಗದ್ದೆ ಶಿಜ ಅನ್ನು ಗದೆ ಇಂ ಉ |
| <sup>6</sup> ಕನಕಿಪರುಶ ಇಂಜನೆಯು ಸಲಾವ           | <sup>12</sup> ಭಯಂ ಗದ್ದೆ ಇಜ ದೇವಗರ್ಂ ನಾತ್ತನಕೊಟ್ಟವೆ    |

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## ಅದೇ ಅರಸಿನಗುಪ್ಪೆ ಗ್ರಾಮಕ್ಕೆ ಪ್ರವೇಶ ಮರಡಿಯ ಕೆಲಗೆ ಪಾಳುಮಂಟಪದ ಏಳಿ ಬಿಡ್ಡಿರುವ ತುಂಡುಕಲ್ಲು

- |  |  |
|--|--|
| <sup>1</sup> ಸ್ತುತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯೇದಯು ಶಿಕವಂ  | <sup>4</sup> ಗಾಷ್ಟಾಂಡನಮಗ ಬೋಕಿಯಾಳ್ಳನು ತುಜು          |
| <sup>2</sup> ರಾಂದಂನೆಯು ಸರ್ವಭತ್ತು ಸಂಪತ್ತರದ ಶಾ | <sup>5</sup> ವಚೇದರು ಹಿಡಿದಹುಯ್ಯಿಲಲ ಪರಿದು            |
| <sup>3</sup> ಪಣ ಈ ನೇರೀ   ದಂದು ಅಯಿಗುರ         | <sup>6</sup> ಕಾದಿ ಸುರ ಲೋಕಪಾರಪ್ತಿನಾದ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

2\*

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ಅದೇ ಚಿಕ್ಕ ಮಗಳೂರು ಕನಬಾ ಹೋಬಳಿ ದಂಡರಮಕ್ಕೆ ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಿ  
ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 4'-5"×2'-6"

- 1 ಸ್ತುತಿ ನಮಸ್ತಭುವನಾಶ್ರಯಾ ಪ್ರಿಥಿವೀರಪ್ಲಾಘ ಮಹಾರಾ
- 2 ಜಾಫಿರಾಜಯಂಕುಳಾಂಬರ ದ್ವಾರಾ ಮಳೆ ಮಲಪರೋಳ್ಳಂಡ
- 3 .....ಬಲಾಳಿದೇವರಸರು ದೋರನಮುದ್ರದಲು ಸುಖಸಂ
- 4 ಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಗೈಯುತ್ತಿರು ತತ್ವಾದಪದ್ಮೋಪಚೀವಿಬಂ
- 5 ತಮಕ್ಕೆಯುತುಜುವಹುಳುಲ ಲು.....ಉದ್ದೇಶಂ ಸು
- 6 ರಳೋಕಪಾಶಿತನಾದ ನಾತನ ತಮ್ಮಂ ದಾರ್ಶಜಕಲ್ಲಿಸಿಲಿ
- 7 ಸಿದ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

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ಅಂಬಳಿ ಹೋಬಳಿ ಅಂಬಳಿ ಗ್ರಾಮದ ಸ್ವರೂಪದಲ್ಲಿ ಹುಲಿಕಲ್ಲು ಬಂಡೆಯಮೇಲೆ

- 1 ಮಾದಿಗ್ರಂಡ
- 2 ಚೆಲದಂಕರಾವ ಕರಿಯಮಾದಿಕ್ರೋಜ ಚೆಂಡೇಜಂ ಬರೆದೆಂ
- 3 ಬಿರುದರಗಂಡ

ಪಕ್ಕದ ಬಂಡೆಯವೇಲೆ

- 1 ಮಾದಿಕ್ರೇಜನಮಗನು
- 2 ಮಾಸಣಯಗವ
- 3 ಜರಿನ ರ ಬಿಳಗಂಡ್

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ಅದೇಹೋಬಳಿ ಮುಗಳವೆಲ್ಲ ಗ್ರಾಮದ ಜನ್ಮಿಗರಾಯ ದೇವಸ್ಥಾನದಲ್ಲಿ ಮಾಲವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ

- 1 ನವ್ಯಾಚಿತು ಸಂಪತ್ತರದ ಪಾಲ್ಗುಣ ಬ ಒ ಲು ಕೇಶವಶ್ಚಿಯರು ಜನ್ಮಿಗರಾಯನ  
ಪ್ರತಿಷ್ಠಿತಾದಿ ಸಿಲನ್ನನು ಸುಖಮಾನ್ಯ

ಅದೇ ಮುಗಳವೆಲ್ಲ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಿಷ್ಟೆಯಲ್ಲಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು	
1 ಸ್ತುತಿ ಶ್ರೀಮನ್ನಹಾಮಂಡಿಶ್ವರ ಶ್ರೀ ವಿದೇಶ	5 ಕೊಂಡುಹೋಹಲ್ಲಿ ಬೋವಗಪುಂಡನ ಮಾ
2 ಬಲಾಳಿದೇವರು ಪ್ರಿಥಿವೀರಾಜ್ಯಗೈಯುತ್ತಿರು	6 ಗ ಕಾಚೆಗ್ರಂಡ ಕಳ್ಳರಸಿಂಹಿದು ದೇವ
3 ವಿರೋಧಿಕರು ಸಂಪತ್ತರದ ಜ್ಯೇಶ್ವರ ಸು ಇ ಬು	7 ಲೋಕಕ್ಕೆ ಸಂದಂ ಆತನ ತಮ್ಮ ಮಾರಗಪುಂ
4 ಧ್ವಾರದಂದು ಪೂರತುಜುವ ಕಳ್ಳರು	8 ಜ ನಿಲಸಿದಕಲು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ವಸ್ತ್ರಾರೆ ಹೋಬಳಿ ಗ್ರಾತಮೇಶ್ವರ ಗ್ರಾಮದ ಗಾತಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು

- 1 ಸ್ತುತಿ ಶಕವರ್ಣ ಇಂಡಿನೆಯ ಕೋಂಡಿ ಸಂಪತ್ತರಂ ಪೆಲ್ಲಾಳದ ಸುದ್ದೆ ಪಂಚಮಿ ಸೋಮವಾರದಂದು
- 2 ಶ್ರೀ ಮನ್ನಾರಸಿಂಹಸೇನವಾರಂ ಕೂರಿದವೆಲ್ಲಿಯ ಪತ್ತುಮಣಿ ಇಟ್ಟಿಗೆದ್ದು ಬತ್ತಲಾದ ಥೂ
- 3 ಮಿಯಂ ಕೈಕೇಶ್ವರದ ಸ್ವಯಂಭೂ ದೇವಗ್ರೀ ಎರಡುಪಡದ ಬಳಿನಬಿಟ್ಟು || ಮುನ್ನ ವಾಮವಯ್ಯ  
ಭೂಮಿ ಎರಡು ವೆಡ್ಡವಾ ಗಂಡರೋಳ್ಳಂಡ ಸೇನವಾರ ಬಳಸಿಳಿಹಿಟ್ಟು

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ಅದೇ ದೇವಸ್ಥಾನದ ಸರಂಗದಲ್ಲಿರುವ ಬ್ರಹ್ಮರವ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ

- 1 ವಿರೋಧಿ ಸವತರ ಜ್ಯೇಶ್ವರ ಸುಧಿ ಇ ಆರವಂದಿಗೌತ
- 2 ಯಗಳು ಬ್ರಹ್ಮರವದೇವರ ಪ್ರತಿಷ್ಠೆಯ.....
- 3 .....

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ಅದೇ ದೇವಸ್ಥಾನದ ಪೆಪ್ಪುರಿಣಿಯ ದದದಲ್ಲಿ ಬಿಡ್ಡಿರುವ ಕಂಬದ ತುಂಡುಕಲ್ಲು

- 1 ಜಂಬೂದ್ವಿಪದೋಳದು ತಾಂಗಂ(ಭೀ)ರತೆ ವರಸುನೆಗಳ್ಳ ಕೈಕೇಶ್ವರದೋಳಾ ಸಂಭು ನೆಲಸಿಪ್ಪುನದಜುಂ ದಿಂಬಾಗಿರೆ  
ಕೂಳಿಪ್ಪುಯೆಂಬುದುಗ್ರಾಮ || ಶಿವನಿಳ

- ಇದಿನ್ನು ಪ್ರೇಚಣಿಸುವೇಗಿ ವಾಮನಪುನ ಕೆಂಪು ಕ್ರಮದಿನ್ನು ಮೇವಪ್ಪಬಂಧನ ನಾಯಿವದಿಂ ನೋಡಿಕಂಡು ಕಡುಮುಂಬಿತೆಯಿಂದುಜ್ಞ
  - ಕೋಲಕ್ಕಿದ್ದಾಕೆಳ್ಳತ ಬಹಿಸಿದಿಲ್ಲಿತಪಂತೆ ಬನ್ನಿ ವಾಮನಭಜ್ಞಿಂ|| ಕಜಿತಿನ್ನು ಮೊಯ್ದು ಪ್ರೋಯ್ದುಲುಕಟಕಣ ಪರಣ್ಯಯೆಂದು ಬಿದ್ದುದು ವಿಷಭಂ||
  - ಅತ್ಯಲು ವಿಷಭವಪಾಂತ ಮತ್ತು ಸಿಸದ್ ಪ್ರೇರಿದುದವರವಾಸವಾಸ್ಯೆದಲು | ಇತ್ಯಲು ದೇಹಂಬಿಷ್ಟ ಎತ್ತಿನಮಣಿಂಬಿದಾ ದಃದಂದಿಂದಿತ್ತಲು ||
  - ಪರಾಕ್ರಿಸದಾಪಾರ್ಥಿನಡೆದು ಪರಮಾರ್ಥಂ ಕೊಂಡಳಿಸುವುಂಗುತ್ತೀಯ ತಾನೆರಡಿಲ್ಲಿಂಬ ನಾಳ್ಜ್ಞ ದಿಕ್ಷೋರೆದು ದಿದರ್ಕಫೆನ್ನ ನುವಾಮನಭಜ್ಞಿ| ಉರಮಹಾಜ
  - ನಮ್ಮಲಿಮನೋರಂತಿರೆನೆರಹಿತನ್ನು ವಾಮನಭಜ್ಞಿಂ|| ಪಾರಿಸ್ತ ಯಂಥುದೇವಗ್ರಂಥಾರಾಪ್ರಾರ್ಥಿನೆರಡುವಡ ದಕ್ಷೀಯ್ ||

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ಅಜ್ಞಾರು ಹೇಳಬಳಿ ಅಜ್ಞಾರು ಗ್ರಂಥದ ಸುಗ್ರಿಹಂಚಪದ ಮುಂದಿರುವ  
1ನೇಯ ವೀರಗಳ್ಲು.

ಪ್ರಾರ್ಥಣ + "Xo"



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ಅದೇನ್ನಳದಲ್ಲಿ 2ನೇಯ ವೀರಗಲ್ಲು.

- १ ಸ್ವ.ಸ್ವಿಶ್ಯೇಮನ್ಯಾಹಾಪಂಡರೀತ್ಯಾರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು
  - २ ಕೊಂಗುನಂಗಲಿಬನವಾಸೇಹಾನುಂಗಲುಗೋಜ್ಞಭುಜಬಳಿರ ಹ್ಯಾ
  - ३ ಯ್ಯಾಳ ಬರಾಳ್ಯಾಳದೇವರು ಶ್ರೀದೇಹೀರನಮೂದ್ಯದಲು ನಂಕಥಾಪಿನೇಣದದಿಂ ಶ್ರಿಖ್ರೀರಾಜ್ಯಾ
  - ४ ಗೆಯ್ಯುತ್ತಿರಲು ತಳಗನಾಡು ಸಾಯಿರಭೂಮಿಗೆಯಂಕಲಮಂದೆ ಆ
  - ५ ಐಲರು ಹೊಲನವಂ ಭಗುತ್ಯಾ ಬಸವಯಾ ಮಾಚಗವ್ಯಾದು
  - ६ ಬವರದಲು ಕಾದಿಬಿದ್ದರೆ ಅಳಾರಲೋನ್ಯುಗದ್ದೆಯು ಇಕ್ಕಿದ
  - ७ ರು ಮನ್ಯಾಫ ನಂಪತ್ತರದ ಚ್ಯಾಶಾಂ ಸುದ ಱಾ
  - ८ ವಡವಾರ ಅತನ ಮುಕ್ಕೆಳು ಚೆಟ್ಟಿ ಯುನುಂ ಹಿರಿಯು
  - ९ ಬವರಬುಮುನುಂ ಪ್ರತಿಪಾಳಿಸಿ
  - १० ದರು
  - ११ ಆಳ್ಯಾರ ದಮಾರ್ಚಾರಿ

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ಅದೇ ವಸ್ತು ರೇಹೋಬಳಿ ಕೋಡಿವೂರು ದಾಖಲೆ ಹಣಸೆಮೆಟ್‌ಯು ಶಾರುಚಾಗಿಲು ಮಂಸೀರ  
ತಕ್ಷ್ಯಯಲ್ಲಿ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

- १ స్వస్తిర్ముమన్న కాచుణ్ణ శేష్టరం త్రిభువనపుల్ల తళకాదుగోళ్ల భుజబిళపిర గంగ
  - २ బిష్టిగ కేయ్ల శదేవరు గంగపాది తొంభత్తాణునాసిరముచునెళ్తమో ఏప్పిరాజ్యంగేయ్యుత్తం
  - ३ స్వస్తికె వరిష్ఠ గంగలనేయు నాథారణ సంవత్సరద వైశాఖమాసద సుద్ధ పెం
  - ४ చెమి బుధవారదందు బిష్టిగ కేయ్ల శదేవరు బయలునాదనమేలేత్తి కన్న రదుబీడ కిడిం
  - ५ . . . . . చెంద్రప్రథ . . . . .
  - ६ మృఫం సుపుత్రం కులదిపక (నేనిసి)
  - ७ హుసుసేప్పిటియు సక్తివేగ్మించే మనిగే

<sup>४</sup> ಮಂತ್ರಿ ಹೆನೆಗೆ ಬಂಟನೆಸಿ | ಅನಾತ್ಮ  
<sup>५</sup> ನ ಪ್ರಸಾದಪಡಲು ಹನ್ನೆರಡು ಬೀಡಿನಲಕ್ಷಿದು ಬಿ  
<sup>६</sup> ಹೃಸುರಲೇಕಪಾತ್ರನಾದ

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బాండ్యద హోబలి బాండ్యద పొకంచేస్తుడ దేవస్తానద ఒళగడె నట్ట ఉండె ముద్రణవాద చిక్కుమగ ఇంరు తాలోకు 77నేయ శాసనద కల్గిన బలపక్కదల్లి బరేదిరుపుదు.

1	ಶ್ರೀ ಪ್ರವರ್ಗ ಸಂ	13	ಪ ದಾಸ ಐದಾನ	27	ಸಂಪನ್ಮೂಲಕ್ಕೆ ಚೇ
2	ವತ್ತರದ ಲಕ್ಷ್ಯ	14	ಜ ನಳಿದಂತಹ ಶ್ರೀ ತುಂ	28	ತಾಗಿನದಸುವರು
3	ಯಾಣ ಸಂಕ್ರಮ	15	ಗ ಭದ್ರಾದೇವಿಯ ತ	29	ದೇವಮೂರ್ತಿ ನರ
4	ಇದಂದು ಲಕ್ಷ್ಯ ಯ್ಯಾ	16	ಡಿಯಲು ಕವಿಶೈಯ	30	ಕ್ಷಪಾಗಿ ನಡೆಸದೆ ಕಿಡಿಸಿದ
5	ನಳಯ ದೇವಜನು	17	ಕೈಂದ ಪಾಪ ಮಂಗಳ	31	ರೀ ಸ್ವಾಳಿದಲುಸಾಹಿರ ಕವಿ
6	ಹಿರಿಯತುಂಬಿ	18	ಮಂಡಾ ಶ್ರೀ ಶ್ರೀ	32	ಯಂವಂ ಹೇದಾ (ಪಾರಗ)
7	ಉಯ ಶ್ರೀಮತು ವೀ	21	ದ ಕೇನಪ ಹೆಚ್ಚಿಗ್ಗೆ ರೂಪ	33	ರಷ್ಟೆ ಬ್ರಾಹ್ಮಣರು
8	ರ ಬಲಾಳದೇವರ ಕ	22	ನೋಳಗಾದ ಮಹಾ	34	ಮಂಂ ಕೈನ್ಯದ ಪಾಪವಕ್ಕುಂ
9	ಯ್ಯಾಲು ಧಾರಾಪ್ರಾ	23	ಜನಂಗಳಿಂ ಎಡವಲಿ	35	ಕುಮಾರ ಲಕ್ಷ್ಮಿ ಧರದೂ
10	ಪ್ರಕಂ ಮಾಡಿಸಿಕೊ	24	ಯುಪ್ಪತ್ತಿ ಅ ಸಮನ್ವಯ	36	ಜಾಯಕಂ ಸ್ತುರಂಜೀ
11	ಡು ಯಗ್ಗಿಷ್ಟುಗೆಯು	25	ಫುಗಾಪುಂಡಗಳು	37	ವಿಯಪ್ಪ ಮಂಗಳಮು
12	ಮಾರಕ್ಕೆಬಿಟ್ಟ ದೇ	26	ಬ್ರಂಜದೇವಮೂರ್ತಿ ಅ . . .	38	ಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಕೆಲ್ಲಿನ ಎಡಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು.

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1 ಕ್ಷೇದನ ಸಂಪತ್ತು	8 ಜವಾರ್ಡಸದೆರ್ಪರ್[ಶ್ರೀಕಾರ್ಣಿF]	15 ದಿ ಮುರು ಸಿಹಿ ಕೊ
2 ರ ಚೈತ್ಯನು ಸುಕ್ರ . . .	9 ಕೈ ರಕ್ತಾಳೆ ಸಂಪತ್ತರ ಹೀ	16 ಷ್ಟೂರು ಯೈಕೆಂದನ್ಯ [ತಳಿ]
3 ಮನ್ಮಹಾ ಪ್ರಥಾನಂಬಾ	10 ದರಾಗಿ ಯೋ . . . .	17 ಗೆ ನಾಡಹಕ್ಕು ಮುಂ [ದೆ]
4 ತ್ತರ ನಿಯೋಗಾಧಿಪ . . .	11 ಉಂದರ್ಪಕ್ಕಿಫಸ್ತಾ . . . .	18 ಸಾರಾಯರ ಘಾರೀ
5 ಹಾಕಣಾರ್ಥುಕ	12 ಯಾಗಿ ಸದೆಂತಾಗಿ ಬಿ . . .	19 ಸಮಸ್ತ ವ್ಯಬುಗೆ
6 ಲಕ್ಷ್ಮೀಧನ ದಂಜಾ	13 ಯಾದ ಹೆಡಕೆಗೂಡಿದ . . .	20 ಆಗ ಹಾರ ಬಾಂತೆಯ
7 ಮಾರ್ಕಿಂದ್ಯ	14 ಯುದ್ದೇಳಿಗೆ ಗೆದ್ದಾಣ . . .	

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ಕೆಡೂರು ತಾಲ್ಲೂಕು ಕೆಡೂರು ಕನಕೆಯಾಳ್ಳಿ ಉದ್ದಣಿಗೆ ಸೇರಿದ ಪ್ರತ್ಯೇಗಿ ಮಾರಾಟಪತ್ತಿಗಳಲ್ಲಿ ಸೀಕ್ಕುದ ನನ್ನದು.  
ಉತ್ತಮ ಶ್ರೀ ಕೃಷ್ಣದೇವರಾಜ್

స్నేహిత్రీ విజయాధ్యదయు శాలపాకసనలకె పాఫెంగళు లైలునే సెంద చట్టమానవాద విక్తవ సంపత్తి రద మాప తు కి సోప వారదులు శ్రీపుణ్ణు పుస్త భుషణండల మండసాయమాన నిబిల చేతావతంస కనాటిక జనపద సంపదధిష్టానథుత శ్రీపుణ్ణు కీలొరమహానుస్త సమధ్య దేహిష్టమానావికలకళాసికులక్రమాగ్రహ రాజ్యాతి పాల ప్రముఖ నిబిలిసిరాబాధిరాజ మహారాజ చెక్కువటి మండలానుషుత దిష్టురత్నసింకానవారిష శ్రీపుణ్ణుజాధిరాజ రాజపరచ్చేష్టార వ్యుష్టప్రతాపాప్యతిమాపీర నరచతి బిరుదెంఱిబాగుండ లేణుక్కేశ్వరిల యుదుకుల పయుసుపారావార కలుసిధి అంబింకు లక్షాత సుశారా మాకుర పుణ్ణు రెండ సాప్తా గండభేరుండ ధర్మాపరాజె కనుమాడురుడ కంఠిరపాద్మనేశ బిచుచారుతక శ్రీపుణ్ణు ది తూమారాజ మహాపత్రి కెంజనంజమాంబాగచ్ఛసుధాంచుధి రాకాసుధాకరాయమాన శ్రీ తూమాండూంబికా వరమైనాచేణ్ణద్వారాద తత్త్వయైశగేణ్ణత్తు ఆశ్చర్యాయనసైత్ర బుక్కుశాపానుచితిగుణాద శ్రీ ముముడి కృష్ణరాజవదేశుపరచు కుటుంబ సమేతరాగి సప్తపరిపార సామాత్మసాత్మత విద్యజనరాగి ఉతురుంగ సమేతరాగి హానరబల్ రసించులు రాజుశ్రీ కేసిలో సాకేబు బహద్దురపరు సంగడ బరుత్తిరలాగి శ్రీ లిదపి మహాశ్రేత్రదల్లి చిక్కుశ్రీ శ్రీ విత్తుతియకీధ్ర శ్రీ పాదంగళ వర పెర్చాయిదల్లి సముద్ర మధ్యసరోవర తీఁఁఫస్తున దేవతాసందర్భాన సేవాకాణకే సమరత్తుధరణగళన గబ్బాండేలికాశ్వరుధ్వనేక వాషణేగళను సమచిసి చేపర సించనాది సిక్కుత్తువాఁఁపాగి పూగారభ్య దింద దినగట్టు నడ్యుత్తా ఇద్దుచ్చు సగరద బచదరీపరహా అ వరకా ఆ దిన అధిక పుణ్ణుత్తపాదిగళు నడే యితక్కబిగి అధిక దః కిదిమురు పరకా ఉభయం దిన వైందక్క బచదరిపరహ పదిస్టేదు పెరకాదల్లు వప్పందక్క బచదరీ జ్యలం ఐదుసావిరిద నాసుఎరు పరకా ప్రకార వప్పంప్రతియుల్లు సగరద కచీర ఇలాబీలుంద కనసబి సగరద పెంజుచ్చేకి శ్రీ కృష్ణప్రభుపాణివాగి దానథారాప్రభుపాగి బరసి పైపిల్లిద సాదన ||

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ಕಡೂರು ಕಸಬಾಹೋಬಳಿ ಹುತ್ತೀನಹಲ್ಲಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ದಿಣ್ಣೇಮೇಲೆ ಹಾಳುಗುಂಡಿಯಬಳಿ  
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6"×1'-9"

<sup>1</sup> ಸ್ವನ್ನಿ ಜಯಾಭ್ರಂಶದಯು ಶಾಲ	<sup>7</sup> ಸದರಾಶಿಪರಾಯುರ ಅಳ್ಳಿಕೆಯು
<sup>2</sup> ಪಾಹನಶಕ ವರ್ಷ ೧೯೮೨	<sup>8</sup> ಲು ರಾಜಗೃಹಣ್ಣನ ಮಂಗ ಕಡ್ಡ
<sup>3</sup> ನೆಯು ಅನಂದ ಸಂಪತ್ತರ . . .	<sup>9</sup> ರಾಜಕೆ ಕಾದಿ ಪ . . . .
<sup>4</sup> . . . ಶುಕ್ರವಾರದಲು ಶ್ರೀಮು	<sup>10</sup> ಸತ್ಯ ಸುರತ್ತೀಎರ್ಕಗತನಾ
<sup>5</sup> ನೈಹಾ ರಾಜಾಧಿರಾಜ ರಾಜಪರ	<sup>11</sup> ದ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
<sup>6</sup> ಮೇಶ್ವರ ಶ್ರೀವೀರಪತ್ರಾಪ ಶ್ರೀವೀರ	

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ಅದೇ ಹೋಬಳಿ ಮಲಿದೇವಿಹಲ್ಲಿ ಚೆಟ್ಟಿಡಮೇಲೆ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳಲ್ಲಿ

- <sup>1</sup> ನಮಸ್ತಾಂಗ ಶಿರಶಿಂಬಿ ಹಂಡ್ರಿಬಾಪರಚಾರವೇ | ಶ್ರೀಯೇಶ್ವರೀನಗರ್ವ
- <sup>2</sup> ರಂಭ ಮೂಲಸ್ತಂಭಾಯಿತಂಭವೇ | ಸ್ವನ್ನಿ ನಮಸ್ತ ಧುವನಾಶ್ಯಯ
- <sup>3</sup> ಶ್ರೀಷ್ಟಿಧ್ವಿಂಬಿಭಾಷ್ಯ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಂ ದಾರಾವತೀ
- <sup>4</sup> ಪ್ರಾರ್ಥಿರಾಧಿಶ್ವರಂ ಯಾದವಕುಂಭಾಂಬರ ದ್ವಾರ್ಮಣಿ ಸವ್ಯಂತ್ರ್ಯಾಚೌ
- <sup>5</sup> ದಾಮಣಿ ಮರೀರಾಜರಾಜ ಮರೀಪರೋಳಿಂದನಸಹಾಯಾಶ್ವಾರ
- <sup>6</sup> ರಾಯಾಶಿರಸೆಲ್ಲಂಬಿರುಂದಂಕಭೀಷಂ ಚಲದಂಕರಾಪ
- <sup>7</sup> ನಿಶ್ಚಯಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೆಯ್ಯಾಳೀರ ಬಿಂಬಾಳಿಂದೆವರು
- <sup>8</sup> ಸುಕಸಂಕಥಾ ವಿನೇಹಿದಿಂ ರಾಜ್ಞಂಗಯ್ಯಾತ್ಮಿ ರೆ ತತ್ವಾದಿಷ್ಟೊಂದೇ
- <sup>9</sup> ಪಜೀವಿಗಳಿಷ್ಟ್ವ ನಾಗಿಗಾವಂದವಮಾಗ ಹೂನ್ನಾಗಾವಂದಂ ನಾಗೇ
- <sup>10</sup> ಶ್ವರ ದೇವಾಲಯವನೆತ್ತಿಸಿ ಆ ದೇವರ ಅಂಗರಂಗಾಳ್ಳಿಗ್ಗುಂ
- <sup>11</sup> ಹಿರಿಯ ಕೆಂಬೆಯಕೆಳಗೆ ಹಿರಿಯತೂಳಿನಗದ್ದೆ ಮತ್ತು ರೋಂದು
- <sup>12</sup> . . . . ಮಹಾಜನಗಳೂಪ್ರತಿತದಿಂ
- <sup>13</sup> . . . . ಎಲೆ . . . ಒದ್ದು
- <sup>14</sup> . . . .
- <sup>15</sup> ಮತ್ತು ಆ ದೇವಾಲ್ಯಾದಹಿಂದೆ ಬೆದ್ದಲೆ . . . .
- <sup>16</sup> . . . . ಬಿಂಬಾವನೆಂಬಾ
- <sup>17</sup> ರಿಮಾಣಿದಲು . . . .

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ)

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ಬೀರೂರು ಹೋಬಳಿ ಹಿರಿಯಂಗಳದ ಈಶ್ವರದೇವನಾಥನದ ಬಳಿ ನಟ್ಟ  
ವೀರಗಳು.

ಪ್ರಮಾಣ 3'-6"×2'-3"

- <sup>1</sup> ಶ್ರೀಮತು ತಾರಣನಂಪತ್ತಿರದ ಜ್ಯೋತ್ಸ್ರಾಂತಿ ಬಿಂಬಾಳಿ ಸೋಮವಾರದಂದು
- <sup>2</sup> ಪ್ರತಾಪಡ್ಕವತ್ತಿ ಶ್ರೀವೀರನಾರಾರಿಸಿಂಹದೇವರನರು ರಾಜ್ಞಂಗ್ಯಾವಲಿ
- <sup>3</sup> ಹಿರಿಪುರದ ಪೂರಣಿನೋಳುತುಂಬಿಪಲ್ಲಿ ಬಿಂಬಾಳಿ
- <sup>4</sup> ಮಲ್ಲಿಯುಸಿದಿರಾನ್ತರ ನಿಱಿದು ಸ್ವ.ಗ್ರಂತನಾದ ಕಲ್ಪನಿಲ
- <sup>5</sup> ಸಿದಾತ ತಮ್ಮಾಯ್ಯಂ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

## 44

ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕ ಇಂಗಳದ ಕೆರೆಯುಲ್ಲಿ ನಟ್ಟ  
ವೀರಗಳು.

ಪ್ರಮಾಣ 5'-1"×2'-6"

ಹಿಂದಿನ ಅಳ್ಳಿ

- <sup>1</sup> ಸ್ವನ್ನಿ ಸಕ ಕಾಲ ಅಂತ . . . .
- <sup>2</sup> ಸ್ವನ್ನಿ ಕಿಣಿಜಾಗಿ ಇದೆ ತಮ್ಮ
- <sup>3</sup> ಗಪ್ಪಣಿನು ಪುಲಯನಿಱಿದು . . .
- <sup>4</sup> ಸಕೆಲ್ಲಿದೆ ಗಂಗಾದೇವ್ಯಾ ದಿವೆ
- <sup>5</sup> ಚ್ಚಿಗೊಟ್ಟಿದೆಯು ಶಕಬಸಿಜಿ
- <sup>6</sup> ದಾನಟಿದೊನ್ನ ವಾರಣಾಸಿಯು
- <sup>7</sup> ನಟಿದೊನ್ನ

## 45

ನಕ್ಕರೆ ಪಟ್ಟಣದ ಹೋಬಳಿ ನಕ್ಕರೆ ಪಟ್ಟಣದಲ್ಲಿ ರಂಗನಾಥ ದೇವಾಲಯದ ಗರುಡಗಂಬಕ್ಕೆ ಹಾಕಿರುವ  
ಲೋಹದ ತಗಡಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

- १ ಶಂಭವಸ್ತು । ಶ್ರೀಮನ್ನಾದ್ವಿತೀಪರಾಮೃಷಿ ರವಸತಿಜಃಪೋ ರಂ
- २ ಗನಾಭಿಸ್ಯಧಕರ್ತು ಶಾಲೀವಾಹಾಬ್ದಿ ಪರ್ಗೇಯುಗ
- ३ ಗುಣಗಿರಿಯಾಗ್ನಿರಾಂಕೇ ಸಹಸ್ರೇ । ದೇವಾ
- ४ ಯಾಜ್ಞವೇಷಮಾನಾಜುಂಗರುಧಿಭರಾಡಹ್ನಿ
- ५ ವಾರೇತದೀಯೇ ಸೌಪರ್ಣಿಸ್ತಂಧ ಉವಾಕ್ಷಂಕಾ
- ६ ವಲಯಿಪತಿನಾಲಂಕೃತೇ ಕೃಪ್ಯಾನಾಮ್ಮಾ ॥

## 46

ಇದರ ಕೆಳಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

- १ ಶ್ರೀಶಕುಸಿ ರಂಗನಾಥಸ್ವಾಮಿಯಾವರ ಚರಣಾರವಿಂದಗಳಿಗೆ
- २ ಅಂಗಿರನ ಪಂವತ್ಸರದ ಅಶ್ವಿಜ ಸುಧಿಗಂ ಗುರುವಾರದಲ್ಲಿ ನಕ್ಕರೆ ಪಟ್ಟಣದ
- ३ ನಮಸ್ತ ರಾಜುವೆಯಾವರು ಬಿನ್ನ ಕರ್ಮಾಡಿ ವರ್ಷಿಸಿದ ಧ್ವಜಸ್ತಂಧಕೆನಳಿಗದ ಸೇವೆ ॥ ಶ್ರೀ-ಶ್ರೀ ಶ್ರೀ

## 47

ಅದೇ ಗ್ರಂಥದಲ್ಲಿ ಶಕುನಿ ರಂಗನಾಥ ದೇವಾಲಯದ ಒಳಭಾಗದಲ್ಲಿರುವ ಕೇರ್ಕವದೇವಾಲಯದ ಕಂಭದಲ್ಲಿ.

१ ಶಕವರುಪ ಇಂದಿನೆ	५ ನಾತದೇವರಿಗೆ ಚಿಕ್ಕ ತಂ	९ ಫಿಂಸಿದೆ ಬನದಸೇವೆ ನಾ
२ ಯ ಪ್ರಮೇಣುತ ಸಂದ	६ ಮಂಂಗಳು ಶ್ರೀನ	१० ದ ಸೇನಬೇಂದ್ರಾವರ ಪೂಷ್ಟ ಮಂ
३ ತ್ವರದ ವಲುಶಾಖಿ	७ ಕುನಿ ರಂಗೇಶ ದೇವರಿಗೆ	११ ಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ॥
४ ತು ನಿಶ್ಚಯಾ ಶ್ರೀಮದ್ರಂಗ	८ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಮ	

## 48

ಅದೇ ನಕ್ಕರೆ ಪಟ್ಟಣದಲ್ಲಿ ಅರ್ಚಕರ ಮನೆಯಮುಂದೆ ರಸ್ತೆಯಲ್ಲಿ ಹೂಳಿದ್ದ ಕಲ್ಲಿನಲ್ಲಿ,

ಪ್ರಮಾಣ 3'-2"X2-3"

- १ . . . . .
- २ ತಸ್ಮಿನ್ನೇನಗಣಾಂತರಿಕ್ಷ ತರಣೆ ಶ್ರೀವೀರಸೇನೋಧುವಿ ಸಂನಾರಾಂಬುಧಿ ತಾರಜ್ಞಾಕತರಣೆ ಶ್ರೀಯೋವಸೀನಾರಣೇ ।  
ತಸ್ಮಿಷ್ಟಿಪ್ರಚೇರ
- ३ ಪ್ರಂಭರಚನಾಚಾತುಯುಂಪದ್ವಾನನಃ । ಪಾಯಾದೇಷ್ಟಿಜಿನಸೇನ ಇತ್ಯಭಿಧಯಾಭಾ ಶ್ರೀಮುನಿಗ್ರಾಮಣಃ ३೧ಮತ್ತ  
ಸ್ತುತ
- ४ ಗಢೆ ಸೂರಸದ್ವಶೇ ವಿಶ್ವಪ್ರಕಾಶಾತ್ಮಕಸ್ತುವಿದ್ವಾಗುಣಭದ್ರದೇವಯಾತಿಪಃ ಶ್ರೀಸೇರಸೇನಸ್ತತಃ ಶಿಷ್ಯಶ್ರೀಕಮಲಾದಿ  
ಭದ್ರಗಣಭ್ಯಾದ್ದೇ
- ५ ವೇಂದ್ರಸೇನಸ್ತತಃದೇವಾಕಾರಿಕುಮಾರಸೇನಮುನಿವೇದಿಂದ್ರಜೊಡಾಮಣಃ ತಸ್ಮಿಷ್ಟಾಃಹರಿಸೇನದೇವಾದ್ವಾಃಮಾ
- ६ ಧುಯಂಪಾಚಕಾರುಜ್ಞಂಷ್ಟಿಂದ್ರಿಷ್ಟಂ ತಪಸ್ತಃ ಶ್ರೀಪ್ರಭಾಕರಸೇನಾಭ್ಯಾಗುರುಷ್ಟೇಂಯೋವಿರಾಜತೇ ತತ್ತ್ವದ್ವೈತದಯ
- ७ ಶ್ರೀಲಂತಿಗ್ರಿ ಕಿರಣಸ್ತೇ ವಿದ್ವಾಪಾರಂಗ್ರಾಂಭೂಪಾರಾಭಿತ ಪಾದಪಂಕಜಯಾಗಃ ಶ್ರೀಲಂತ್ತೇ ಸೇನೋಮುನಿಃ ಲೋಕೇನತ್ತ
- ८ ಪನಾಂಸಿಫಾನಮನಪಂ ಕಾರುಜ್ಞಾಪಾರಾಂಸಿಧಿದ್ವಾರ್ಥಂ ಕಲ್ಪಿತಾಪಮೈವಿಜಯತೇ ಕಾಮೇಭ ಕಂರೀರಂಧಃ ।
- ९ ಶ್ರೀಮದನಸೇನಮುನಿವೇದಿಸದ್ಬಾಧಾನಾಮೃತಪಯೋಧಿವೈಜ್ಞಾನಿಕ್ಷೇತ್ರಂದಃಸಂದ್ರಧತ್ವೋಗುಣಯುಕ್ತೋಭಾತಿಶ್ರೀಮತ್ತಭಾ
- १० ಕರ್ಣಾಯಸುತಃ । ದ್ವಿಷಿತಪಾಕ ನಾಮಸಗರಿಂಪತಿ ಶಂಬ ಜಿನೇಂದ್ರಿಂದ್ರಂಪಂದ್ರಮ ಶಿಷ್ಯಪದ ಪಂಕಜಾಳಿಂಪಾಮುಖಾಮ
- ११ ರಕೀತಿರ್ ಮುನಿಂದ್ರಂ ಪಾದಸೇವಾ ಪರಿಪಕ್ಷಬುದ್ಧಿ ಬಲಗಾಣ ಸಮಾಪ್ತಯವಂತ ಪದ್ಧತಾರಾಪತಿ ರಂಜಪಂ ಸ್ವಜನಕಂ
- १२ ಜನಭೇದೋಮಜಃ ವೈಸ್ಯಮಾಯಾಂ । ಗುಣತುಂಗಂ ಹೊಲ್ಲಿರಾಜಾಂ ಹಿತ್ಯಾಗುವಾತಿ ದೇವಮಾಂಬಿ ತಂನಂಬಿಯು
- १३ ದ್ವಿದುಣಿತ್ವಂ ನಾಗರಾಜಂ ಪರಿಕಿವೇದಿ ಶಿತ್ಯವ್ಯಂ ಗುಣಿಕಾಶ್ಚಯಂ ಮಾಕಣನಾತ್ತಿಏಯಾನುಜಂ ತಾನೀಪಗೋತ್ತಿ
- १४ ನೈಭಾಗ್ಯದಿಂ ಭಾಗ್ಯದಿಂ ಧಾರುಣೀಯಾಂಬಾತ್ಮಾತಿವ್ಯಂ ಜಿನಮಯ ಸರನ್ನಾರಸಂಮಾಯಾಣಾಯಂ' ಮ? ತಂಪೋಕೈ
- १५ ಕಮಿತ್ರಂ ಪ್ರಚರತರ ಕಳಾವಲ್ಲಭಂ ಪಂದಿವೈಂದೋತ್ತುರ ಪ್ರಷ್ಟುಪ್ರಾಂಭಜಂ ಬುಧನುತಚೆರಿತಂ ವಾಕ್ಯರಂ
- १६ ಕಾವ್ಯಗೋಪ್ಯೇಸರನಂ ವಿದ್ವಾಪ್ರಾಶ್ಚೈರಾಶಿನಿಸುರಪ್ತರ? ಮೂದಲಾತಂಗಳ ಮಾನಕೇತಿಂದ್ರಾಪಂಸುಣಿಂದ್ರಗ್ರಂ
- १७ ಹಮಯಾನೆನರಾಷ್ಟ್ಯಯಾವೇ ಮಾಯಾಣಾಯಂ ಇಂತು ಹೊಯ್ದಿ ಭೂವಿಧುಲಂಕ್ಷಿತೀಲಪನಮುಂ
- १८ ಶ್ರೀವೀರಂಬುಕ್ತರಾಜ ನಾಮಾಜ್ಯರಮಾರಮಣೀಯ ವಿಲಾಸದರ್ಭಣೋಪಮಹನಿಸಿ ಸೋಗಣಿಸುವ ಹೊಸಪಟ್ಟಣದೊಳು
- १९ ಶ್ರೀಮಾಯಾಂಭ ಮಾಕಪ್ಯಗಳುನ . . . ದವಾಗಿ ಮಾಡಿದ ಶ್ರೀಲಂತ್ತೇಸೇನಭಾರಕರ ನಿಷಧಿಯ ಪ್ರತಿಷ್ಠಾ ಶಾಸನ ಮಂಗಳ  
ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಸಕ್ತಿರೆಪಟ್ಟಣದ ಕಸರ್ವೆಯಲ್ಲಿ ಅರ್ಥಕರ ಮನೆಮುಂದೆ ರಸ್ತೆಯಲ್ಲಿ ಹೂಡಿದ್ದ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-2"×2'-5"

- <sup>1</sup> ಶ್ರೀಮತ್ತರಮಗಂಭೀರನ್ನಾದ್ವಾದಾಮೋಷಲಾಂಭನಂ ಜೀಯಾ ತ್ತೃಷ್ಣಿಂಹ್ಯನಾಧನ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನ
- <sup>2</sup> ಶ್ರೀಮದ್ರಾಯ ರಾಜಗುರು ಮಂಡಲಾಚಾರ್ಯ .. . . . ಪ್ರರವಿಕ್ರಿಮಾದಿತ್ಯ ಮಧ್ಯಾಹ್ನ .. . . . .
- <sup>3</sup> ಕಲ್ಪವ್ಯಾಕ್ಷನೇನ ಗಣಾಗ್ರಗಣ್ಯರಮಪ್ಪ ಶ್ರೀಮಲಕ್ಷ್ಮೀನೇನ ಘಟಾರಕರವರ ಶ್ರೀಮತ್ ಶ್ರೀಮಾನನೇನದೇವರ ನಿಷಿಧಿ ಶಕವ
- <sup>4</sup> ಇಂ .. . ಇಂಟರ್ವನೆಯ ಪಾರ್ಫಿವ ನಂಬತ್ತರ ೧೦ ಲು
- <sup>5</sup> ಶ್ರೀ ಮುತ್ತುದ ಹೂನೆಲಾರ ಚೈಸೆಟ್ಟಿಯ ಮಕ್ಕಳು ಪಾಯಸೆಟ್ಟಿ ಬೊಮ್ಮಿ ಸೆಟ್ಟಿ ನಾಗಣಸೆಟ್ಟಿ ಅವರ ಮೊಮ್ಮೆ ಕ್ಕೆ ಲು ಚೈಸೆಟ್ಟಿಯ ಮಕ್ಕಳು ಕ್ಕೆ ವರಿಸೆಟ್ಟಿಯರು.
- <sup>6</sup> ಸೆಟ್ಟಿಯ ತಂಮಸೆಟ್ಟಿ ಕೈವರಿಸೆಟ್ಟಿ ಚಿಕ್ಕದೈಸೆಟ್ಟಿ ಮಾದಿಸೆಟ್ಟಿಯರ ಮಕ್ಕಳು ಕೈವರಿಸೆಟ್ಟಿಯರು.

ಅದೇ ಗ್ರಂತದ ಒಸ್ತ್ರೀ ಹಿಂದೆ ಹಿತ್ತಲಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×2'-0"

- <sup>1</sup> ಶ್ರೀಮತ್ತರಮಗಂಭೀರನ್ನಾದ್ವಾದಾಮೋಷಲಾಂಭನಂ | ಜೀಯಾ
- <sup>2</sup> ತ್ತೃಷ್ಣಿಂಹ್ಯನಾಧನ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನ | ಶ್ರೀಮದ್ರಾಜಗುರು ..
- <sup>3</sup> .. ಮೌನಪಾಚಾರ್ಯ ಶ್ರೀಹೈನ ಉರು .. ಶಿಷ್ಯನೂಲವಾಗಿ
- <sup>4</sup> ಸೆಟ್ಟಿಯಮಗ ನೂಲವಂದಿ ಸೆಟ್ಟಿಯನಿಷಿಧಿ
- <sup>5</sup> ಶಾರ್ವರಿನಂಬತ್ತರದ
- <sup>6</sup> ಅಭಾಷೆ ಸುದ ಎಂ ಅದಿ

### ಕೊಪ್ಪದ ತಾಲೆಲ್ಲೋಕು.

ಹರಿಹರಪುರ ಹೋಳಿ ಹೊಸಕೊಪ್ಪದ ಕೃಷ್ಣರಾಯರ ವರ್ತದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ-3 ಹಲಗೆಗಳು.

- I a.
- <sup>1</sup> ಶ್ರೀಗಣಾರ್ಥಿಪತಯೇನಮ ಸುಧಮಸ್ತ ಸಮಸ್ತಂಗ ಶಿರ
  - <sup>2</sup> ಶೈಂಬಿ ಚಂದ್ರಪೂರಮರಹಾರವೇ ತ್ರಿಂಹ್ಯನಗರಾರಂಭ ಮೂಲ
  - <sup>3</sup> ಸ್ತುಂಭಾಯಂಭವೇ ಸ್ತುಸ್ತಿಶ್ರೀಜಯಾಭ್ಯಾದಯ ನಾಲವಾಕೆ
  - <sup>4</sup> ನನಕಪರುಶನಾಸಿರದ ನಾನೆಂಬಯೆಂಬಕ್ಕೂಂದನೆ ನಂಬಧ
  - <sup>5</sup> ರ ಸಂದರ್ಭದಾನ ಸೌಖ್ಯಮ್ಯನಂಬರದ ವೃಂಧಾವ ಶಂಧ
  - <sup>6</sup> ೧೦ ಅದಿವಾರದಲ್ಲಿ ಶ್ರೀಮತು ಮಾಲ್ಯಾಯಸೇನಬೋವರು ನಾ (1)
- I b.
- <sup>7</sup> ಲಾಂಬ್ಯನ ಅಳಿಯ ಹಿರಣ್ಯಾಯಕನ ಮಗನೆಂ
  - <sup>8</sup> ಪಾರಗಂಡ ಗೈಸ್ಟನಕಲುತ್ತಿ ಚೆಬಳಿಯ ತಿಪ್ಪದರವಹೆ
  - <sup>9</sup> ಗಡೆಗೆಕೊಟ್ಟ ಪಟ್ಟಿಯ ಕುರುಮಂಧರೆ ಹೆಬ್ಬಿಸೆಯ
  - <sup>10</sup> ನಾಡಕುಳದೊಳಗಳ ಹಡಿಲಕೊಪ್ಪದಲು ಹುಲಿ
  - <sup>11</sup> ಯುಕ್ತೀಂಜಿ ನಾಯಿಕೆಗೆ ಸಂದು ಬಂದ ಕುಳನಾಲ್ಯು ಕೆ
  - <sup>12</sup> ಜಿನಿಕುಳಕ್ಕೆ ಸಿಧಾಯಾಗ ಏಂಬಿ ಯಿ ಇಪ್ಪತ್ತಂಜ್ಞಾ
  - <sup>13</sup> ಹಜಿಗಿ ಆ ಹುಲಿಯ ಕೇಳಿಸ್ತಿನಾಯಕನ ಸಂ
- II a.
- <sup>14</sup> ತಾನಂ ಅಂತರಿಸಿಹೇದ ಸಂಮಂದ ನಂಮು ಅರಮನೆ
  - <sup>15</sup> ಗೆ ಅಬಾಳು ಹರವರಿಷಾಗಿ ಯಿರಲಾಗಿ ಅಳಿಯಸಂತಾ
  - <sup>16</sup> ನಬಳಿಯ ಬಾಳಾಗಿ ಆ ಹೆಬ್ಬಿಸಿಯ ಹಂನೆರಡಣನಾಡ
  - <sup>17</sup> ಮುಂದಿಟ್ಟ ಯಿಪಳವಿನ ಸಿದ್ಧಾಯಾಚ ಹೆಚುಕಟಿಕೆಂಂ
  - <sup>18</sup> ಜುಗ & ಮೂಳುವರಹನತ್ತು ಅನಾಡನಲೆಯುಲ ಬಂ
  - <sup>19</sup> ದಬಿಟ್ಟಿಧತ್ತ ಇ ರ ಹೆಬಿಕಾಣಕೆಗ ಇ ಹೆಜ ಯಾಷ್ಟನು
  - <sup>20</sup> ಸೀನು ಕೆತ್ತು ಯೀ ನಾಲ್ಕುಹಣದ ಕುಳಪನು ಭೋಗಿಸಿಬಾಹಂದು
  - <sup>21</sup> ಯುಸೀಮೆಗೆ ಸಲುವಚತುಃಸೀಮೆಯ ವಿವರಮೂಡಲು ಹೆಬ್ಬಿಲಸಿನ
  - <sup>22</sup> ಮರ ನಿಂದಲು ಪಡುವಲು ತಂಕಲು ಹೆನಾಜಲಿನ ಮರಸಿಂದ
  - <sup>23</sup> ಬಡಗಲು | ಪಡುವಲು ಉಳಿ ಹತ್ತಾಹದಾರಿಯಂದ ಮೂಡಲು
  - <sup>24</sup> ಬಡಗಲು ಹದ್ದಾರಿಯಂದಂ ತಂಕಲು ಯುಂತೀಸೀರೇಯಕಲುಕ

- <sup>25</sup> ತುಃ ಸೀಮೆಯೊಳಗುಕ್ಕೆ ನದಿನಿಕ್ಕೇಷ ಜಲ ಪಾಠವಾಣ ಅಕ್ಷೇಣ ಆ  
<sup>26</sup> ಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಂಗಳಂಬಿ ಅಪ್ಯಭೋಗತೇಜನಾಯಂಮ್ಯಾವಂನ್ಯಾ ನಿಂಮಿ  
<sup>27</sup> ಅಳಿ [ಯ] ಸಂತಾನ ಪರಂಪರೆಯಾಗಿ ಸುಖದಿಂದ ಭೋಗಿಸಿ ಬಹಿರಿ ಏಂ  
<sup>28</sup> ದುಕ್ಷೋಷಿ ಪಟ್ಟಿಯಿಂತ್ಹಿಷ್ಟುದಕ್ಕೆ ನಾಡ್ಯಾಗಳು ಆ ಹೆಚ್ಚಿಸೆಯು ಹಂ  
<sup>29</sup> ನೆರಡಿನಾದನಾಕ್ಷಗೇಕಿ ಸಾವಂತಸಿಲುವಾಗಿಲ ಲಕುಮನಾಯ್ಯ  
<sup>30</sup> ನಿಲುವಾಗಿಲತಿಷ್ಟೆನಾಯ್ಯ ಆವರಕುಣಿಂಬದವರು ಬಳ  
<sup>31</sup> ವಾಡಿಯದೊಂಮರನ ಹೆಗ್ಗಿದೆಕುಪ್ಪಾಳಿಯು ಕರಿಗಿದೆಯ ದೊಂ  
<sup>32</sup> ಮಹಗ್ಗಿಡ, ಯಿಂತಿವರು ಭಯಾನ್ಯತದಿಂ ಹರಿಯಿಂನೇನ  
<sup>33</sup> ಬೋವನಬಿರಹಾ ಆ . ಪಾಂಡ್ಯಪ್ರೇರೆಯರು ವೈತಿತ  
<sup>34</sup> ಬಳವಾಡಿಯ ದೊಮರನ ಕೆಗ  
<sup>35</sup> ದಯಲಿತ ಕುಂಪ್ಯಾಳಿಯ ಬೋಂಮ್ಯಾಗಡಿಪೋಟ್ಟಿತ ಆ  
<sup>36</sup> ಹಂನೆರಡಿ ನಾಡ್ಯೋಟ್ಟಿತ ಶ್ರೀಮಣಿಕಾಜುರ್ನದೇ  
<sup>37</sup> ವರು ಬೋಂಮುಣಗುರುಗಳ ವೈತ್ತಿತ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹರಿಹರಷ್ಠರದ ಹೋಳಿ ಸೆಟ್ಟುಗೊಳಿಗೆ ಗ್ರಾಮದ ಮೇಲೆ ಬೆಳ್ಳಿದ ಬುಡೆದಲ್ಲಿ  
ನಾಗರಾಕ್ಷರ.

ಪ್ರಮಾಣ 4'—0"×2'—9"

- <sup>1</sup> ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ । ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಬಿ ಚಂದ್ರ ತಾಮರ  
<sup>2</sup> ಚಾರವೇ ತ್ರೈರೋಕ್ತಿನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಿಶಂಭವೇ<sup>1</sup> ಪ್ರಸ್ತುತಿ  
<sup>3</sup> ಶ್ರೀ ಜಯಾಭ್ಯಾದ್ಯಮು ಶಾಲಿವಾಹನಶಕ ವಿಷಣು ಇಂಜಿನೆಯು ವಿರೋಧಿ ನಂ  
<sup>4</sup> ಪಶ್ಚರದ ಮಾಪ ಶು ಇಂ ಲು ಶ್ರೀಮಾನ್ಯಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ  
<sup>5</sup> ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರಬುಕ್ತಿರಾಯರು ಪ್ರಾಧಿಷ್ಟಿನಾಮಾಜ್ಯವವಾದುವಳ್ಳಿ  
<sup>6</sup> ಪ್ರಸ್ತುತಿ ಪರಿಷರಪರದ ಶ್ರೀರಾಮಚಂದ್ರ ಸರಸ್ವತಿವಚೇರಿಗೆ ಶ್ರೀ ಸ್ವಾನಿವ  
<sup>7</sup> ದೇವರ ಪ್ರಜಾಪುರಾಕ್ಷರಣಾದಿಗಳಿಗೆ ಆ ರಾಮರ ನಿರೂಪಿಸಿದಿಂದ ಶ್ರೀ  
<sup>8</sup> ನಾಂಬಿಜ್ಞಾವಚೇರು ತಮ್ಮ ಅಳಿಕೆಗೆ ಸೇರಿದ್ದ... ಗೋಡಗ್ರಾಮವನ್ಯಾ  
<sup>9</sup> ಧಾರಾದತ್ತಪಾರಿ ಬಿಷ್ಪಿ ಕೆಷ್ಟು ರು ಆ ಗ್ರಾಮದ ಕುಳಿಗಳನ್ಯಾ ವಿಂಗಡಿಸಿಕೊಂ  
<sup>10</sup> ದು... ಧಮ್ಯಸ್ತುಳಕ್ಕು ತರುವದಕ್ಕೆ ಆಕುಳವಿಂಗಡಿಸಿಕೊಂಡು  
<sup>11</sup> ಎಂದು ಹೇಳಿರಾಗಿ ನಾಂತಪ್ರಹಂಗೇ ದೇರು ತಾವು ತೆಸುವಮೆಕ್ಕೆ ಬಯಲ  
<sup>12</sup> ... ನಿಂಗಡಿ ಇಕೆಟ್ಟು... ತರುವಕೂಳ ಉ ಕ್ಕೆ ಹೊನ್ಯಾ ಇ ಮುಕ್ಕೆ  
<sup>13</sup> ಬಯಲಮಲಜಾ ಹೆಗ್ಗಿದೆಸುವಕ್ಕೆ ಹೊನ್ಯಾ ಉ ಪಜ ಇ ಕಾಮೆಕ್ಕೆ ? ತರುವ  
<sup>14</sup> ಹೊನ್ಯಾ ಉ ಪಜ ಇ ...  
<sup>15</sup> ...  
<sup>16</sup> ...  
<sup>17</sup> ... ರಾಮಚಂದ್ರಪಚೇರಿಗೆ ಆಚಂದ್ರಾರ್ಥಿವಾಗಿ ಕುಳಿರಾಗಿ ಆ ಗ್ರಾಮಕ್ಕೆ ನಳ್ಳಿನ  
<sup>18</sup> ಗದ್ದೆ ಬಯಲು ತೊಣಿತುಡಿಕ ಕಂಮಾರ್ಕೋಳು ಮುವಲಿಗಾಗಿ ಒನುಂಟಾದನ್ಯಾ  
<sup>19</sup> ಅನುಷ್ವಾಸಿಕೆಂಡು ಬರುವುದು ಶ್ರೀರಾಮಚಂದ್ರ ಸರಸ್ವತಿವಚೇರು ತಮ್ಮ ಶಿಷ್ಟ  
<sup>20</sup> ಪಾರಂಪರ್ಯವಾಗಿ ಭೋಗಿಸುತ್ತಾ ಬಹುದು ಮಂಗಳಪುಷಾಂತ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹರಿಹರಷ್ಠರದ ಹೋಳಿ ಮತ್ತಿವಾನೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾಡಿನಳಿ ಶ್ರೀರಗ್ಲು.

ಪ್ರಮಾಣ 6'—0"×3'—6"

- <sup>1</sup> ಪ್ರಸ್ತುತಿ ವಿನಯಾದಿತ್ಯ ಪ್ರಾಯು ಇದೇವರು  
<sup>2</sup> ರಾಜ್ಯವಾಣಿಷ್ಟಪಲ್ಲಿ ಮಾರಗಪ್ಪೆಣಿನಮಗ... ಕಾಡಿನತ್ತನಾ  
 (ಮುಂದು ಆಕ್ಷರ ಸಮರ್ಪಣೆಗಿಂತ.)

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ಅದೇ ಹರಿಹರಷ್ಠರದ ಹೋಳಿ ಕೊಡತಾಲು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬೆಳ್ಳರೆಕೊಳಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ.

ಪ್ರಮಾಣ 4'—3"×2'—6"

(ನಾಗರಾಕ್ಷರ)

- <sup>1</sup> ಗಣಾಧಿಪತಯೇನಮಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಬಿ ಚಂದ್ರ ತಾಮ  
<sup>2</sup> ರಚಾರವೇ ತ್ರೈರೋಕ್ತಿನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಿ ಸ್ವಯಂಭವೇ ಪ್ರಸ್ತುತಿ

- <sup>३</sup> ಶ್ರೀ ಜಯಾಧ್ಯಾದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಣ ಇಂತ್ರಿ ಸೆಯ ಹೇಬಿಂಬಿ ನಂ  
<sup>४</sup> ದತ್ತರದ ಮಾಪು ಸು ರಜ ಪುಂಜ್ಯಕಾಲದಲು ಶ್ರೀಮನ್‌ಹಾರಾಜಾಧಿರಾಜ ಶ್ರೀವೀರ  
<sup>५</sup> ಪ್ರತಾಪ ಶ್ರೀರಂಗಮಹಾರಾಯರು ಶೈಮಾಗೋಂಡ ಸಿಂಹಾಸನವ ನಾಳುವಲ್ಲಿ  
<sup>६</sup> ಹರಿಹರಪುರದ ಸೀವಳಿಯ ಮಾತಾಧಿಪತಿಗಳಾದ ಘಡ್ರೆ ತನಸಾಫಾ ಪನಾಚಾರ್ಯ  
<sup>७</sup> ರಾದ ಅಭಿನವ.....ಗೆ ಭಯಿರರನವೈಳೆಯರವರು  
<sup>८</sup> ಶಿವಳಿ ಸಂನಾದ ನದ ಶ್ರೀ ನರಸಿಂಹದೇವರ ಸ್ತೋತ್ರೇಧ್ಯಕಂಡು ಆ ಭಯಿರರನವೈಳೆ  
<sup>९</sup> ಯಾರ ಪಾದೇಂಪಟೀವಿನಾಂತಪ್ಪ ಹ್ಯಾಗೇರು ಬಿಟ್ಟುಕೊಟ್ಟ ಬುತ್ತಾರಗ ಇಂಂ ನೂರುವರಹ  
<sup>१०</sup> ಇಡಕೆ...ಕುಳದ ವಿವರ.....

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ಅದೇ ಹೋಬಳಿ ಬಾವಣಿಗೆ ಗ್ರಾಮಪೀಠದ ಕೊಡಕೆಲಿಗ್ರಾಮಕ್ಕೆ ಹೋಗುವ ದಾವಿಯಲ್ಲಿ ಏದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.  
ನಾಗರಾಙ್ಕರ.

- <sup>१</sup> ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ ನರಸ್ತುಕ್ತಿಷ್ಠಿಸಮಃ ನಾರಾಯಿ  
<sup>२</sup> ಜಾಯಿನವ ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮಾರಾರಚೇ | ಶ್ರೀರೂಪ  
<sup>३</sup> ಸಗರಾರಂಭ ಮೂಲಸ್ತುಂಭಾಯಶಂಭವೇ | ಸ್ಥಾಸ್ತಿಶ್ರೀಜಯಾಧ್ಯಾದಯೇ ಶಕವರುಷ ಇಂಳಿಂನ  
<sup>४</sup> ಯು ಹೇಮಾಳಂಬಸಂಪತ್ಸರದ ಶೈಶಾಖ ಶುದ್ಧ ಒ ಶ್ರೀಮತು ಕಾಸ್ತಿಪಗೋತ್ತುದ ಬುಕುಶಾಖೀಯ  
<sup>५</sup> ದೋಗ್ರಾಂತಿನ ಮಕ್ಕಳಿ ಕಲ್ಲಂಬಾಗಳು ವಿಶ್ವಾಸಿತ್ತು ನಾಗಂಜಾಗಳ ಮು  
<sup>६</sup> ಕುಳಿ ಲಬಂಜಾಗಳಿಗೆ ಕೊಟ್ಟ ಶಿರಾಶಾಸನ ಕ್ರಮವೆಂಂದರೆ ಹರಿಹರರಾಯರು  
<sup>७</sup> ದಾನದಾರಾಪೂರ್ವ ಕವಾಗಿ ತಾಮ್ರಶಾಸನಸ್ತಿವಾಗಿ ಬಹ ಕೇಳುರಲ್ಲಿ  
<sup>८</sup> ಹರಿಯಿಕನವರವರಿಯು

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ಬಾಳೇಹೊನ್ನೂರು ಹೋಬಳಿ ಬಾಳೇಹೊನ್ನೂರ ಮಲದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ | ಹಲಗೆ

- <sup>१</sup> ಶ್ರೀಮದ್ದ್ವಾಂತಾಂದ ಮಂದಲ ವಿದ್ವೈತಮಾನ ಹೃದ್ಯಾಸಮವಸ್ತು  
<sup>२</sup> ವೇದಾಗಮ ಪ್ರರಾಜೀತಿಹಾಸಪ್ರಸಿದ್ಧಿ ಭೂಕ್ತಿಲಾಸ ವಾರಾಜಾಸೀ  
<sup>३</sup> ಪುಣಿಭೇದನಮಧ್ಯ ಮಹೇಂದ್ರ ಹರಿಕೇತನಂದನ ಪರಿಪ್ರೇತಜಂ  
<sup>४</sup> ವಾಕ್ ಮರಾಧಿಷ್ಟಿ ತಿಖಾರಾಧ್ಯ ಸರಂಹರಾನುಭಾತ ಸಿಂಹಾ  
<sup>५</sup> ಸನಾರೂಢ ಪಟ್ಟಾಧ್ಯಕ್ಷ ಶ್ರೀ ಸಿದ್ಧಲಂಗನ್ನಾವಿಗಳವರ ಸನ್ನಿಹಿಗೆ  
<sup>६</sup> ಸ್ವಾಸ್ಥೀಶ್ರೀ ವಿಜಯಾಧ್ಯಾದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಣಂಗಳು ಉಳಿಲ ನಂದ  
<sup>७</sup> ವರ್ತಮಾನ ಹರಾಧಿವನಾಮ ಸಂವತ್ಸರದ ಅಷಾಧ ಒ ಅ ಕುಕ್ರವಾರದಲ್ಲಿ ಶ್ರೀ  
<sup>८</sup> ಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಬ್ರಹ್ಮಪ್ರತಾಪಾಪ್ರತಿಮುವೀರ ನರಪತಿ  
<sup>९</sup> ಬಿರುದೆಂತೆಂಬರಗಂಪ ಲೋಕೈಕ್ತಿವೀರ ಯಾದುಕುಲ ಪಯಃಪಾರಾವಾರ ಕ  
 ಇಂಧಿ ಶಂಕರಕ್ಕಾಂತ ಕುಲಾರ ಮರಕ ಮತ್ತು ಶರಧೆ ನಾಳ್ ಗಂಡಭೇ  
<sup>११</sup> ರುಂಡ ಧರಣೀವರಾಜ ಹನುಮದ್ರಾಂಡ ಕಂರಿರವಾಧ್ಯಸೇಕ ಬಿರುದಾಂ  
<sup>१२</sup> ಕಿತರಾದ ಮಹಿಳೆರ ಪ್ರರವರಾಧಿತ ಶ್ರೀ ಕೃಷ್ಣರಾಜಿಂಬಯಿರವರು  
<sup>१३</sup> ಬರಸಿಕೊಟ್ಟ ದಾಸಶಾಸನ ಅದಾಗಿ ಶ್ರೀ ಕಾಶೀಕ್ಕೇಶ್ವರದಲ್ಲಿ ಸಿಮ್ಮು ಮಲದಲ್ಲಿ ನ  
<sup>१४</sup> ತೃಗಣ್ಯ ಇ ಜನಕ್ಕೆ ಗಣಾರಾಧನೆ ನಡೆಯುವಂತ ಅಪ್ಯಣಿಕೊಡಿಸಿ ಯೀ  
<sup>१५</sup> ಬಗ್ಗೆ ತಿಂಗಳು ಪೂರ್ಣಂದಕ್ಕೆ ಕುಂಪ್ಲೋ ರೂಪಾಯಿ ಇವತ್ತರಮೇರ ಪರುಪ  
<sup>१६</sup> ವಂದಕ್ಕೆ ಕುಂಪಣಿರೂಪಾಯಿ ಇಂಂ ಆರಾಸೀರರ ಪ್ರಕಾರ ಕಾಶೀಕ್ಕೇಶ್ವರಕ್ಕೆ ಹಂಡಿ  
<sup>१७</sup> ಮಾಡಿಸಿ ಅಪ್ಯಣಿಕೊಡಿಸುತ್ತಾ ಯಾಧಿತಾಗಿ ನಿತ್ಯಗಣ್ಯ ನದೀಎಂಬೇರ ಗಣಾ  
<sup>१८</sup> ರಾಧನೆಗ ತಕ್ಕ ಜಿನಸು ಅಡಿಗೆಯವರು ಚಗ್ಗೆರ ಗೈತ್ತಿಮಾಡಿಯಿಟ್ಟು ಯೀ  
<sup>१९</sup> ದಮ್ರವನ್ನ ಅಡಿಂದಾ ರ್ಧುವಾಗಿ ಸದಸುತ್ತಾ ನಮಗೆ ಅಶೀವಾದದವಂ  
<sup>२०</sup> ನು ಮಾಡುತ್ತಾ ಬರುವುದೆಂದು ಬರೆಸಿಕೊಟ್ಟ ಇಂನ ಸ್ವದತ್ತ ದಿನು  
<sup>२१</sup> ಜಂಪ್ಲಾಂ ಪರದತ್ತಾಸಾಪಾಲನೂ | ಪರದತ್ತಾಪಾರೇಣ ಸ್ವದತ್ತಂ ನಿ  
<sup>२२</sup> ಘ್ರಾಲಂ ಘಬೇತ್ ತಾರೀಬು ಇನ್ನೇ ಮಾಹಿ ಜುಲಾಯಿ ಸ್ವ ಇಲಾಂನೇ ಇನವಿ ಬ  
<sup>२३</sup> ತ್ತು ಅರವಾನೆ ಸುಬರಾಯ ದೊಯಂ ಗುರಿಕಾರ ಯಿಲಾಜಿ ಬಾಸಣ್ಣುನ  
<sup>२४</sup> ಹಜ್ಜರು ಸದರೀ ಮೇರೆಗೆ ಕುಂಪಣೀ ಅರುನೂರು  
<sup>२५</sup> ರೂಪಾಯಿ ನಂಮು ವರ್ಣಂತಿ ದಿವನ ಪಾಲಯಾ  
<sup>२६</sup> ನಾ ಹುಂಡಿ ಕಳುಕಸುತ್ತಾ ಇಂದಿ. ಶ್ರೀಕೃಷ್ಣ

(ಶ್ರೀಮನ್‌ಹಾರಾಜರವರ ಸ್ತುತಿಸ್ತಾಪ್ತರ)

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ಅದೇಬಾಳೀಹೊನ್ನೂರು ಮರಡಲ್ಲಿ ಸಿಕ್ಕಿದ ತಾನನದ ಪ್ರತಿ.

- <sup>1</sup> ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ಶ್ರೀಮದ್ದೇಷವ ಮುರಾರಿಕೋಚೆ ಕೋಲಾ
- <sup>2</sup> ಹಲಶ್ಯೇ ಶಿವಪ್ರಾಯಕ್ಷುರ್ಯಾಯುನವರು ಸಿದ್ಧಿಗಿರಿ ಸಿಂಹಾಸನದ ಹುಷ್ಟು
- <sup>3</sup> ವೀರಪ್ರಷಂಜಯರಿಗೆ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಕ
- <sup>4</sup> ಕ ಪರುಪ್ರಷಂಖನೆಯ ಪರಾಭವ ಸಂಪತ್ತರದ ಮಾಪು ಈ
- <sup>5</sup> ಶ್ರೀಮತು ಬಾಳಕೊನ್ನೂರು ಸಿಂಹಾಸನ ಮರಡ ಬಸವಲಂಗಬ್ಬ
- <sup>6</sup> ನವರು ಬಿಂದು ಹುಮುಕದ ಸೀಮು ೫೦೦ ಗ್ರಾಮಗಳನ್ನು ಯಿಂತ್ಯು ಕೊಂಡ:
- <sup>7</sup> ಸೀಮೆ ಕಪ್ಪಕಾಳಿಕೆ ತೆಗೆದುಕೊಳ್ಳುತ್ತೇನೆಂಬ ಸ್ತುತಿಮಾರಿ ಅಶೀವಾದ
- <sup>8</sup> ವಿಜ್ಞಾಪ್ತಿಸಿದ ವಿಘಯಕ್ಕೆ ಆ ಬಾಳೀಹೊನ್ನೂರು ಸಿಂಹಾಸನದ
- <sup>9</sup> ಮರಡವರಿಗೆ ಹೇಡಲಿಸಿಂದ ಬಂಡದ್ವನ್ನು ರಾಜಾಧಿರಾಜ ಸ್ತೋಮಶೇಖರ
- <sup>10</sup> ನಾಯಕರಯ್ಯಾನವರು ಮರಡನ್ನು ಅಪರಾಧಕೆ ತಂದು ಸಂಸ್ಥಾನವನ್ನೀಟಿಸಿ
- <sup>11</sup> ಕೊಂಡು ಶ್ಯಂಗೇರಿ ಶ್ಯಂಗಾಂಶಿಗೆ ಆ ಮರಡಲ್ಲಿರಾವ ಯಾವತ್ತನ್ನು ಆತಗೆ ಕೊಡಿ
- <sup>12</sup> ಸಿ ಅಪ್ಪತ್ತುಗಳ ವಿಕಾರ ನಡೆಸಹಕೆಗೆಸಿದ್ದದ್ವಕ್ಕೆ
- <sup>13</sup> ಮೇಲಿನವರ ವಿಜ್ಞಾಪನಯುಂತೆ ಈ ಸಂಸ್ಥಾನಕ್ಕೆ ಸೇರಿಸಿದ ಸೀಮೆಗಳ
- <sup>14</sup> ಅನಂದಪುರ ಸದಾಶಿವನಾಗರ ಚಂದ್ರಗುತ್ತಿ ಪುದುಗೆರೆ ಶಿಕಾರಿಪುರ
- <sup>15</sup> ಕುಂಸಿ ಶಿವಮೋಗೆ ತರಿಕೆ ಲಕ್ಷ್ಯವಲ್ಲಿ ಮಂಡಗೆದ್ದ ಹೊಳೆಹೊನ್ನೂರು
- <sup>16</sup> ಡನಗಿರಿ ಬಸವಾಪಟ್ಟಣ ಶಿರಿಸಿ ಹರಪನಹಲ್ಲಿ ಕಡೂರು ಆರಗ
- <sup>17</sup> ಮಧುವಂಕನಾಡು ವನ್ನತ್ತರೆ ತಾಳಗುಪ್ಪೆ ಕೆಳದಿ ಜೀಯ ಸ್ವಸ್ಥಕಾರ
- <sup>18</sup> ಕೋಮಣಿ ಭೂಸುರ ತಿಗಳ ಮೇದಾರ ಶಿವಾಯಿ ಪುಳಿದಜಾತಿ
- <sup>19</sup> ಕಾಳಿಕೆ ತೆಗೆದುಕೊಳ್ಳುವುದು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
- <sup>20</sup> ವೆಂಕಟ

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ಅದೇ ಬಾಳೀಹೊನ್ನೂರು ಮರಡಲ್ಲಿ ಸಿಕ್ಕಿದ ಮತ್ತೊಂದು ತಾನನದ ಪ್ರತಿ.

- <sup>1</sup> ಶ್ರೀಮದ್ದೇಷವ ಮುರಾರಿಕೋಚೆ ಕೋಲಾಹಲ ರಾಜಾಧಿರಾ ಜ ಸೋಮಶೇಖರನಾಯ್ಯಾರಯ್ಯಾನವರು ಸ್ವಸ್ತಿಶ್ರೀ ಏ
- <sup>3</sup> ಜಯಾಭ್ಯುದಯ ಶಕ ಪರುಪ್ರಷಂಖನೆಯ ಆನಂದ
- <sup>4</sup> ಸಂಪತ್ತರದ ಹೃತಾಬ ಬ ಅ ಲು ಶ್ರೀ ಬಾಳೀಹೊನ್ನೂರು ಸಿಂಹಾಸನದ
- <sup>5</sup> ಮರಡ ಗುರುತಾಂತಸಾ-ಮಿಯವರು ಈ ಸಂಸ್ಥಾನದ ಮೇ
- <sup>6</sup> ತೆ ದುಷ್ಪಕೃತಾ-ದಿಗಳಾಂಬು ನಡೆತಳಿಗೇಂಸಾಗಮೆಂತ ಜವಳಿಗೆ
- <sup>7</sup> ಬಂದ ಅಭಿಪ್ರಾಯಕ್ಕೆ ಆ ಮರಡ ಬಿಡುಕು ಜಿಂದಗೆ ನಾಮಾನು
- <sup>8</sup> ಮುಂತಾದ್ವಾ ಲಾಟಿ ಉತ್ತಾರ ಮುಂತಾದ್ವಾ ಜಟಿ ಮರಡಲ್ಲಿ
- <sup>9</sup> ರಂಕ್ಕು ಮುದ್ದೆ ಸಾಮಾನು ಚಂದ್ರಪಾಶೇಷ್ವರ ಬಲದರಂಬ ಯೇ
- <sup>10</sup> ತಕ್ಕೆತ್ತ ಮುತ್ತಿನ ಚೆಪುಕಳಿಗ್ರಿಗೆ ಭೂತಕ್ಕದಕೊಡೆ ಶ್ಯೇತ
- <sup>11</sup> ಡ್ಯೂತ್ರೆ ಸಿಂಹಮಾಬದವಾಲಿ ಇಷ್ಟು ನಡೆಸನ್ನ ಶ್ಯಂಗೇರಿ ಆ
- <sup>12</sup> ಗ್ರಹಾರಬಲ್ಲಿರತಕ್ಕ ಶಂಕರಾಚಾರ್ಯರ ದರಸಂಜಾತರಾದ ಶ್ಯಂ
- <sup>13</sup> ಗಾಳಾಶ್ಯಿ ಯೆಂಬಾಳಗೆ ಮೇಲರುವ ಅವರ ಬಾತ್ರಪ್ರಕಾರ ಆತಗೆ
- <sup>14</sup> ಸೇರಿಸಿ ಸಂಸ್ಥಾನಕ್ಕೆ ಭೂತಕ್ಕದಕೊಡೆ ಅಧಿಕವಾದಂಥಾದ್ವಾ
- <sup>15</sup> ಬಂದದ್ವಾಗಿ ವಿಷಿಸಿ ನಾಗಿಸಿ ಸಂಸ್ಥಾನಕ್ಕೆ ಯೋಗಾಜ್ಯಾನನಾರಕ್ಕೆ
- <sup>16</sup> ಅಧಿಕವಾದಂಥಾದ್ವಾ ತಿಳಿದು ನೀವು ಕುಲಗೇಂತ್ರಗಳು ಶಿವಾಚಾರ
- <sup>17</sup> ನಡೆ ಶ್ರೋವಾಚಾರದಕ್ಷಿಷ್ಟ ಶಿವಭಕ್ತರಪಾಡು ಸಾಧುವಕ್ಕುಲಿಗ ರ
- <sup>18</sup> ದ್ವಿಗು ಕುಂಬಾರ ಕ್ಷೇವಾದಜಾತಿ ಸನುಸ್ತಕ್ಕು ಕಪ್ಪಗಾಳಿಕೆ ಪಸೂಲ್
- <sup>19</sup> ಮಾಡಿಕೊಳ್ಳಬೇಕು.

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ಅದೇ ಬಾಳೀಹೊನ್ನೂರು ಮರಡಲ್ಲಿ ಸಿಕ್ಕಿದ 1ನೆಯ ಸನ್ನದು.

ಶ್ರೀಕೃಷ್ಣ ರಾಜಭಡಯರವರು.

- <sup>1</sup> ವಿರೋಧಿ ಸಂಪತ್ತರದ ಪ್ರಷ್ಟೆ ಕು ಱು ಬುದ್ಧವಾರದಪ್ಪು ಶ್ರೀಮತು ಅರಮಾನ
- <sup>2</sup> ಸೀಮೆ ಗಡಿಗಳ ಅಮೀಲ ತಿಳ್ಳೇದಾರರಿಗೆ ಬರಸಿ ಕಣುಹಿಸಿದ ನಿರೂ
- <sup>3</sup> ಪ ಅದಾಗಿ ಬಾಳೀಹೊನ್ನು ಸಿಂಹಾಸನ ಸ್ಥಾಪಿಗಳು ತಮ್ಮ ಶಿಷ್ಯಾಜಿ
- <sup>4</sup> ನೆಯ ಬಗ್ಗೆ ಹೊದಲು ದೇಶದಮೇಲೆ ಸಂಚಾರಾರ್ಥವಾಗಿ ನೆಗಲುದೀ
- <sup>5</sup> ಹಣಗೆ ತೆಗೆಸಿಕೊಂಡು ಬಂದುಇಷ್ಟಲ್ಲಿ ಕೆಲವುಕಡೆ ಬಾಧ್ಯತೆ ಮುಂ

- <sup>६</sup> ತಾದರೆಗೂ ಇವೀಗೂ ವ್ಯವಹಾರಬಾದವ ರೀತಿ ಕಷಣಿಗೆ ಕರೇತೆ  
<sup>७</sup> ಈಕೆನಿ ಇವರು ಹೆಗ್ಲಿ ದೀಪಣಿಗೆ ಹಿಡಿಸಿಕೊಂಡು ಬರುವ ಪದ್ಧತಿ  
     ಅನುಂಟೆಲ್ಲ ಇಲ್ಲವೋ ಎಂಬದಾಗಿ ವಿಚಾರಿಸುವಲ್ಲಿ ಈ ಮರದ ಸಾಮಾನ್ಯ  
     ಗಳು ಶೀರ್ಜೆ ಹೇಳಿರು ಹರಿಹರಿಂದ ಈಬ್ಬೆ ಬರೆದುಕೊಳ್ಳು ಮತ್ತೆ  
<sup>१०</sup> ರೂ ತಂದು ತೋರಿಸಿದ್ದರಿಂದಲೂ ಮೇಲೆತೀಬಾಖಿಷ್ಕಿ ನರಸಿಗರಾಯಿಸಿಗೆ  
<sup>११</sup> ನಾಬಕು ಶೀರ್ಜೆದ ಮಾಮಲೆ ಇಡ್ಡಾಗ್ನಿ ಈ ನಾಾ-ತಿಗಳು ಹಗಲುದೀಪಣಿಗೆ  
<sup>१२</sup> ಹಿಡಿಸಿಕೊಂಡು ಬಂದೆದ್ದು ಪುಂಟು ಎಂಬಿಡಾಗಿ ನರಸಿಗರಾಯಿಸಿರಲ್ಲಿ  
<sup>१३</sup> ಅರಿಕೆ ವಾದಿದ್ದರಿಂದಲೂ ತಂದೆಗುತ್ತಿ ಅವಿಲಾಪ ಕುಪ್ಪರಾಯಾನು ನಾಬಕು  
<sup>१४</sup> ದೇಶಿರು ಅವಿಲಾಲು ಮಾಡುತ್ತಾ ಇದ್ದಲ್ಲಿ ಸದರಿ ಕುಪ್ಪರಾಯಾನ್ನು ರಾಬೋರಾಬ್  
<sup>१५</sup> ಪರಾಂಬರಿಸುವಲ್ಲಿ ಉಂಟು ಎಂಬದಾಗಿ ಹೇಳಿದ್ದರಿಂದಲೂ ಸಹ ಮಾಮುಲುವೇರೆ  
<sup>१६</sup> ಗೆ ಇವರು ಹಗಲುದೀಪಣಿಗೆ ಹಿಡಿಸಿಕೊಂಡು ತಮ್ಮ ಶಿಪ್ಪಾಜ್ಞನೆ ಪುಂಂತಾ  
<sup>१७</sup> ದಬ್ಬೆ ದೇಶನಂಬಾರಕೆ ಬಂದಲ್ಲಿ ಅಡ್ಡೀವಾದದಹಾಗೆ ತಾತೀತಿ ಮಾಡುವುದು  
<sup>१८</sup> ತಾರೀಪು ಇನೆ ಮಾಹೆ ಜನಫು ಗಳಿಗೆ ಬಿತ್ತು ಹೊನ್ನಾವಾರ ಕ್ಷಿಪ್ಪರಾಯಿ ಚುನಷಿ ಹಜ್ಜಾರು

ಶ್ರೀಕೃಷ್ಣರಾಜಬಡೆಯರವರು.

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ಅದೇ ಬಾಳೇಹೊನ್ನಾರು ಮುತದ್ದಿರುವ 2ನೇಯ ಸನ್ನದು.

ಶ್ರೀಕೃಷ್ಣರಾಜಬಡೆಯರವರು.

- <sup>१</sup> ಶ್ರೀವಾದ್ಯೇದ ವೇದಾಂತ ಸಿದ್ಧಾಂತ ಪುರಾಣಾಗಮೇತಿಹಾಸ ಸಕಲಶಾಸ್ತ್ರ ಪ್ರಸಿದ್ಧ ಶ್ರೀಮದ್ವೀರಶ್ವೇವ  
     ಮತನ್ನಾಪನಾಚಾರ್ಯವರ್ಯು ದುಷ್ಪಿನಿಗ್ರಹ ಶಿಷ್ಟಪ  
<sup>२</sup> ರ್ವಿಪಾಲನ ಶೀಲಾನ್ಯವಾದಿವಾಧಿರ ಪಣಿಲ ಪಣಿಪ್ರಥಂಜನ ಸತ್ತಿಯಾ  
<sup>೩</sup> ಚಾರಣೀರ ಪಾರಾವಾರ ರಾಕಾ ಕ್ಷಾಲಿಧಿ ನಿಖಾಯಿಮಾನಾ ನಾಕಾರ  
<sup>೪</sup> ಮಹಾಮಹಿಧ್ರು ತಂಬುಧ್ಯಾಭಿಭೃತ್ಯಾಭಾವಭಾವ ಭವಮಧೇಭ  
<sup>೫</sup> ಬಿಂದು ವಿದಳಿಪಟ್ಟಿ ಪಂಚಾನ್ಯಾವತಾರ ಶಿವಧತ್ತಜನ ಮನೋವನ  
<sup>೬</sup> ವಸಂತ ಕರಣಾಗತ ರವಿಪಂಜರ ರಂಜಿತ ಜಿತಕಾಲ ಕಾಮಾದ್ಯಂಥ [ಕಾ]  
<sup>೭</sup> ರ ತಂಡಮಾತಾರ್ವಂದಮಂಡಲ ವಿನಮಾಧಾರಿದಲ ಪುಂಡರೀಕಾಜನ  
<sup>೮</sup> ಪುಂಡರೀಕಾಕ್ಷಾದಿ ದೇವತಾವಿತಾನ ಪಾಕ್ಷಿತಿ ಘಟಿತ ಮಾಣಿಕ್ಯ  
<sup>೯</sup> ಮಾಲಾ ಪ್ರಭಾಪ್ತಲ ಪರಿಪ್ರೇತಪಾದ ಪಯ್ಯೆಜ ಪರಿಶಿವ ಪ್ರಾಬೀನ ಲ  
<sup>೧೦</sup> ಪನೇಂದ್ರವ ಜಗ್ಜಂಗಮಜಾಲ ಜನ್ಮಕಾರಣಭಾತ ಶ್ರೀಪ್ರತಿಪಾ  
<sup>೧೧</sup> ದ್ವಿವಾನ ವ್ಯಾದ್ಯಾಗನತ್ಯಾದಿ ಮುನಿಪ್ರಭುಂಧ ಸಾಕ್ಷಾದ್ಯೇಣುಕಾಚಾರ್ಯ  
<sup>೧೨</sup> ಪ್ರಪಂಡ ಪಿಂಡಂಜೋಧ್ಯವ ಶ್ರೀವಾದ್ಯೇದ್ರ ಮುನಿಶ್ರೀರ ಗುರುವರಾನ್ನಿಯಾ  
<sup>೧೩</sup> ಸ್ವಿತ ದ್ವಿತೀಯ ಶಂಭು ದಿಗಂಬರ ಮಾತ್ರಾಮಾನಿಶ್ರೀರವರ ಪಂತೋತ್ತಂನ್ನ  
<sup>೧೪</sup> ಗುರುಚರಣವಿನ್ನಾನ ಪಾವಸೀಕೃತ ಭೂಸುಕ್ರೇತ್ನನಾರತರೋತ್ತಂಗದ  
<sup>೧೫</sup> ದ್ವಾತೀರ ಪ್ರದೇಶಾಂತರ ಪ್ರಪಿರಾಜಮಾನ ಶ್ರೀಮದ್ವಂಬಾಪುರೀ ಶೀರಸಿಕಾ  
<sup>೧೬</sup> ನನ ಸ್ತು ಶಿಬಾಮುಧಾಭಿ ರಾಮಾಣಾಂ ಶ್ರೀಮಂಜ್ಞನ್ನಿಬಸವಲಿಂಗ ನಾಾಂಣಿನಾಾ  
<sup>೧೭</sup> ಕರಕಂಬಾತ ಸಂಬಾತ ಶ್ರೀಮಂಜ್ಞಂಚಾಕ್ಷರ ಸ್ತು ಮಿನಾಾಂ ಪಾಣಿಪದ್ಮೇಂದ್ರಂಧ ಶ್ರೀ  
<sup>೧೮</sup> ಗುರುಸಿದ್ಧನ್ನಾಂ ಮಿಗಳವರಿಗೆ  
<sup>೧೯</sup> ಶ್ರೀವಾದ್ಯುತ್ಸ್ವ ಭೂಮಂಡಲ ಮುಂಡಲಾಯಿಮಾನ ನಿಬಿಲ ದೇಶಾವತಂಸ ಕಜಾಣಿಕಬನ  
<sup>೨೦</sup> ಸಂಪದಧಿಪಾನಧಿತ ಶ್ರೀಮನ್ನಿತಿಶೋರ ಮಾಕಾ ಸಂಸಾಧನಮಧ್ಯ ದೇಹಿಪ್ಪಿಂಬಾನಾ ವಿಕಲ ಕರೂ  
<sup>೨೧</sup> ನಿಧಿ ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಬಿಲನಿಜ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರ  
<sup>೨೨</sup> ವತ್ಸ ಮಂಡಲ ನಾಧೂತ ದಿವ್ಯಾರತ್ಸಿಂಹಂಕಾಸನನಾರೂಢ ಶ್ರೀಮದ್ವಾಜಾಧಿರಾಜ ರಾಜಿಪರಮ್ಯ  
<sup>೨೩</sup> ಶ್ವರ ಪ್ರೈಡಪ್ರತಾಪಾಪ್ತಿಮಧೀರ ನರಪತಿ ಬಿರುದೆಂತೆಂಬರಗಂಡ ಲೋಕ್ಕುಕೆವೀರ ಯಮಕಾಲ ಪ  
<sup>೨೪</sup> ಯಿಃ ಪಾರಾವಾರ ಕಲಾನಿಧಿ ಶಂಖಿಕಾರ್ತಾಂಕುತ ಕುತಾರ ಮಿಕರ ಮತ್ತು ಶರಭ ನಾಾ. ಗಂಭೇರುಂ  
<sup>೨೫</sup> ದ ಧರಣೀಪರಾಹ ಹಸುಮಧುರಾಂ ಕಂಂಿರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹಿಂಶೋರ ಕ್ಷಿಪ್ಪರಾಜ ಪ  
<sup>೨೬</sup> ದೆಯಾರವರು ಮಾಡುವ ಕರಣಾಧಿ ಸರ್ವಧಾರಿ ಸಂಪತ್ತಿರದ ಭಾದ್ರಪದ ಬಿಂದು ಸ್ವಿರವಾರದವರೆಗೆ  
<sup>೨೭</sup> ನಾವು ಕ್ಷೇಮದ್ವಾಧೀವ ತಮ್ಮ ತಪೋವ್ಯಧಿಘಣಿಗೆ ಬರಣಿ ಕಳುಹಿಸುತ್ತಾ ಬರುವಹಾಗ ಮಾಡಿನತಕ್ಕ  
<sup>೨೮</sup> ದ್ವಿ ನಾಂಪ್ರತ ತಾಪು ಚಿಕ್ಕಬಳ್ಳಾಪುರಕ್ಕೆ ಬಂದು ಇರುವ ಸಮಾಚಾರಪು ಹಗಲು ದೀಪಣಿಗೆ ಶಿದಿ  
<sup>೨೯</sup> ಸಿಕೊಂಡು ಬರುವುದಕ್ಕೆ ಬರುವುದಕ್ಕೆ ರು ಮುಂತಾದವರು ಮಾಮುಲು ಇಲ್ಲವೆಂದು ಅಡ್ಡಿ ಮಾಡಿದ ವಿವರ  
<sup>೩೦</sup> ಮುಂತಾಗಿ ಹಜ್ಜಾರು ಶ್ರೀತವಾದ್ಯರಿಂದ ಅಷ್ಟಜೆಕೆಸ್ಟಿ ಇದೆ ಹಗಲು ದೀಪಣಿಗೆಂಬುನ್ನು ತಾಪು  
<sup>೩೧</sup> ಹಿಡಿಸಿಕೊಳ್ಳಿ ಕೆಲಸಪಿಲ್ಲ ಹಾಗೆ ಹಜ್ಜಾರಿಗೆ ಬಂದಲ್ಲಿ ಹಗಲು ದೀಪಣಿಗೆ ಬಗ್ಗೆ ಪ್ರಜ್ಞಾಪಣೆ ಬಂದ  
<sup>೩೨</sup> ಸನದು ಪತ್ರ ಮುಂತಾಮ್ಮು ಯಾವತ್ತು ಇರುಷಾದನ್ನೆಲ್ಲ ಪರಾಂಬರಿಸಿ ತಮಾಗೆ ಕಗು ದೀಪಣಿಗೆ

- <sup>33</sup> ಸಲುಪುದಾದರೆ ಸರ್ಕಾರದಿಂದಲೇ ಬೆಳ್ಳಿಷೆಗಲು ದೀಪಟಿಗೆ ಅಪ್ಪುಣಿ ಕೊಡಿಸಲಾರ್ಥಿತು ತಿಳಿದು ಮಾ  
<sup>34</sup> ಗರ್ವದಲ್ಲಿ ಬರುವಾಗ ಕಲಹಗೆಳು ಅಗದರೀತಿಗೆ ಹೊರಟುಬರುವಹಾಗೆ ವಾಡಿಸುವುದು ತಾರೀಕು ಇನೇ  
<sup>35</sup> ಮಾಹೆ ಈಪಟಂಬರ ಸರ್ಕಾರನೇ ಇ ಅಣ್ಣಿಯು ಮುಂನಷಿ ಹಜೂರು

ಇಂತೀ ಶರಣಾರ್ಥಿ  
(ಶ್ರೀಕೃಷ್ಣರಾಜ್ಯಾಚೆಯರ ರಾಜು)

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ಅದೇ ಬಾಳೇಕೊನ್ನೂರು ಮರಡಲ್ಲಿದ್ದು 2ನೇಯ ತಾವ್ಯಾಶನ 1 ಹಳಗೆ

(ಮುಂಭಾಗ)

- <sup>1</sup> ಶ್ರೀಸಂದಿನಾಥ ಶ್ರೀಧುಂಗಿನಾಥ ಶ್ರೀವೀರಾಧಬ್ರಹ್ಮದೇವರಿಗೆ ಮುಖ್ಯರಾದ ನಳಸಂವ್ಯಾರದ ಜೀವ್ಯ  
     ಶುಗಳಲ್ಲಿ ಶ್ರೀಮತು ರಂಭಾಪೂರದ ವೀರ  
<sup>2</sup> ಸಂಘಾಸನಕ್ಕೆ ಕರ್ತರಾದ ಕಪಟದ ಯೆಂಟುಕೆಂಡ ಸಾಫ್ತಿಮಿಯವರು ನಮ್ಮ ಸಿಂಹಾಸನದ ಶಿಷ್ಯರು  
     ಮಕ್ಕಳಾದಂತ ಗಂಜಳಗೋಡನಮಾ  
<sup>3</sup> ಈವಾಯೆದೇವರಿಗೆ ಬರಸಿಕೊಣ್ಣ ಪಟ್ಟೀವಾಲೆ ಕ್ರಾಂತೆಂತಂದೆ ಗಂಜಲಗೋಡ ಪುರಷು ಅಯ್ಯತ್ತು  
     ನೂರು ಕಾಲಾರಧ್ಯ ಅರಮನೆ  
<sup>4</sup> ಕರಕಾದಿ ಲಂಗಮುಂದೆ ಕಾಳಿನು ಕಾಕಿಜ್ಞಂದಲಿ ನಿನು ಆ ಧೂಮಿನು ಹಿಡಿದು ಅರಸುಗೆಳಿಗ ಹೇಳಿಕೇಳಿ  
     ಕೊಂಡು ಅಯ್ಯತ್ತೆ  
<sup>5</sup> ನೂರು ಹೆನ್ನನು ನಾಲಿಸಂಖಂಧವಂ ತಗೆದುಹಾಕಿಸ ವಚರವ ಈಡಿದು ಆ ಕಲ್ಲಿನಾಶನವನು ಮರನಿ  
     ಸಿಂಹಾಸನದ ಬರಿದನುಳಿಂ  
<sup>6</sup> ಆ ಪುರಜಗರ ಭೂಮಿಯಂನುಗಡೆ ಖಗಾದದಿ ಸೇ. ಚೋಗರಿಗೆ ಪಾಲಿಸಿಕೊಣು ಖಳಿದು ಏ  
     ನಿನಿ ಪುರಸಿನ್ನು ಬತ್ತ ಗುತ್ತಿಗೆ ಬಿಂಕ ಬಿ ಲ ಲು ನಿನಿನ್ನು  
<sup>7</sup> ಶಿಷ್ಯನಾಗಿ ಯಿದ್ದಲ್ಲಿ ಸಿನ್ನಪುಕ್ಕಳಮಕ್ಕಳ ಸ್ವತಂತ್ರದಲಿ ರಿಸಿ ಗಳಿಳ್ಳ ಪರಿಯಂತ್ರದಲ್ಲಿ ನಿನಗೆ  
     ಪಾರಿಸಿಕೊಳ್ಳಬು ಯಿ ಪಾಲಿಸಿಕೊಣ್ಣದರೊಳಗೆ ವೀರಭದ್ರ ದೇವರ ದೀಪಾರಾ  
<sup>8</sup> ದನೆಗೆ ಗಾ ಮುಸೀಕ್ಕರ ದೇವರ ಕದಲೆಪಲಾರಕೆ ಗಾ || ಉಚ್ಯಂಗ || ವನು ಕಲಕಲ ಪ್ರತಿ  
     ಯಲಾಕೊಣು ಬರಾದುಯೆಂದು ಬರಸಿಕೊಣು ಪಟ್ಟವಾಲೆ ಯಾಡಕ  
<sup>9</sup> ನಾಕ್ಕಿ ಅಡುವಳಿ ಹೆಗ್ಗಿಡ ಮುಖ್ಯಾರೂ ನಮ್ಮ ಶಿಶ್ಯ ರೊಳಗೆ ಮುಸೀಕ್ಕರ ದೇವರು ಸೋಮಾಂಬಿರ  
     ದೇವರು ಹೊನ ಉರಿಪುರದ ಚನ್ನ ವೀರದೇವರು ಬಾಣವಡಿಮುದ್ದು  
<sup>10</sup> ಏರದೆವರು ಹೇಳಿ ಕಂನ್ನಿಯ್ಯಸೆಟಿ ನಂಬು ಬಸವಲಂಗಿನ್ನು ಉಭಯಂ ಇರ ಕಂಟಮಾಟ್ಟಿದನಾಕ್ಕಿ  
     ಪಾಟಿತದ ಬರಕ ಶ್ರೀವೀರಭದ್ರದೇವರು ಯಂಟುಜಡ ಸಾಫ್ತಿಮಿಗಳವೊ  
<sup>11</sup> ಪಿತದ ಬರಹ ಕರ್ತರ ಅಪಣಿ ಬರದಾತ ಸೇನಬೇಳಿಗ ಮಹಂತ್ಯಯ್ಯ

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ಬಾಳೇಕೊನ್ನೂರು ಮರಡಲ್ಲಿದ್ದು 3ನೇಯ ತಾವ್ಯಾಶನ—1 ಹಳಗೆ.

(ಮುಂಭಾಗ)

- ಎಷಂಬಿ ನಂದಾ ನಾರ್ವಣ ಬಿಂಲು ಶ್ರೀಮಂ  
     ತ್ತೇಳಿ ಸೋಮಸೇಕರ ನಾಯಿಕರು ರಾಮಾ  
<sup>3</sup> ಗ ಬರಸಿಕಳುಹಿಸಿದ ಕಾಯ್ಯ ಬಗ್ಗುಂಜಿ ಸಿದ್ದಮೇ  
<sup>4</sup> ಯಾಲ್ಲಿ ಸೀತಾನದಿಇರದಲ್ಲಿ ಕೆಂಟೆವನು ಕ  
<sup>5</sup> ಛಿನ್ನನ್ನ ವಿರಕ್ತ ಮರಡಕ್ಕೆ ಯೇ ಸೀಮೆಕೆಳ ಉರಗಾರು  
<sup>6</sup> ದಿಂದ ಉತ್ತಾರಕೊಣ್ಣ ಸಾಫ್ತೆಗೆ ಹೆವನೆ ಗ್ರಾಮದ  
<sup>7</sup> ಲ ಕೆಲಪುಭೂಮಿ ಸಂನ್ನಿಷ್ಟವಾಗಿ ಅದೆ ಯೇ ಕ  
<sup>8</sup> ಓ ಉರಗಾರು ಮದಿಂದ ಉತ್ತಾರವ ಕೆಡ್ಡಿ ಧಾಮಿ  
<sup>9</sup> ನಾಷಿಂದಲ್ಲಿ ಕಲ್ಲಿಗುಡ್ಡ ಬಸ್ತಿಗೆ ಶಿವಪುರದ  
<sup>10</sup> ಪಾಲಬರಳಿಗೆ ಗ್ರಾಮದಿಂದ ಉತ್ತಾರವಾದ ಭೋ  
<sup>11</sup> ಮಿ ವರಿಗೆ ಹೊಳಿವತ್ತಿನ ನಷ್ಟಿಕ್ಕೆ ಪಾಕಾಸಿಳಿಸಿ  
<sup>12</sup> ದ ನೂರು ಹೊಸ್ಸಿನ ಧೂಮಿಯಂನೂ ಅದೇ ಕ್ರಾಯವ ಕೊ  
<sup>13</sup> ಓ ಉ ಯುಭೂಮಿಯಂನೂ ಯೇ ಮರದ ದ  
<sup>14</sup> ಪರಕ್ಕೆ ಉತ್ತಾರವ ಕೆಡೆಪೇಕೆಂದು ಕೆಂ  
<sup>15</sup> ಷಿನ ಮರದವರು ಹೇಳುತ್ತಾರೆ ಅರೀತ ಅಪಣಿ  
<sup>16</sup> ಯಾಗಬೇಕೆಂದು ಅಳಯ ನಿವಾಜಯ್ಯನವರು

- <sup>17</sup> ಹೇಳಿದ ಸಂಬಂಧ ಯೇ ಕಂಟಿನ ಮರದ ದೇವರ ಕ್ಕೆ  
<sup>18</sup> ಯ ಕ್ರಯ ಗ ದಿಲ || ಇ || ನೂರ ಹದಿನೆಂಣು ವ  
<sup>19</sup> ರಜಾನೂ ಏಳುಹಣ ಅಡವಂನೂ ವರವಣಿ  
<sup>20</sup> ಜಂಗೆದುಹಿಂದು ಉತ್ತಾರವ ಕೊಳಿದು ಯೇ  
<sup>21</sup> ಸೀಮೆ ಕೆಳಿಣಿರವಾಲ ಜದನ ಗ್ರಾಮದಿಂದ  
<sup>22</sup> ಶಿಸ್ತಿನಿಂದ ಗ ಉ ರ್ || ಪ್ರಾಕಾಸಿಲ್ಲಿಸಿದ ನ  
<sup>23</sup> ಷ್ಟುನಿಂಪುಗ || ೦ || ಯಿರಲಾಗಿ ನಿಲಸಿದ ನ  
<sup>24</sup> ಷ್ಟುದಿಂದ ಗ ಇ ರ್ || ಇ || = ಹಾಗೆ ಗ ಅ || ಅ || =  
<sup>25</sup> ಉಭಯಂ ಗ ದಿಲ ರ್ || ಇ || ೦ ಕಲ್ಲಿಗುಡ್ಡ ಬ  
<sup>26</sup> ಸ್ತಿಗೆ ಯೇ ಬರಸಿಗೆ ಗ್ರಾಮದಿಂದ ಪ್ರಾಕು  
<sup>27</sup> ಉತ್ತಾರವಾದ ಸಾಫ್ತೆಯಂದ ಹೊಳಿವತ್ತಿ  
<sup>28</sup> ನ ಬಗ್ಗೆ ನಿಲಸಿದ ನಷ್ಟಿದಿಂದ ಗ ದಿಲ || ೦  
<sup>29</sup> ಉಭಯಂಗ ದಿಲ || ಇ || ೦ ಹಂನೆಂದು  
<sup>30</sup> ವರಹಂ ನೂರೆಂಬುಷಣ ಮಾಪಾಗ  
<sup>31</sup> ಗದ ಸೋನ್ನಿಯಂನೂ ಯೇ ವಿರಕ್ತ ಮರದ  
<sup>32</sup> ಧರ್ಮಕೆ ಈವಾರ್ಥಿತವಾಗಿ ಕೊಣ್ಣು

- |   |                                |
|---|--------------------------------|
| ೩೩ ಯೈ ಘೋಷಿಗೆ ಲಂಗಮುವ್ವಾ ಸಿಲಾಸತ್ತಾಪಿ                    | ೩೮ ದಿಟ್ಟು ರೇಬಿ ಪ್ರಮಾಣ ಭೂಮಿಗೆ   |
| ೩೪ ತಪಮಾಡಿಸುವಳಿಗೆ ಹುಜೂರಿಂದ ಲಾ                          | ೩೯ ಸಿಲಾಸಾಫಿತವ ಮಾಡಿಸಿಕೊಂಬಿರು    |
| ೩೫ ಲಿಗದ ವೀರನಕೆಳುಹಿಡೇವೆ ಚೆ<br>ಲುಗ್ಗಾಮುದವರ ಕರೆಸಿಕೊಂಡು ಗ | ೪೦ ಈ ಕಾಗದವ ನೇನದೇಗರ ಕಡಿತ        |
| ೩೬ ದಿ ತಪ್ಪರ ಬಾರದ ರೀತಿ ಯಿಷನ ಮುಂ                        | ೪೧ ಕೆ ಬರಶಿ ತಿರಂಗಿ ಇವರ ಚಾಶಕ್ಕು  |
|   | ೪೨ ಕೂಡುಷಾದಾಗಿ ಶ್ರೀ ಯೆಂತಾ ಪ್ರತಿ |

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ಅದೇ ಬಾಳೇಹೊನ್ನೊ ರು ಮತದಲ್ಲಿದ್ದ ಹಿತ್ತಾಳೆ ಹಳಗೆ 1

ಶ್ರೀ  
ಗುರುತೀರ  
ಶ್ರೀ ರಪ್ಪಾಪುರೀ  
ವೀರಸಿಂಹಾಸ

## 64

ಅದೇ ಬಾಳೇಹೊನ್ನೊ ರು ಮತದಲ್ಲಿರುವ 4ನೇಯ ತಾಪ್ಮಾತಾನನ.

ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಳಕರ ಹಳಗೆ 1

(ಮುಂಭಾಗ)

- ೧ ಯ ಕವಾಕಾರಣಿನಿಮ್ಮತ್ತಿ ಇವೆ ಕೆಪ್ಪತ್ತಾರ ತಿಲತಮ್ಯಿನಿಮ್ಮತ್ತತು
- ೨ ಇವೆಪ್ಪ ಕುಣಿಣ್ಣಾರ ಕಿಂಬಿವಿನಿಮ್ಮತ್ತತು ಇವೆಪ್ಪ ಕಿಂಬಿತ್ತಾಣಿನಿಮ್ಮತ್ತತು ಇವೆ
- ೩ ಯ ಅರ್ಥಿಲಿ ಕಿಂಭಾನ ಕಿರಿತಾಣಿಕಿಂಬಿನಿಮ್ಮತ್ತತು ಇತರಿಬೆಂಣಿಪ್ಪಾರ್ಣ
- ೪ ಗಾಟ್ಟಿ ಪರಾಕ್ರತಕ ಪುರತ್ತುಕಣಿಕಾಕ್ಕಿಂಬಿನಿಮ್ಮತ್ತತು ತಿಗ್ರುಲಿರಾಜಿನ ಮಾಕ್ಕ
- ೫ ಲಿ ಯೆನನಪುನರುರುರುತ್ತಿರುಬೆಂಬಾಕ್ಕಿ ನಾಟ್ಟಾಣಿನಿಮ್ಮತ್ತ
- ೬ ತು ಇವೆ ವೆಯಾನಕ್ಕಾಣಿನಿಮ್ಮತ್ತತು ಇವೆ ಕವರಣಿಕೆಂದಿ ಎಮ್ಮತ್ತತು
- ೭ ಇವೆ ತೆಂಜ್ಞಾನುತ್ಯಾಣಿನಿಮ್ಮತ್ತತು ಟ್ರೆಂಡ್ಲೆ ಇಯಾರ್ಮಿ || ಸ್ವಾತ್ಮ ಟ್ರೆಂ ಪಾಣಿ
- ೮ ಕೈಕ್ಕಿ ಜಿಪ್ಪಾರ್ನಿ ನಾಟಾಳಿವಾನ್ನಿಕ್ಕಿಂತ ಕೆಲ್ಲಾರ್ ನ್ನು ಯಾ

(ಹಂಭಾಗ)

- ೯ ನಂತರಕ್ಕಾವತ್ತು ಇವೆಂಬಾಣಿ ಇಯಾರ್ಮಿ ನಾಟಾಳಿವಾನ್ನಾ ಪ್ರಿತ್ತಿಕಣ್ಣ
- ೧೦ ಟೆಂಕಿತಣಾಂ ಎಂಕಣಾಕ್ಕಿ ಕಲಕ್ಕಿತುವಾ ಅಂತಿಕಾ ಪ್ರಿತ್ತಿಕಣ್ಣ
- ೧೧ ಲಾರವತಿ ರಾಂ ತಿಕ್ಕಿಕಟ್ಟೊರುಮ್ ಲುಟ್ಟಾಣಾಪ್ ಇಪ್ಪಮ್ಮಿ ಸಾತ್ರಪ್ಪಿ
- ೧೨ ತಿ ಮಂಕಳತ್ತತು ಮುಪ್ಪತ್ತಿರುವರುಮ್ ಈತ್ತು ಕೆಪ್ಪಮ್ ಇಂಟ್ಟು
- ೧೩ ಕೆಪ್ಪಮ್ ತಮ್ಮಿರುಮ್ ಅಟ್ಟಿ ಮುಪ್ಪತ್ತಿರುವರುಕ್ಕು ಮಣಿಪತ್ತಾ
- ೧೪ ಕ ಇತರಕ್ಕು ಬೆಂತ್ತ ನ್ಲಾಮ್ ಲೆವಲಿಕ್ ಲಂಡ್ಸ್‌ಜ್‌ತ ಲಾಪಕ್ಕಿ
- ೧೫ ಇತರಕ್ಕೆಲ್ಲಿಲ್ಲ ಎಟೆಕಾಮ್ಪಿನಿಂಲ್ಲಿ ಕಿಂಕಳಾಯ್ಕಿತ್ತಪಾ:
- ೧೬ ಕೆಲ್ಲಿಲ್ಲಿಪ್ಪ ಕ್ರೋಟ್ಟಿತ್ತಾಕ್ಕು ಕ್ರೋಟ್ಟಿತ್ತಮ್ ತೆಂಗಾರ್ತಿಕ್

ಮೂಡಿಗೆ ತಾಲ್ಲೊ ಇಸು.

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ಮೂಡಿಗೆ ತಾಲ್ಲೊ ಗೋಣೋಬೀಡುಹೊಬಿಲಿ ಗೋಣೋಬೀಡು ಗ್ರಾಮದ ಒಸೆವ್ವೆಕ್ಕಾರ ದ್ವೇವನಾಥನದ  
ಬಾಗಿಲ್ಲಿ ಬರೆದಿರುವುದು.

- ೧ ಗೋಣೋಬೀಡ ಸೀಮೆ ಕತ್ತಳಿನಾಡ ಸಿನುಗೆದ ವೀರಪ್ಪಗೌಡ
- ೨ ರ ವ ಕ್ಕೆಳು ದೇವಂಜ ಗೌಡರು ಯಾವರ ಹಿನ್ನಿಯ ಮಕ್ಕು
- ೩ ಳು ಏರಪ್ಪಾದನು ಬನವೇಷ್ಟರ ನ್ನಾಮಿಯಾವರ ದೇವ
- ೪ ನ್ನಾನ ಯಾವೇಲೆ ಮಳಿಗೆಗೆ ಕಟ್ಟುಬಿಗೆ ಪ್ಪಾ
- ೫ ರಂಫಮಾಡಿದ ವಿವರಾ || ಕತ್ತಬಾನು ಸಂಪತ್ತರದ
- ೬ ಮಾಗ್ರಿರ ಬಹುಳ ಇ ಲ್ಲಿ ಯಾ ದೇವನ್ನಾನ ಮಳಿಗೆ ಸಂಕಾ
- ೭ ಕಂಫ ಪ್ರತಿಪ್ಪೆ ಮಾಡಿದ್ದ್ವಿ | ಸ್ವಭಾನು ಸಂಪತ್ತ
- ೮ ರದ ನಿಜಕ್ಕೆತ್ತ ಶು ನಿ ಲ್ಲಿ ಯಾ ಬನವೇಷ್ಟರ
- ೯ ನ್ನಾಮಿಯಾವರ ಪ್ರಾರ್ಥಿತ್ಯೇಲೆಯಿಂದ ತರಳಿಕೊಂಡು
- ೧೦ ಒಂದು ಯಾ ದೇವನ್ನಾನದಲ್ಲಿ ಪ್ರತಿಪ್ಪೆ ಮಾಡಿದರು ಯಂ

- <sup>11</sup> ಬದಾಗಿ ಯೂ ಗೋಡೋಬೀಡ್ ಸ್ತುತಿ ಶಾಸಭಾಗಿ ಅಂ  
<sup>12</sup> ಜ್ಯೋತಿಸವರ ಮಂಗ ಲಂಗಕ್ಕೆ ಕೃಪಾನು ಶ್ರೀತಿಖಿಂದ ಯೈ  
<sup>13</sup> ಸೇವಮಾಡಿದವರಿಗೆ ಸಕಲ್ಯತ್ತರ್ಯ ಧನಫಾನ್ಯ ಪ್ರತ್ಯರ್ಥಗಳ  
<sup>14</sup> ಕೊಟ್ಟು ನಿಂತಾ ಶೇಷ ತಗೆದುಕೊಳ್ಳಬೇಕೆಂದು ಬಿಂನಹಂಪಾಡಿ ಬ  
<sup>15</sup> ರದ್ದ ಬರಹಕ್ಕೆ ಅಚೆಂದ್ರಾರ್ಥ ಹಿ  
<sup>16</sup> ಸ್ತುತಿ

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ಅದೇಗೋಳಿಂಜು ಗ್ರಾಮದ ಬಸ್ತಿಮಹಂಕಾಳಿ ದೇವನಾಥನದಲ್ಲಿ ಇಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'—8"×1'—5"

- <sup>1</sup> ಸ್ವಸ್ತಿ ವಿಜಯಾದುದಯ ಶಾಲಿವಾಕವರ್ತಕ ಪರುತ  
<sup>2</sup> ಇಂದಿ ನಂದ ವರ್ತಮಾನ ರಾತ್ಮಕ ನಂಘತ್ತರದ ಮಾತ್ರ ಶಾ  
<sup>3</sup> ಧರ॥.....ವೀರಪಾ.....  
<sup>4</sup> .....ಸಲುವ ಗೋಡ್.....  
<sup>5</sup> ಜೀದಕಾಳಾಂಶುನಸುನಾರರು ಕಾಳಪನಾಯಕರಿಗೆ ಧರ್ಮ  
<sup>6</sup> ವಾಗಲಯಂದು ಗೋಡೋಬೀಡ್ ಪಂಚಾಳದವರು ಯೋ ಮಾತ್ರ ಶಾ  
<sup>7</sup> ದ ಲ ಲು ವೀರನಮುದ ಸುನಾಲುವಿನ ಕನಡವೀರ ಪಾಂಚಾಳದವ  
<sup>8</sup> ದಲು ಕೂಡಿಕೊಡದವರು ತಮ್ಮ ಹಂಡರ ಪರಿಗೆ ಕೈಟಹಾಗೆ  
<sup>9</sup> ಕಾಳಜನಾಯಕರ ನಾನನವ ಸಂಜಲಿಂಗಜನು ಬರೆದ  
<sup>10</sup> ಕುಲದೊಳಗೆ ವಾದುಚೆಲಿ ಹೆಂಬಿಗಂಡಿನಲಿ ಬಂದ ಹಣವನು  
<sup>11</sup> ದೇವರಿಗೆ ಕೂಡಲುಳ್ಳವರು ಕೈಡದೆಯಿದರ ಮಕ್ಕಳಿ

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ಅದೇ ದೇವನಾಥನದಲ್ಲಿರುವ ಚೌರೀಸತೀಧರ್ಮಂಕರ ಪ್ರತಿಮೆಯ ಕೆಳಭಾಗದಲ್ಲಿ

ಪ್ರಮಾಣ—1'×1½

ಹೆಯೊನಳಾತ್ಮಕ

<sup>1</sup> ಸ್ತುತಿಶ್ಲೀ	<sup>4</sup> ದಾತಾಪನೇಯ	<sup>6</sup> ರ ಪ್ರತಿ
<sup>2</sup> ಮತ್ತು ಅ	<sup>5</sup> ಚೌರೀಸತೀಧರ್ಮ	<sup>7</sup> ಮ ಮಂಗಲ
<sup>3</sup> ನಂತನ ಉ		

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ಶ್ರೀಂಗೇರಿ ಜಹನೀರು.

ಶ್ರೀಂಗೇರಿ ತಾಲ್ಲೂಕು ಕಸಬಾಹೆಂಬಳಿ ಕೊಡತಲೆ ಸುಬ್ಬಾಭೇಟ್ ರ ಪತದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ  
 (ಇ ಕಲಗೆ) ಉಂಗರ ವರಾಹಮುದ್ರೆ.

ಶಾಗರಾತ್ಮಕ

- I. (b) <sup>1</sup> ಶ್ರೀ ಗಣಾರ್ಥಿಪತಯೇನಮಃ ನಮಃ  
<sup>2</sup> ಸ್ತುತಿ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರಚಾರಣೇ ! ಶ್ರುತೀಂಕ್ಷೇತ್ರ ನಗ  
<sup>3</sup> ರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಾಶಂಧವೇ ! ಭೂಯಸೇಭ [ವ] ತಾಂ ಭೂತ್ಯ ಕೃಭೂಯಾ  
<sup>4</sup> ದಾತ್ಮಯುರ ಕುಂಜರೇ ! ಅಹುವಿಹಾರ ಕಾಂತಾರ ಮಾಗವಾನಾಂಚ  
<sup>5</sup> ಯೋಗಿನಃ ! ಹರೇಲ್ರಿಲಾವರಾತ್ಮಣ ದಂಭಾಣಂದಂಡಃ ಸಪಾತುಃ ಹೇ  
<sup>6</sup> ಪಾದಿ ಕಲಾಭಾತ್ರಧಾತ್ರಿಷ್ಟತ್ರಿ ಶ್ರಯಂದಧಾ ! ಅಸ್ತಿತ್ವೇ  
<sup>7</sup> ರಾಣಿವೇದ್ಯ ತಮಪಾಂ ಪ್ರಪ್ತಮನುತ್ತಮಂ ಅವಾನಂಯತ್ (ವಿ)  
<sup>8</sup> ಸಿಮಾರ್ಲ್ಯಾಮಾಧತ್ತೇ ಶಿರಸೀಷ್ಟರಃ ! ಸದಾಮೋದಸಿಧೇಸ್ತಸ್ಯ  
<sup>9</sup> ಸಂತಾನೇ ಯಾದುಸಂಜ್ಞಿತೇ ! ಅಧಾರಾಶಯುರ ಮಾಧಯುರಂ ವನುಧಾಯಾ  
<sup>10</sup> ಸ್ತುಪ್ರವಾಂ ! ಸಂಗಮೋನಾಮರಾಜಾಘಾತ್ಯಾರಘಾತೇ ಶದನ್ಮಯೇ  
<sup>11</sup> ರೇಜೇಯಸ್ಯ ಯುಕ್ತಃ ಸಿದ್ಧಚಾರಣೇಭಃ ಸುಕೀರ್ತಿತಂ ! ಸರ್ವರ



- ६४ ಷ್ಟುಣ್ಣಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಷ್ಟಹಾರೇಣ ಸ್ವದತ್ತಂ ವಿ  
 ६५ ಫಲಂಧವೇತ್ | ಸ್ವದತ್ತಂ ಪರದತ್ತಾಂವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ ಷ  
 ६६ ಷ್ಟುವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಪ್ರಾಯಾಂ ಜಾಯತೇಕೃಮಿಃ ಸಕ್ಷೈವ ಚಗಿನಿಃ  
 ६७ ರೇಣಕೇ ಸರ್ವಪಾರ್ಮೇಷ ಭೂಢುಜಾಂ ನಭೋಜ್ಯಾ ನರಗಾತ್ರಾ ವಿಪ್ರದತ್ತಾವ  
 ६८ ಸುಂಧರಾ | ನಾಮಾನ್ಯೀಯಂ ಧರ್ಮಸೇತುನೃಪಾಜಾಂ ಕಾರೇಕಾರೇಪಾಲನೀ  
 ६९ ಯೋಽಧರಾದ್ವಿಃ | ಸವಾರ್ಥೇತಾನಾಂ ವಿನಃಪಾಧಿರ್ವೇಂದ್ರಾನ್ ಭೂಯೋಽಧೂಯೋ ಯಾಚತೇ  
 ७० ರಾಮುಚೆಂದ್ರಃ ॥
- ‘ಶ್ರೀ ವಿರಾಪಾಕ್ಷ’ (ಎಂದು ಕನ್ನಡದಲ್ಲಿ ರುಜುವಿದೆ.)
-

## ಕೋಲಾರದ ದಿನಿಷ್ಟಿಕ್ಕಣ ಶಾಸನಗಳು.

### ಕೋಲಾರದ ತಾಲೆಶ್ವರಕು.

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ಕೋಲಾರ ಕನಕೆಯಲ್ಲಿ ನ್ಯಾಳಿ ಶೇಷಾಚಾರ್ಯರ ಮನೆಯಲ್ಲಿ ದೊರಕಿದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ..

- 1 ಈಭಮಸ್ತ ಸ್ವಸ್ಥಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವಷ್ಟಂ
- 2 ಬುಬು ಇಳಿಜಿ ಅಗುನೇಷಿ ಶ್ರೀಮುಖಸಂವಸ್ತರಂ ಆಶ್ರೀಜಿ ಸು ಇ
- 3 ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮನ್ಯಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀಏರಪ್ರ
- 4 ತಾಪ ಶ್ರೀಕೃಷ್ಣರಾಯ ಮಹಾರಾಜುಗಾರು ಸುಖಾನುರಾಗಂ ಶ್ರೀರಾಜ್ಞಂ
- 5 ಜೀರ್ಯಂಕಂಡಾಗಾನು ಶ್ರೀಮದ್ರಮಹತಿವಾಯುಕಾರುತ್ವೇನ ಶ್ರೀಏರ
- 6 ರಾಮನಾಯಿಕುಲವಾರು ಶ್ರೀಭಾರದಾಷ್ಟಿಜಗೋತ್ತ್ರ ಆಂತಸ್ತಂಬಸೂತ್ರಂ
- 7 ಯಾಜುಶಾಖಾಭಾಧಾರ್ಯಯುರ್ವನ ಶ್ರೀರಾಮಚಂದ್ರಭಜೋತ್ತ್ವಾಧಾರ್ಯಯುಲಪ್ತ
- 8 ತುರ್ತಿನ ಹರಿಭಜಣ್ಣಿಪಾಧಾರ್ಯಯುಲಕು ಇಚ್ಛಿನತಾಮುಶಾನ
- 9 ಮಣಿಂ ನನು ಮಾ ಅಧಿಕಾರಣಾಸಿಕಿ ಚೇರಿನ ಚಿನ್ನಪಲ್ಲೇ ಅನುಗ್ರಾಮ
- 10 ಮುನಕು ಶ್ರೀರಾಮಸಮುದ್ರಂ ಅಸಿ ಪ್ರತಿನಾಮಂಜೀಸಿ ಚಾ ಮಾತಾಷಿತ್ತ
- 11 ಪ್ರೇಕು ಪುಣ್ಯಲೇಣಿಕಪರ್ವತ್ಯುತ್ತಿಕ್ಕೆ ಶ್ರೀರಾಮಸನ್ಸಿದ್ಧಿಲೋ ಸಹಿರಣ್ಣಿದ
- 12 ಈ ದಾನಧಾರಾಪ್ರೇರಣಕಂ ಗಾನು ಸಮರ್ಪಿಂಚಿರಿ ಈ ಗ್ರಾಮಾಸಿಕಿ ಚರ್ಚೇ
- 13 ನಿಧಾರ್ಯದಿನಮನ್ಯ ತೇಜಸ್ವಾಮ್ಯಮುಲನ್ಯಾಮಿರು ಪ್ರತ್ಯಪಾತ್ತಾದುಲುಗಾ ಅನುಭ
- 14 ವಿಂಚೆಕೆನಿ ಮಾವಂಶಸ್ತಲಕು ಶ್ರೀಯಾಭಾರ್ಥನ ಜೀನೋಕ್ಕೊನ ಸುಖಂಗಾಧ್ವಾದ್ವಿ ಅನಿ
- 15 ವಾರ್ಯಿಂಚಿಯಿಚ್ಚಿನ ತಾಮ್ರಶಾಸನಮ್ಯ ! ನ ದತ್ತಾದ್ವಿಗುಂಜಂ ಷಣ್ಣಂ ಪರದತ್ತಾ
- 16 ನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ನ ದತ್ತಾಂ ಸಿಷ್ಟಲಂಭವೇತ್ತ ದಾನಪಾಲನಮೇಣ
- 17 ಮಾರ್ಣವೇ ದಾನಾತ್ ಶ್ರೇಯೇನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಷ್ಟೇತಿ ಪಾಲ
- 18 ನಾದಹ್ಯತಂ ಪದಂ ಶ್ರೀರಾಮ ||

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ಅದೇ ಕೋಲಾರದ ಕನಕೆಯಲ್ಲಿ ಅವಸಿಮಾರದ ವಿಜಂಟ್ ಕೃಷ್ಣಶಾಸನಿಗಳಿಂದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ

- 1 ಸ್ವಸ್ಥಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವಷ್ಟಂಬಿಲು ಇ . . . .
- 2 ಪ್ರಭವಾದಿಚೆಲ್ಲಿಪರುಂಬಿಲು ಇ ಅಗುನೇಷಿ ನಳನಾಮಂಸಂವ
- 3 ತ್ವರ ಪಷ್ಟ ಈ ಅಂಗಾರಕವಾರಮು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ
- 4 ಮಾತ್ರಂಡ ರಾಜಕಂದಪ್ರ ರಾಜಕಂತೀರವ ರಾಜತೇಜೋಸಿಧಿ
- 5 ರಾಜ ಮಹಾರಾಜ ಶ್ರೀಯಾದವವಂಶಾಭ್ಯಾಪರಿಷ್ಟಂಭ ಚಂ
- 6 ದ್ವಿಲಯಿನಗುತ್ತಿಹರ ಸಿಬ್ಬರಗಂಡ ಬಿಂಬ ಶಂಕರಬಿರಿದಾಂಕಿತ
- 7 ಲಯಿನಕೆಂಕಣಿಂ ವಿಫಲಾಂಕುಶಲಯಿನ ಮಾಪುಲಗೋತ್ತ
- 8 ಜವಿತ್ತಲಯಿನ ಪದ್ಧನಾಯಿನಿ ನಲ್ಲಾರಪ್ಪನಾಯಿಸಿಗಾರಿ ಪ್ರತ್ಯುತ್ತಿನ
- 9 ಪದ್ಧನ ಪೆಂಕಟಪ್ಪ ನಾಯಿವಾರಿ ಪ್ರತ್ಯುಲಯಿನ ಪದ್ಧನಾಯಿಸಿವಾರು ಶಾಂ
- 10 ದಿಲ್ಲಿನಗೋತ್ತಾಪಸ್ತಂಬ ಸೂತ್ರ, ಯಾಜುಶಾಖಾಭಾರ್ಯಯಲಯಿನ
- 11 ಕೋಳಾಲಸ್ತಂಬಂ ತಲಗುಂದಂ ಅಗ್ರಹಾರಂ ಸರಿಮುಖಸುಬ್ಬಾಪಥಾ
- 12 ನುಲವಾರಿ ಪ್ರಾತ್ಸುಲಯಿನ ರಾಮಕೃಷ್ಣಪಧಾನುಲವಾರಿ ಪ್ರತ್ಯುಲಯಿನ
- 13 ಕೃಷ್ಣಶಾಸನುಲವಾರಿಕಿ ಮಾಘಲಗೋತ್ತಪವಿತ್ರಲಯಿನ ಪದ್ಧನಾಯಿಸಿನಲ್ಲಾರ
- 14 ನಾಯಿಸಿವಾರಿ ಪ್ರಾತ್ಸುಲಯಿನ ಪದೆವಂಕಟಕನಾಯಿಸಿಗಾರಿ ಪ್ರತ್ಯುಲಯಿನ
- 15 ಪದ್ಧನಾಯಿಸಿವಾರು ಸರಿಮುಖಸುಬ್ಬಾಪಧಾನುಲವಾರಿ ಪ್ರತ್ಯುಲಯಿನ
- 16 ರಾಮಕೃಷ್ಣಪಧಾನುಲವಾರಿ ಪ್ರತ್ಯುಲಯಿನ ಕೃಷ್ಣಶಾಸನುಲವಾರಿಕಿ ಸಲ್ಲಾರಪ್ಪ
- 17 ನಾಯಿಸಿವಾರಿ ಪ್ರಾತ್ಸುಲಯಿನ ಪದೆವಂಕಟಪ್ಪನಾಯಿಸಿವಾರಿ ಪ್ರತ್ಯುಲ
- 18 ಯಿನ ಪದ್ಧನಾಯಿಸಿವಾರು ಸರಿಮುಖಸುಬ್ಬಾಪಧಾನುಲವಾರಿ ಪ್ರತ್ಯುಲ
- 19 ಯಿನ ರಾಮಕೃಷ್ಣಪಧಾನುಲವಾರಿ ಪ್ರತ್ಯುಲಯಿನ ಕೃಷ್ಣಶಾಸನುಲವಾರಿಕಿ

- <sup>20</sup> ವ್ಯಾಳಿಂಡಿ ಯಿಚ್ಚಿನ ಭೂದಾನತಾಪ್ತಿ ಶಾಸನವೆಚ್ಚುಂನನು ಮಾನವಾಯಕ  
<sup>21</sup> ತನಾನುಕುಚಿಲ್ಲು ಪೆದ್ದನಾಯುಸಿದುಗಾರನುಕು ಮಣಿಪೆಸ್ತುನರಾಮುಕುಪ್ಪಂ  
<sup>22</sup> ಶೀಮಲೇನುಜೆದ್ದೂ ರಿಗಾಮಾನುಕು ನಡಚೇಭೂಮಿರೋನು ಏಂಕುಮಾ  
<sup>23</sup> ಕುಪ್ತಪ್ತಾತ್ಪಾರಂಪರ್ಯಂಗಾನು ನಡಚೇಷಿಟ್ಟುಗಾನು ಈ ಮರೆನಂಕ್ರಾಂತಿ  
<sup>24</sup> ಮಹಾಪ್ರಾಜ್ಯಾಕಾಲಮಂಬು ಸಹಿರಣ್ಣೇದಕ ದಾನಧಾರಾಪೂರ್ವಕಂಗಾನು  
<sup>25</sup> ಕಾಡಾರಂಭಂಭೂಮಿ ॥॥ ಪದಚ್ಚೇದು ತಾಮಲಾದಯಚೇಸಿ ಇಚ್ಚಿನಾ  
<sup>26</sup> ರಂಗನುಕಮಾಜೆದ್ದುಲಕು ಹೀತಿಗಾನು ಇಚ್ಚಿದ್ದುಮಂ ॥ ಅಪರ್ವಣಂ  
<sup>27</sup> . . ಇಚ್ಚಿನಾರಮು ಏಂಪ್ತಪ್ತಾತ್ಪಾರಂಪರ್ಯಂಗಾನು ಸುಖಾನಾ  
<sup>28</sup> ಅನುಭುವಿಂಚೆಕ್ಕೊನಿ ವಚ್ಚೇದಿ ಅನಿ ವ್ಯಾಳಿಂಡಿ ಇಚ್ಚಿನ ದಾನಶಾಸನವು  
<sup>29</sup> ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪ್ರಜ್ಞಂ ಪರದತ್ತಾನುಪಾರಿನಂ ಪರದತ್ತಾಪಕಾರೇಣ  
<sup>30</sup> ಸ್ವದತ್ತಂ ಸ್ವಷ್ಟಿಲಂಭಃತ್ತಾ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಜರೇತವಸುಂ  
<sup>31</sup> ಧರಾಂ ಷಟ್ಟಿಪರ್ವತನಷ್ಟನಾರ್ಜಿ ವಿಷಾಯಾಂ ಬಾಯಾಕೇರ್ತಿಎಂಬಿಂ

(ಶ್ರೀ ಗೌಪಾರಾ)

ಕ್ಷೇಲಾರ ತಾಲ್ಲೂಕು ಕನೆಬಾ ಹೋಟಿ ಅರಹಳ್ಳಿ ಗ್ರಾಮದ ಬಳಿ ಹುಟ್ಟುಗುಂಡಿನವೇಲೆ.

ಪ್ರಮಾಣ 6'-0"×4'-6"

- <sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಕಲಪರಂಪ ಉಳಿಂಬ ಇಕಪರಂಪ ಗಿಭಿನೆಯ ಮೇಗೆ ಸಲುವ ಅನಂದತಂಪತ್ತರ  
<sup>2</sup> . . ಹಂ ಸೋ ಅದ್ರ್ವಿನಷ್ಟತ್ತ ಹೀತಿಯೋಗೆ ಬವಕರಣ ಸೂರ್ಯಾಗ್ರಹಣ ಪುಣ್ಯಕಾಪ  
<sup>3</sup> ದಲು ಶ್ರೀಮನ್ ಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪೂರ್ವದ್ವಿಷಣ ಪ್ರಶ್ನಾತ್ಮರ ಚಕುಸ್ವಂಪುದ್ವಾದಿಪತಿ  
<sup>4</sup> ಶ್ರೀವಿರಪ್ತತಾಪ ವಿಜಯರಾಯ ಮಹಾರಾಯರ ಕುಮಾರ ಪ್ರತಾಪದೇವರಾಯ ಮಹಾರಾಯರು ಶ್ರೀಧೀರಾಜ್ಯಂ  
 ಗೇಯವಲಿ ಶ್ರೀಮನ್ ಮಹಾ  
<sup>5</sup> ಪ್ರಧಾನ ಪರಮಾಂದಂಜ್ಞಾಯಕರ ತಂಪು ಮಲ್ಲಂಣಗಳಃ ಬಮ್ಮನಮುದ್ದುದಲು ಲಬ್ಧಿಷ್ಠಿಜಯರ ನಿರೂಪದಿಂದ  
 ನಾಯಕತನವ ಮಾಡುವಲಿ  
<sup>6</sup> ತಪ್ಪನಾಯಕ ತನಕ ಸಲುವ ಕ್ಷೇಳಾಲನಾಡಲು ಮುಕ್ಕೆಣ್ಣಾದೆಯರ ಸೋಂಬಗ್ಗುಂಡರು ಸೆಟ್ಟಿಯಹಳ್ಳಿಯ  
<sup>7</sup> ಧಾಗೆಯ ಅಣೆಯವಳ್ಳಿಯ ಷಟ್ಟಿಪುಭಾಗದಲು ನಾಣಿ ಅಪ್ಪಾರವಾಗಿ ಬಿಷ್ಟ ಮಾರಸಮುದ್ದುವನು  
<sup>8</sup> ಕುಂಟ ಕಟ್ಟ ತೋಟ ತುಡಿಕೆ ಅಣೆಕಣ್ಣ ಕಾಡಾರಂಭ ನೀರಾರಂಭ ಎಡಬಣಿಗುಷ್ಟಲು ಮೊದಲಾದ ಸಮನ್ತ . . . .  
 ನಾ ಮ್ಯಾವನು  
<sup>9</sup> ಹರಿತಸೋಽತ್ತ ಅಪಸ್ತಂಬಸೂತ್ರ ಯಜುಶಾಬಾದ್ಯಾಯಾಂಗಾಂದ ನಂಜಪ್ಪನವರ ಕುಮಾರ ಪ್ರಹ  
<sup>10</sup> ದೇವಯ್ಯಗಳಿಗೆ ಸಹಿರಣ್ಣೇದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಆ ಗ್ರಾಮವನು  
<sup>11</sup> ಸೀವು ನಿಮ್ಮ ಪ್ತಪ್ತಪ್ತತ್ತ ಪಾರಂಪರ್ಯಾವಾಗಿ ಸುಖದಿಂದ ಅನಂಭವಿಸಿಕ್ಕೆಂಡು ಆ ಗ್ರಾಮದ ಹಿರಿಯಕರೆಯ ಕಳಗೆ  
 ಪತ್ತುಕೊಳಗ ಗದ್ದೆ  
<sup>12</sup> ಯನು ಶ್ರೀ ಶ್ರೀಮದ್ವಿಂಧಕೇಣಿಟಿ ಬ್ರಹ್ಮಾಂಡಾಯಾಯಕ ದೇವತಾನಾವರ್ಥಧೈಮಾ ಶ್ರೀ ಶಿರಮರ್ಮಾಭದೇವರ  
 ಪದಿಕರ ದೀ  
<sup>13</sup> ಪಾರಾಧನೆಗೆ ಸಲನುತ್ತ ಅಡಂಬ್ರಾಕ್ರಸ್ತಾಯಾಯಾಗಾಗಿ ಸರ್ವಮಾನ್ಯ ಆಗ್ರಹಾರವಾಗಿ ಅನುಭವಿಸುಂದು ನಿಮ್ಮ  
 ಘೇಮಿಗಳು  
<sup>14</sup> ಪಾನಾಧಿಕ್ಯಾಂಗಳಿಗೆ ಸಲುವುದು ಏವು ಕೆಂಪಿಗೆ ಉನಮಾನವಾದರೆ ನೀಲಿ ಮಹಾಜನಂಗಳು ಕಟ್ಟಲುಳ್ಳವರು  
<sup>15</sup> ಯೀ ಶಾಸನದ ಮರಿಯಾದೆಯಲ ಶ್ರೀಮದ್ಭಾರತಾಂಪಕ್ಷೋಟಿ ಬ್ರಹ್ಮಾಂಡಾಯಾಯಕ ದೇವತಾನಾವರ್ಥಧ್ಯಾಮಾ ಶ್ರೀ ಶಿರು  
<sup>16</sup> ಪುಲೆನಾಧದೇವರ ಮುಂದೆ ಪ್ರಮಾಣವಾದಿ ಶಿಲಾಶಾಸನವನ್ವ ಪೂರ್ಣಿಕ್ಕಾಪ್ತಿವಾಗಿ ನೀವು ಯೀ  
<sup>17</sup> ಅಪ್ಪಾರವನೆ ಸರ್ವಮಾನ್ಯನಾಗಿ ಅಡಂಬ್ರಾರ್ಪಾಣಾಯಾಯಾಗಾಗಿ ಅನುಭವಿಸಿ ಸುಖದಿಂ ಬಾಳೂದೆಂದು  
<sup>18</sup> ಸಮ್ಮ ಸ್ತ್ರೀಪತ್ತತ್ತಾಂತಿನಾವಾಮಂತರ ಅನುಮತದಿಂದ ಅರಿಸಿವರ ಮತದಿಂದ ನಮ್ಮ ಸ್ತರುಂಗಿಲ್ಲಿಂದ ವೇ  
<sup>19</sup> ದಂಬಿಟ್ಟ ಕೆಷ್ಟ ಧರ್ಮಾಶಾಸನ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಷಟ್ಟಿಪರಿಷ  
<sup>20</sup> ಸಹಸ್ರಾಂಜಿ ವಿಷಾಯಾಂಜಾಯಕೇರ್ತಿಎಂಬಿಂ ದಾನಪಾಲನಯೋಮಿಂದ್ದೇ ದಾನಾಜ್ಯೇರ್ಯೋನುಪಾಲನಂ ದಾ  
<sup>21</sup> ನಾತ್ ಸ್ವರ್ಗಮಪಾಷ್ಣೋತಿ ಪಾಲನಾದಕ್ಕುತಂಪಡಂ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ವಕ್ತುಶೇರಿ ಹೋಟಿ ಜೋಡಿ ತಲಗುಂದ ಗ್ರಾಮದ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

- <sup>1</sup> ಪಲವಂಗಸಂಪತ್ತರದ  
<sup>2</sup> ಪಯಿಕಾಪ ಬಿಡು ಲು ಶ್ರೀ  
<sup>3</sup> ಪುತು ಬಂಡೆಯನು  
<sup>4</sup> ಇಲ್ಲಿ ಬಿಷ್ಟ ಮನ್ತುಹೋಗಿ  
<sup>5</sup> ಸಾ. ಮಿಪಾದಕ ಸ್ಥಿರಿಷ್ಟನು

(ಶ್ರೀಕಲ ಅಕ್ಕರ ಮಂದ ಕಾಜುವುದಿಲ್ಲ)

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ಅದೇ ಹೋಬಳಿ ತಲಗುಂಡ ಗ್ರಾಮದಿಂದ ಬುಕ್ಕೇನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಗೆ ಪಶ್ಚಿಮಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಗುಂಡಿನಮೇಲೆ.

- <sup>1</sup> ಸ್ತುತಿ ಶ್ರೀಮತು ಪರಿಧಾವಿ ನಂ
- <sup>2</sup> ವತ್ತರ ಶ್ರೀಮತು ಬಿಂಗುರುವಾರ
- <sup>3</sup> ದುರು ಶ್ರೀಮತು ಸುಗುಣರ ಅ
- <sup>4</sup> ಯ್ಯಾಪ್ತನವರು ತಮ್ಮ ಪುರೋಹಿತ

- <sup>5</sup> ನರಸಂಧಿಟ್ಟಿರಿಗೆ ದಾನಮಾಡಿ
- <sup>6</sup> ಕೊಟ್ಟ ಹೊಲಿ ಬಂ . ॥. ಇದಕೆ ಆ
- <sup>7</sup> ರು ತಪ್ಪಲಾಗದು ರಾವಃಪ ಬರೆ
- <sup>8</sup> ದದ್ದು

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ಅದೇ ಪಕ್ಕಲೇರಿ ಹೋಬಳಿ ಧನಮಣಿನಹಳ್ಳಿಯಬಳಿ ಹೋಂಗೇರಿದದ ಬುಡದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

(ಆಕ್ಷರ ಸವರಿದೆ).

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| <sup>1</sup> ಶ್ರೀಪೂಜಾ ನಂ . . . . . ಮಾರ್ಗ   | <sup>5</sup> . . . . . ಪಾಪ . . . . .                 |
| <sup>2</sup> ಶಿರ . . . . . ವಾರದೆಲು ಶ್ರೀಮತು | <sup>6</sup> ಶ್ರೀಬೈದೇಶ್ವರಿ . . . . . ಪಾದ . . . . .   |
| <sup>3</sup> ವಿರೋಧಿ ಪಂತರು ತಮ್ಮ ಬಂಷಿ ತಿ     | <sup>7</sup> . . . . . ಶ್ರೀ . . . . . ಶ್ರೀ . . . . . |
| <sup>4</sup> ಮ್ಮುಳ್ಳುಗೆ ಕೊಟ್ಟ ಹೊಲಿ         |  |

## 75

ಅದೇ ಪಕ್ಕಲೇರಿ ಹೋಬಳಿ ಬೇಜರಂಕುಪುರಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಕೊತಾರದ ಬಂಡೆಯಮೇಲೆ.

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|---|--|
| <sup>1</sup> ಕ್ಷುರಿಧನ ನಂಪತ್ತರದ ಘಾಲ್ಲುಗಳ ಕು ನಬುಧವಾರದಲು | <sup>6</sup> ಶ್ರೀವರದರಾಜನಾಮಾಮಿಯವರ ದೀಪ       |
| <sup>2</sup> ಚೊಮ್ಮೆ ರಸರಪುಗೆ ಒಕ್ಕರನನು ಮಾ               | <sup>7</sup> ಮಾಲೇ ಸೇವೆಗೆ ಕೊಟ್ಟ ಗದ್ದೆ ಬಂ ॥. |
| <sup>3</sup> ದಿಸಿದ ವಾರಿಸುಗುಳಿ ಯೆಂಬ ಕೆಂಪೆಯ             | <sup>8</sup> ಇದಕೆ ತಪ್ಪಿದವರು ಸತ್ತನಾಯ ತಿಂ    |
| <sup>4</sup> ಕಳಗೆ ಶ್ರೀಮದವೀರಾಂಡಕೋಣಿ ಬ್ರ                | <sup>9</sup> ದವರು ಶ್ರೀ                     |
| <sup>5</sup> ಹಾಡುಂಡನಾಯಕ ದೇವತಾ ಸಾಫೆಭಾವ                 |  |

## 76

ಅದೇ ಪಕ್ಕಲೇರಿ ಹೋಬಳಿ ಧನಮಣಿನ ಹಳ್ಳಿಗೆ ಉತ್ತರ ಬೆಟ್ಟದಮೇಲೆ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿ.

- |   |  |
|---|--|
| <sup>1</sup> ಅನಂದ ನಂಪತ್ತರದ ಸಿಜೆಇಷ್ಟು      | <sup>6</sup> ತಮ್ಮ ಯಿ ಗಂಪುದರ ಮ್ಮುಳ್ಳು ಶ್ರೀಮ |
| <sup>2</sup> ಈ ಅ ಲು ಶ್ರೀಮದ್ವಾಜಾಧಿರಾಜ ರಾಜ  | <sup>7</sup> ತು ಮೊಮ್ಮೆಯಾಗಳು ಪ್ರಸನ್ನ ಗಂಗಾ   |
| <sup>3</sup> ಪರಮೇಶ್ವರ ಶ್ರೀವಿರ ವೇಂಕಟಪತಿ ದೇ | <sup>8</sup> ಧರೇಶ್ವರ ಸಾಮಾಮಿಯವರಿಗೆ ಸಮರ್ಪಿ   |
| <sup>4</sup> ಪ ಮಹಾರಾಯರು ಪ್ರಥಮಿಯ ರಾಜ್ಞಿ ಪ  | <sup>9</sup> ಸಿದ ಗಂಜಿಹಳ್ಳಿಗಾಮ              |
| <sup>5</sup> ನಾಳುವಲ ಶ್ರೀಮತು ಸುಗುಣರ        |  |

## 77

ಅದೇ ಪಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಾಡೇರಹಳ್ಳಿ ಯಲ್ಲಿಯಲ್ಲಿ ಬೆಟ್ಟದಮೇಲೆ (ದಂಡಕಮುಂಡಲು).

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|---|--|
| <sup>1</sup> ಸ್ವಸ್ತಿ ಶ್ರೀಪೂಜೆಯ ನಂಪತ್ತರಂ | <sup>4</sup> ಪುಲತೆಂಡಿ ಪೈಂಟಾಡಿ ಆ ಪುಲನಿ ಜಂ |
| <sup>2</sup> ಅಶ್ವಿಜ ಸು ಇಂ ಗುರುವಾರ       | <sup>5</sup> ಓ ತಾನಿ ಸ್ವಗ್ರಹಿ ಜೇರನು ಶ್ರೀ  |
| <sup>3</sup> ಮುನಾಡು ವೀರಮನಾಯಕುಡು         |  |

## 78

ಅದೇ ಪಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಂಗನಮುಂಡಕ್ಕೆ ದಕ್ಷಿಣ ಕಲ್ಲಂಡೂರಿಗೆ ಹೋಗುವದಾರಿಯಲ್ಲಿ ತುಂಡುಕಲ್ಲು.

- |                               |                                   |
|-------------------------------|-----------------------------------|
| <sup>1</sup> ಶ್ರೀ ಮುಖಜೀಯರಮಗೆ  | <sup>4</sup> ಬ್ರಹ್ಮ ಕಟ್ಟುಕೊಡಗೆ ಹೂ |
| <sup>2</sup> ಮಣಿಯಪ್ಪಗೆ ಹಜರತು  | <sup>5</sup> ಲಂ । . ಶ್ರೀ          |
| <sup>3</sup> ಮುಂಪಕ ಸಾಹೇಬರು ಕೊ |                                   |

## 79

ಅದೇ ವಕ್ತುಲೇರಿ ಹೋಬಳಿ ಬಿಟ್ಟೆನಹಕ್ಕೆ ಬೆಣ್ಣದ ಬುಡದಲ್ಲಿ ವಡ್ಡರ ಬಂಡಗೆ ಪಕ್ಕಿಮ ಗುಂಡಿನಲ್ಲಿ.

ಪ್ರಮಾಣ. 4'-6"×3'-9"

- |  |   |
|--|---|
| <sup>1</sup> ಸಿದ್ದಾರ್ಥನಾಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬಿ ೫<br><sup>2</sup> ಭಾನುವಾರದಲು ದೇಶಕುಲಕರಣ ವೆಂಕಟ<br><sup>3</sup> ರಾಮಯುನವರ ಮಕ್ಕಳು ನಂಜಂಡೆಯು<br><sup>4</sup> ನವರು ನುಗುಣಾರ ಶ್ರೀತಮ್ಮಯ ಗವಡರ<br><sup>5</sup> ಅಪ್ಪಜೆಯಿಂದ ಶ್ರೀ ಏರಭದ್ರ ದೇವರಿಗೆ<br><sup>6</sup> ಸಮರ್ಪಿಸಿದ ಮಾನ್ಯದ ಹೊಲ . ॥ . ಹತ್ತು | <sup>7</sup> ಕೊಳಗವನು ಅರ್ಚಕ ನಂಜಯನು ಶ<br><sup>8</sup> ನುಧೀಸಿಕೊಂಡು ದೇವರಸೇವ ನಡಿಸಿ<br><sup>9</sup> ಕೊಂಡು ಯಿಹುದೆಂದು ಬರಸಿಕೊಣ್ಣಿ ಧ<br><sup>10</sup> ಮರ್ ಶಾಸನ ನೂರಿಯ ಚಂದ್ರರು ಸಾಕ್ಷಿ<br><sup>11</sup> ಗಳು ಶ್ರೀ |
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## 80

ಅದೇ ವಕ್ತುಲೇರಿ ಹೋಬಳಿ ಪುಂಗನಮುದ್ರಕ್ಕೆ ಉತ್ತರ ಮುಸಿಯಪ್ಪನ ಹೊಲದಲ್ಲಿ ಹುಟ್ಟು ಗುಂಡಿನಮೇಲೆ.

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|---|---|--------------------------|
| <sup>1</sup> ಮಂಗಸಮುಧ್ಯದ ಮ<br><sup>2</sup> ಹಾ ಜಂಗಳು ಲಖ್ಯವೈ | <sup>3</sup> ರಃಿಗೆ ಕೊಳ್ಳು ಮಾನ್ಯ ಹೊಲ ನಾ<br><sup>4</sup> ಗುಳಿ | <sup>5</sup> ಇದಕೆ ಸೆಲ್ಲಿ |
|---|---|--------------------------|

## 81

ಹುತ್ತಿರು ಹೋಬಳಿ ಶಹಪುರ ಗ್ರಾಮದಲ್ಲಿ ಕುಲಭಾದ ರಾಮಯುನ ಮನಗೆ ಉತ್ತರ ಹುಟ್ಟುಗುಂಡಿನ ಮೇಲೆ.

- |   |
|---|
| <sup>1</sup> ಸ್ವಾಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯದ್ಯಮ ಶಾಲಿವಾಹನ<br><sup>2</sup> ಶಕವರುಷ ಗಾಳಿಸೆಯ ದುಮ್ಮಾರ್ತಿ ಸಂವತ್ಸರದ ವಜ್ರಶಾಬ<br><sup>3</sup> ಬ ಇ ಲು ಶ್ರೀಮತು ಮಹಾರಾಜಾಧಿರಾಜ ರಾಮರಾಜವೋದ<br><sup>4</sup> ಯರು ಸ್ವಧಿವೀ ಸಾಂಪೂಜ್ಞವ ಮಾಡುವಲ್ಲಿ ಹೊಳಿ<br><sup>5</sup> ಯ ಮಹಾಜನಂಗಳು ಬಯಲ ಶ್ರೀ ಸೋಮೇಶ್ವರದೇವರ<br><sup>6</sup> ಪಡಿತರ ದೀಪಾರಾಧನೆಗಾಗಿ ಬಿಳ್ಳಿ ಗಢ್ಣ ಬಂ . ॥ . |
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## 82

ಅದೇ ಶಕಪುರದ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೊರಾರದ ಬಂಡಗಳಲ್ಲಿ.

- |  |   |
|--|---|
| <sup>1</sup> ಪಲವಂಗ ಸಂವತ್ಸರ ಡಯಿತ್ರ ಸು ರ ಸೋ<br><sup>2</sup> ಮಾವಾರದಲು ಬಾಚೆಯನಾಯಿಕರ ಮಕ್ಕಳು ಮ<br><sup>3</sup> ಲೀಯ ನಾಯಿಕರು ಸೋಮೇಶ್ವರದೇವರ | <sup>4</sup> ದೀಪಮಾಲೆ ಸೇವಗೆ ಎಗುಳ ಹೂಲವ<br><sup>5</sup> ನು ಮಾನ್ಯ ವಾಗಿ ಸಮರ್ಪಿಸಿದರು ಶ್ರೀ ಸೋ<br><sup>6</sup> ಚೇಷ್ಟರ ದೇವರೆ ಪಾದವ ಶರಣಿಶ್ರೀ |
|--|---|

## 83

ಅದೇ ಹುತ್ತಿರು ಹೋಬಳಿ ಹೊಳಿ ಗ್ರಾಮದ ಕೆರೆ ಒಳಗೆ ಹೊಂಗಿದೆಕೆಳಗೆ ಬಿದ್ದಿರುವ ತಲ್ಲುಕಂಬದಲ್ಲಿ.

ಪ್ರಮಾಣ 4'-3"×1'-6".

- |  |   |
|--|---|
| <sup>1</sup> ಸ್ವಾಸ್ತಿ ಶ್ರೀಮತು ಕೃಷ್ಣಪನಾಯನಿ<br><sup>2</sup> ಗಾರು ಧಂಡರೋತು ವಿಜಯ ಸಂ<br><sup>3</sup> ವತ್ಸರಂ ಮುಕ್ತ ಸಂಕಾರ್ಯಂತಿ ಪ್ರಣ್ಯ<br><sup>4</sup> ಕಾಲಮುಂದು ಶ್ರೀಚವುಚೇಷ್ಟ<br><sup>5</sup> ರಿ ಅಮೃತಾರೀಕ ಭಕುತಿನಿಂ<br><sup>6</sup> ಬಿಕ್ಷಿಂಣಿನ ವಿಜಯ | <sup>7</sup> ಮಂಡಪಂ ಚಂದಸೂರಿ<br><sup>8</sup> ಯಾದಲು . . . . .<br><sup>9</sup> ವ್ಯಂಧೇದಿ . . . . . ಶ್ರೀಚವುಚೇ<br><sup>10</sup> ಶ್ವರಿ ಅಮೃತಾರೀ ಪಾದಮೇಗ್ಗ<br><sup>11</sup> ತ ಶ್ರೀ |
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## 84

ಅದೇ ಹೋಬಳಿ ಹೊಳಿಗ್ರಾಮದ ಕೊರಾರದ ಬಂಡಗೆ ಪೂರ್ವ ಹುಟ್ಟುಗುಂಡಿನಮೇಲೆ ಕೆತ್ತಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 3'-0"×2'-6".

- |  |  |
|--|--|
| <sup>1</sup> ಶ್ರೀಮತು ಚ್ವಾಂಗಳನಾಮ<br><sup>2</sup> ಸಂವತ್ಸರದ ಅಭಾಷ ತು ಇಂ<br><sup>3</sup> ಸೋಮವಾರದಲು ಏರಮರ<br><sup>4</sup> ಸರ ಮಕ್ಕಳು ರಾಜಯಾಗಳು<br><sup>5</sup> ಹೊಳಿಲಯ ಪುರೋಹಿತ ಶ್ರೀ<br><sup>6</sup> ನಂಜಂಡ ಭಣ್ಣಿಗೆ ತಂಚು | <sup>7</sup> ತಂದೆ ವೀರಮುರಸರಿಗೆ ಪುಜ್ಣ<br><sup>8</sup> ಲೋಕವಾಗದೇಕೆಂದು ಸಮರ್ಪಿಸಿದ<br><sup>9</sup> ಹೊಲಬಂ . ॥ . ಕೆತ್ತು ಹೊಳಗ ಇದಕೆ ಕೇ<br><sup>10</sup> ದು ಬಯಸಿದವರು ಗೋಪಕಾಂದ<br><sup>11</sup> ಪಾಪದಲ ಹೇಳಿಕರು ಶ್ರೀ |
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## 85

ಅದೇ ಹೊಳಿಗ್ರಾಮಕ್ಕೆ ಪ್ರೋವೆನ್ಸ್ ಅ ಮುಲ ದೂರದಲ್ಲಿ ಗ್ರಾಮದ ಯಲ್ಲಿ ಪಾರ್ಕೇಗೈಡನ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟು ಕಲ್ಲು

ಪ್ರಮಾಣ  $6'-0'' \times 4'-3''$ .

(ಹಳಗನ್ನಡಕ್ಕರ)

<sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀ ಕಾಲಡಿಯಮು	<sup>5</sup> ಕೆಣ್ಣಬು ನ...ರಿ ಪರ್ಡದ
<sup>2</sup> ಗ್ರಾಲದತ್ತಸುಗೊಳುಧ್ವನಿನ್ನು ಅಪದಿಮ್ಮಿರೆ	<sup>6</sup> ... ..... ಪ್ರೇಯಲ
<sup>3</sup> ಡ ಅಕ್ಕಮುನಗಲೆ ಇವಜ್ಞ ಕಲ್ಲಾ ಇಂಕ್ಲೆಟ್ಟು ದು ಪನ್ನೆರ	<sup>7</sup> ... ..... ಯೆಂದ್ರಿ
<sup>4</sup> ದು ಕಟಸಿದೇವಾಗಡಿಯಲನೆ.....	<sup>8</sup> ... ..... ಪ್ರೌರ್

## 86

ಅದೇ ಹೊಳಿಗ್ರಾಮದಲ್ಲಿ ಸೀತಾರಾಮಭಂಟ್ಟರ ಮನೆಯುಮುಂದೆ ಬಿಡ್ಡಿರುವ ತುಂಡುಕಲ್ಲುಗಳಲ್ಲಿ.

(1ನೇಯ ತುಂಡಿನಲ್ಲಿ)

<sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀ ಪ್ರರುಧಮಹಾ.....	<sup>3</sup> ..... ನಾಡ
<sup>2</sup> ರಾಜರ್ಪ್ರಧಿವಿರಾಜ್ಯಂ.....	

(2ನೇಯ ತುಂಡಿನಲ್ಲಿ)

<sup>1</sup> ಮಾಟ್ಟು ಒಕ್ಕಲ್ಲಿದ್ದಾ.....	<sup>4</sup> ದು ಕೆಣ್ಣುಕೆಣ್ಣೆಕಿಬ
<sup>2</sup> ರಾಜರ್ಪ್ರಧಿವಿರಾಜ್ಯಂ.....	
<sup>3</sup> ಛ್ಣಪಟ್ಟು ಕಾರೆಂಳ್ಳಿರ	<sup>5</sup> ..... ಕ್ಕುರಣ್ಣುಗಕಬ

## 87

ಅದೇ ಗ್ರಾಮದ ಸೋಮಯ್ಯನವರಲ್ಲಿದ್ದ ಸನ್ನಿದ್ದು.

- <sup>1</sup> ರಾಜಶ್ರೀ ಕೋರಾರದ ಅಮಿಲ್ರೋ ಜಿನ ಗರುಡಯ್ಯ
- <sup>2</sup> ನಚರಿಗೆ ಪ್ರಾಣಯ್ಯನವರು ಬರಸಿದ ಸರಣವ ಅದಾಗಿ
- <sup>3</sup> ಈ ತಾಲ್ಮು ಹೊಳಿಲ ಅಗ್ರಹಾರದ ಗ್ರಾಮ ಇಕ್ಕೆ ನಮ್ಮವು
- <sup>4</sup> ಸಂವತ್ಸರದ ಬೇರೀಜು ಗು ಇಲ್ಲಿ|| ಇ ಮೃತಿ
- <sup>5</sup> ಕಂಗು ಅಂಂ ಲಿಂನ್ನರ್ಮೆವತ್ತು ವರಹವಂನ್ನು ಬಾ
- <sup>6</sup> ಹ್ಯಾರ ಕಡೆಯಂತೆ ಅರಮನೆಗೆ ತಗೆದುಕೊಂಡು
- <sup>7</sup> ಗ್ರಾಮವನ್ನು ಬಾಕ್ಕುರ ವರಕ್ಕೆ ಕೆಣ್ಣು ಬಾಕಿ ಕಂಗು
- <sup>8</sup> ಇಲ್ಲಿ|| ಇನು ನೂರುಮೂವತ್ತೇಳು ವರಹ ಅರುಹಣ
- <sup>9</sup> ಪನ್ನು ವ್ಯುತ್ತಿ ಉಕೆ ಮನೆ ಉಕೆ ಇ|| ಇ ಧಿಮಾನ್ಯ
- <sup>10</sup> ವಾಗಿ ವರುಷಂಪ್ರತಿಯಲ್ಲಿ ನರಾಗಗೊಡಿಸಿ ನಿದ್ರಾತ್ಮಿ
- <sup>11</sup> ಸಂವತ್ಸರದಾರಧ್ಯ ನಡಿಸಿಕೊಂಡು ಬರುವುದು ರವದಿ
- <sup>12</sup> ಸಂವತ್ಸರ ಚ್ಚೆತ್ತು ಶುದ್ಧ ಏರಲ್ಲು ರುಜು ಶ್ರೀ||

## 88

ಅದೇ ಹೊಳಿಗ್ರಾಮಕ್ಕೆ ಪ್ರೋವೆನ್ಸ್ ನದಿಯ ಗಡ್ಡೆಯಲ್ಲಿ ಬಿಡ್ಡಿರುವ ಕಂಬ.

ಪ್ರಮಾಣ  $5'-0'' \times 1'-2''$ .

(ಹಳಗನ್ನಡಕ್ಕರ)

<sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀ ಕಾಲಡಿ	<sup>3</sup> ಜಿನದತ್ತಸುಗೊಳೊ	<sup>5</sup> ಅವಜ್ಞಪದಿಕ್ಕುರಣ್ಣುಗಕಬ
<sup>2</sup> ಯಾಮಂಗಲಮಹಾ	<sup>4</sup> ಇಂತಿಯನ್ನಾದಿ ಸಕ್ಕುನಾ	<sup>6</sup> ನಿಪರಿಹಾರಂ ಕೆಣಿಂಣ್ಣೀರ್

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ಮುಳೆಭಾಗಲು ತಾಲ್ಮ್ಮೀಕು.

ಮುಳೆಭಾಗಲ ತಾಲ್ಮ್ಮೀಕು ಕನಬೆಯಲ್ಲಿ ಶ್ರೀಪಾದರಾಜರ ಮತದ ಮಾಂಡಿ ಏಜಿಂಟ್ಲರ ಮನೆಯಲ್ಲಿ ಸಿಕ್ಕಿದ ತಾಮ್ಮ ಶಾಸನದ ಪ್ರತಿ.

- <sup>1</sup> ನಮಸ್ತುಂಗ ಶಿರಕ್ಕುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ!
- <sup>2</sup> ಕ್ಕುಲ್ಮೀಕ್ಕು ನಗರಾರಂಭ ಮೂಲನ್ಷಂಘಾಯ ಕಂಭವೇ||

- ३ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯಂದಯ ಶಾಲವಾಹನಶಕ್ತಾಬ್ದಿ ಇಳಿಕಣೆ ಈಶ್ವರ ಸಂಪತ್ತ  
 ४ ರ ಫಾಲ್ಗುಣ ಬಿಂದಿ ಶಸಿವಾರ ಶ್ರೀಮಂತಿ ಮಹಾರಾಜಾಧಿರಾಜರಾ  
 ५ ಜ ಪರಮೇಶ್ವರ ಶ್ರೀವಿರಪ್ರತಾಪ ಶ್ರೀತಿರುಮಲದೇವ ಮಹಾರಾಯ  
 ६ ರ್ಮೃತ್ಯುನವರು ಉಂಡ್ರಗಿರಿಯಲ್ಲಿ ರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ  
 ७ ರಾಜ್ಯವನಾಳಿಯಲ್ಲಿ ನಾಡಪ್ರಭು ನಂಜೇಗ್ರಂಥರು ಶ್ರೀವತ್ಸಗೋಽ  
 ८ ತ್ರುದ ಅಪಸ್ತಂಬ ಸೂತ್ರದ ಯಂಜುಶಾಬಾಧಾಯಿಗಳಾದ  
 ९ ವೆಂಕಟರಾಮಭಷ್ಯಾರ ಪುತ್ರರಾದ ತಿಮ್ಮಿರಾಜಭಷ್ಯಾರಿಗೆ ಕೊ  
 १० ಛ್ಯಾಧಿದಾಸಾಧಿವರ್ಣ ಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ ನಮ್ಮ ಅ  
 ११ ಲ್ಲಿಕೆಗೆ ಸಲುವ ಚ್ಯಾರಕ್ಷಾರಿಗೆ ಸಲುವ ಹಾರುವಹಳ್ಳಿ ಗ್ರಾಮ  
 १२ ಮನು ಸರ್ವಪಾನ್ಯಾಸಾಗಾಗಿ ಸೂರ್ಯೋಪರಾಗ ಪುಣ್ಯಕಾಲ  
 १३ ದಲು ಶ್ರೀರಪುನಾಯಕನಾಾಮಿ ಸನ್ಮಿಧಿಯಲ್ಲಿ ಕೃಷ್ಣವರ್ಣ  
 १४ ಬುದ್ಧಿಯಂದ ಸರ್ವಪಾನ್ಯಾಸಾಗಾಗಿ ನಹಿರಣಣ್ಯೋದಕರಾನ  
 १५ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರಣುನೆರದು ಕೂಟ್ಯಾವಾದಕಾರಣ  
 १६ ಕುಗ್ರಾಮದ ಚತುಸ್ವೀಚೆಯೋಜಗ್ರಂಥಿನಿಷ್ಕೇಷ ಮೌದಲಾದ  
 १७ ಅಷ್ಟೇಭೀಗತೇಜ ನಾಾಮ್ಯಾಸನು ಕಾಡಾರಂಭ ನೀರಾರಂಭ  
 १८ ಮೌದಲಾದ ಸರ್ವಸ್ತವಪ್ಪು ದಾನಾಧಿಕ್ರಿಯ ಏನಿಮಯು  
 १९ ಭೋಗ್ಯಾಗಳಿಗೆ ಯೋಗ್ಯಾವಾಗಿ ನೀವು ಸಿಮ್ಮಿ ಪುತ್ರಪಷ್ಟ  
 २० ಪಾರಂಪರೆಯಾಗಿ ಆಂದಾರ್ಥನಾಾಯಿಯಾಗಿ ಈಹಾ  
 २१ ರುಹಳ್ಳಿ ಗ್ರಾಮಪಾನು ಅನುಭವಿಸಿಕೊಂಡು ನುಳಿದಳ್ಳಿ  
 २२ ಯಿಹುದು ಕೂಟ್ಯಾತಾಮ್ರಶಾಸನ ಅಶ್ವಮೇಧ ಸಹಸ್ರಾಣ  
 २३ ವಾಜಪೇಯಿ ಶತಾನಿಚಿಕ್ಯಾತ್ಮಕ ಕೃತಾತ್ಮಕಲ ಮಂಬ್ರೂಲಿತಿಂದ  
 २४ ಮಿದಾನಾತ್ಮದರ್ಶನ್ತೇ॥ ಗಣ್ಯಂತೇಪಾಂಸನ್ವೋರೋಕೋಕೇ  
 २५ ಗಣ್ಯಂತೇವರ್ಷಣಿಂದವಾಗಿ ನಗಣ್ಯತೇವಿಧಾತ್ಮಾತ್ಮಿ ವಿಪ್ರದತ್ತ  
 २६ ಪನುಂಧರಾ॥ ನಿಖಂಧಿತಾಹ್ಯಾಸ್ತಿಸ್ವಂ ವಿಪ್ರಮುಂಚ್ಯ  
 २७ ಶ್ರೀ ವಿಷಮೇಕಾಕಾರಿನಂ ಹಂತಿ ಬಿಂಬಿಸ್ವಂ ಪುತ್ರಪಾತ್ರಕಂ॥

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ಮುಖಾಭಾಗಲ ತಾಲ್ಪೂರ್ಕು ಕನಸಾ ಹೋಬಳಿ ದಾರೇನಹಳ್ಳಿ ಬಳಿಗೆ ಪೂರ್ವಗುಟ್ಟಿಗೆಂಳಿ ಒಂದೆಯೆಂಳಿ.

१ ಶ್ರೀಮತುಖರನಂ	७ ದುಖಿನ ಗ್ರಾಮದಲು	१२ ವೋಂದು ಬಂಡುಗ
२ ವತ್ಸರದಪ್ಪು ಬಿಂದಿ	८ ಪಂಚಾಂಗದವರಬ್ರತ	१३ ಗಣ್ಯಯನುದಯು
३ ಸೂರಿಯಗ್ರಹಣದ	९ ಕೃಜಾರಿಗೆ ಬರಸಿಕೊಟ್ಟಿ	१४ ಪಾಲಸ್ತರು ಈ ಧರ್ಮ
४ ಲು ಈಶ್ವರನಾಯಕ	१० ಧರ್ಮಾಶಾಸನ ಅ ಪೂರ್ವ	१५ ನಾರೋಂಬಿ ರು ಅಶುಪ
५ ರು ನಾಯಕತನಕೆ	११ ಚಿಕ್ಕಕೆಂಬು ಕೆಳಗೆ	१६ ಲಾಗದ .
६ ಸಲುವ ಕಿರಿಯ ಮು		

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ಬ್ರಹ್ಮರಕೂರ ಹೋಬಳಿ ಹೆಚ್ಚಿಂ ಕೇಶವಾಕ್ಯಾರ್ಥಿ ಸೀಕ್ಕಿದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ.

- १ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯಂದಯ ಶಾಲವಾಹನ ಶಕಾಬ್ದಿಯಾಲು ಇತ್ತಾಗಿ  
 २ ಅಗುನೇಷಿ ಪ್ರವಾದಿನಾಮ ಸಂಪತ್ತಿರ ಭಾದ್ರಪದ ಬಿಂದಿ ಬುಧವಾರಂ ಸೂರ್ಯೋಽ  
 ३ ಪರಾಗಂ ಹಸ್ತ ನಿಷ್ಕತ್ತ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ತರಮಹಂಸರಿವಾಪ್ರಾಜ  
 ४ ಕಾಚಾರ್ಯಲಯಿನ ಪದವಾಕ್ಯಪ್ರಮಾಣ ಪಾರಾವಾರಪಾರಂಗತ ಸರ್ವತಂತ್ರ  
 ५ ಸ್ತತಂತ್ರಲಯಿನ ಶ್ರೀಮದ್ವೈತಾಧಿಕ್ಯವೆ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪನಾರ್ಥ  
 ६ ಲ್ಯಾನ ಶ್ರೀವೇದಸಿಫಾಂಬಾಮುಲವಾರಿ ಪರಂಪರಾಂಶ್ಯಾಲಯಿನ ಶ್ರೀಪ್ರಜ್ಞಾನಿಫಾಂ  
 ७ ಮ ಶ್ರೀಪಾದಿಷ್ವಾಯಾಂತಿರಾಂಶ್ಯಾಲಯಿನ ಶ್ರೀಪ್ರಜ್ಞಾನಿಫಾಂ  
 ८ ಏ ಶ್ರೀಪಾದಿಷ್ವಾಯಾಂತಿರಾಂಶ್ಯಾಲಯಿನ ಶ್ರೀಪಾದಿಷ್ವಾಯಾಂತಿರಾಂಶ್ಯಾಲಯಿನ ಶ್ರೀ  
 ९ ದಾರಾನಿಕಿ ಚತುರ್ವಿಗ್ರಂಥತ್ತಂ ರಂಗಣ್ಯಕಾಳಾಕರ್ಕಾಳವೇದಯುಲವಾ  
 १० ರ ಹೆತ್ತಲಯಿನ ನಲ್ಲಿಪಕಾಳಾಕರ್ಕಾಳವೇದಯುಲವಾರಿ ಪುತ್ರಲ  
 ११ ಯಾನ ಉತ್ತಮರಂಗಪ್ರತಿ ಕಾಳಾಕರ್ಕಾಳವೇದಯುಲವಾರು ಯಾಂಕಿನ ಮತಮು  
 १२ ದಾನಶಾಸನಮು ಮಾಯೇಲುಬದಿಉಯಿನ ಉರಜಿಪಾಳಂನಾಲಾಗು  
 १३ ಪಾಗರುಮುಲು ವಚ್ಚೆವದ್ವಾರೆಂಕಾಳಾಯಧಾನ್ಯಂ ಪರಿಕಲುನಹ ಪೆರಿ ಕ  
 १४ ಇಕೆ ಕಾರ ಕಾಸು ವ್ಯಾಕಣಿ ಪಲನರಕು ಬರಿಕ ಇಕೆ ಕಾಸುಲಾರೆಂದು  
 १५ ಯುಕ್ತಮಾನಸು ಯಾವ್ಯಾನಿ ಮಾಜೆದ್ದುಲಕು ಸುಕ್ತಮುಗಾನುಸಹಿರಣ್ಯೋಽ  
 १६ ದಕ ದಾನಫಾರಾಷ್ವಾರ್ಥಕಮುಗಾನು ಕಷ್ಟದಜೇಸಿನಾಮು

- १७ ಗನುಕ ಮರಂಶಿಪ್ಯ ಪಾರಂಪರ್ಯ ಮುಗಾನು ಅಡಂಡಾರ್ಕ ಸ್ವಾ  
 १८ ಯಿಗಾನು ಅನುಭವಾನಿಕಿ ತಚ್ಚುಕೊನಿ ಶಿಪ್ಯ ಪಾರಂಪರ್ಯ  
 १९ ಮುಗಾನು ಅನುಭವಿಂಚುಕೊನಿ ಸುಬಾನ ಪುಂಢೆದಿ ಅನಿ  
 २० ಶ್ರೀಪ್ರಜ್ಞಾನಿಧಿ ಶ್ರೀಪಾದಭ್ರಂತಿಯಲುವಾರಿ ಶ್ರೀಮದ್ವಿಳೀಷ್ಮಿನಾಥ  
 २१ ಸ್ವಾಮಿ ಭಂಡಾರಾನುಕು ಉತ್ತಮ ರಂಗಪ್ರತಿಕೂಲಿಷ್ಟೇಜೆ  
 २२ ಲವಾರು ಯಿಚ್ಚಿನ ದಾನಶಾಸನಮು ದಾನಪಾಲನಯೋ  
 २३ ಮರ್ದ್ವೀದಾನಾಭೀಯೇನಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾ  
 २४ ಪ್ರೇತಿ ಪಾಲನಾದಚ್ಚುತೆಂ ಪದಂ ಸಾಮಾನೆಂಧೀಯಂ ಧರ್ಮ  
 २५ ಸೇತುನೃಪಾಣಾಂ ಕಾಲೀಕಾಲೀಪಾಲಸೀಯೋಭವದ್ವಿಂ ಸರ್ವ  
 २६ ಸೇತುನಾಷ್ಟವಿನಿಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭಾರೀಭಾರೀಯಾಹಂಕ್  
 २७ ರಾಮಭದ್ರಃ ॥ ಶ್ರೀರಾಮ ॥

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ಅದೇ ಬ್ರಹ್ಮರಕೂರು ಹೋಬಳಿ ಕೊಂತ್ರು ರುಗ್ರಾಪಂದಬಳಿ ಅಪ್ಪಯ್ಯನ ಹೂಲದಲ್ಲಿ ನೆಟ್ಟುಕಲ್ಲಿ.

ಪ್ರಮಾಣ ५'-०"×१'~६"

१ ಅನಂದ ನಾಮ ಸಂಪತ್ತರ	६ ಶ್ರೀಉಪಾದಯ್ಯ ದೇವರಿಗೆ ಸಮ
२ ದ ಮಾರ್ಗಶಿರ ಬ ರ ಲು ಶ್ರೀಮ	७ ತೀರ್ಥಸಿದ ಹೂಲ ಬಂ ॥. ಇದ
३ ತುಷಾದಯುಗಳು ನಾಡಗಳು	८ ಸು ಕಡಿಸಿದವರು ತಮ್ಮ ತಾ
४ ದತ್ತನವಮಾಡುವಲ್ಲಿ ತಮ್ಮ	९ ಯಿಗೆ ತಟಿದವರು ಶ್ರೀ . . .
५ ಪಿತ್ರಗಳಿಗೆ ಪುಣ್ಯವಾಗಬೇಕೆಂದು	

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ಮಾಲನಾಯಕನಹಳ್ಳಿ ಹೋಬಳಿ ದಮ್ಮ ಸಂದ್ರಧ ಎಲ್ಲೆಯಲ್ಲಿ ಚೇಗಮಾಡುವಿಗೆ  
 ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ २'-३"×३'-६".

१ ಅಂಗೀರನ ಸಂಪತ್ತರ ಪಾಲುಗುಣ ನು ನ	५ ತಂಮ ಪತ್ರ ಪರ್ವತ್ ಪರಂಪರೆಯಾಗಿ ಅನುಭ
२ ಅದಂದು ಮಲ್ಲಪಂಚ ಲಂಗಣ್ಣನು ಪುರೋ	६ ವಿಸಿಕೊಂಡು ನಮ್ಮ ವಂಶದವರಿಗೆ ಶ್ರೀಯಸ್ಸನ್ನ
३ ತಿತ್ತ ನರಸಿಂಹಭ್ರಂಧುರಿಗೆ ಪುರೋಹಿತಮಾ	७ ಪ್ರಾರ್ಥಿಸುತ್ತಾ ಇರಬೇಕೆಂದು ಕೆಷ್ಟು ದಾನಕಿರಾ
४ ನ ವಾಗಿ ಒಟ್ಟು ಮುಗಿಗಳ ಗಡ್ಡೆಯನು ಅವರು	८ ಶಾಸನ ಸೂರಿಯ ಸಂದು ದಿಗಳು ನಾಕ್ಕಿಗಳು ॥ಶ್ರೀ॥

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ದುಗ್ಗ ಸಂದ್ರಧ ಹೋಬಳಿ ಸಂಗಸಂದ್ರಧ ಉರುಮುಂದೆ ಕಂಬದಲ್ಲಿ.

१ ಶ್ರೀಮಂಬ ಸಂವ	६ ರಾಮರಾಜಯ್ಯ	११ . . . ಆಗರವ
२ ತ್ವರಿತ ಮಯಿಶಾ	७ ಗಳು . . .	१२ ಬಾಲಯ್ಯನು ಶ್ರೀ
३ ಖ ಶುಧ ನವಮಿ	८ . . . .	१३ ಸಂಗೇಶ್ವರ ದೇವರ
४ ಶುಕ್ರವಾರದಲು	९ . . . ಕುಲ	१४ ಸೇವಾರ್ಥ ಏತ್ತಿಂದ
५ ಶ್ರೀಮತು ದೇಶಾಯಿ	१० ತಿಲಕ . . .	१५ ಮಂಟಪ . . .

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ಅದೇ ಹೋಬಳಿ ಸಂಗಸಂದ್ರಧ ಬಳಿ ಉರುಮುಂದೆ ಕಂಬದಲ್ಲಿ.

१ ಕ್ಷೋಧಿ ಸಂಪತ್ತರದ ಚೈತ್ಯ	१२ ಅಮೃತಪದಿ ದೀಕ್ಷಾರಾಧನೆ ನಿ	२३ ದಾರಂಭ ಮುದರೂಪ
२ ಬ ಇ ಲು ಶ್ರೀಮತು ಕುರು	१३ ಮಿತ್ರತ್ವಾಗಿ ನಮ್ಮ . . .	२४ ಸಮಸ್ತ ಸಾರ್ಥಕ್ಯವನು
३ ದಮುಲೆಯ ತಿಮ್ಮ ಯ	१४ ಸಲುವ ಕುರಾದಮುಲೆ	२५ ಸೀರ್ವೇ ಪಂಶಿ ಪರಂಪರೆ
४ ಗಳಿ ಮಕ್ಕಳ ರಾಚಯ್ಯ	१५ ಸೀಮೆಯೋಳಗಳ	२६ ಯಾಂದ ಅನುಭವಿಸಿ
५ ಗಳು ಚಂದ್ರೋಪರಾಗನಿಮಿತ್ತ	१६ ಕರಷಣಹಳ್ಳಿಯೆಂ	२७ ಶ್ರೀದೇವರ ಕಾರ್ಯಾವಿಷಯ
६ ವಾಗಿ ಅನಾಷ್ಟ ನಿತ ಕಣ್ಣಪ್ರಗೆ	१७ ಬ ಗಾರುಮಾವನು	२८ ನಡಿಸುತ್ತಾಬ್ರಹಮದೆಂದು
७ ಬರಸಿಕೊಟ್ಟ ಧರ್ಮಶಾಸನ	१८ ಆ ದೇವರ ಶ್ರೀ	२९ ಬರಸಿಕೊಟ್ಟ ಶಿಲಾಶಾ
८ ಕ್ರಮವೆಂತೆಂದರೆ ಶ್ರೀಮದಭಿಲಾಂಡ	१९ ತ್ಯಾಫ್ರವಾಗಿ ಕೊಟ್ಟವಾಗಿ	३० ಸನ ಶ್ರೀಸಂಗೇಶ್ವರದೇವರ
९ ಕೊಂಡಿ ಬ್ರಿ . . . .	२० ನೀವು ಪತ್ರಪರ್ವತ್	३१ ಪಾದವೇಗಳಿ . . .
१० . . . . ಪರಮ್ಯ	२१ ಪರಂಪರೆಯಾಗಿ	. . . . .
११ ರ ಶ್ರೀಮತು ಸಂಗೇಶ್ವರ ದೇವರ	२२ ಅ ಗ್ರಾಮಕೆ ಸಲುವ ಕಾ	. . . . .

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ಅವನಿ ಹೋಟಳಿ ಬ್ಲಾಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನೆಲದಲ್ಲಿ ಹೂಳಕ್ಕೇಗಿದ್ದ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" x 5'-0"

१ ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲ್ಕಿಪಯ್ಯಂ ಪ್ರಾಧಿವೀರಾಜ್ಯಂ ಗೆಯೇ ಶ್ರೀ	७ ಕಾದುಸತ್ಯಾ
२ ಮತ್ತಿಧುವನಕರ್ತ್ವರ್ಥ ತಪರಾಜ್ಯಂ ಗೆಯ್ಯಾ	८ ಸಗ್ಗಿಯಾದಂ
३ ಬ್ಲಾಡೆರೆಕಮನೆಮುದ್ದ ಪ್ಲಾಯಂ ರಾರ	९ ಪ್ರೆಂಡಿಪು
४ ತುಙುಹುಯ್ಯಾ (ಶ್ರೋ)	१० ಲೆಪುತ್ತಿ
५ ಲೋಳುತ್ತಾ	११ ಸಲಿಸಿದ್ದ
६ ಜುವಂಕೆಷ್ಟ್ಯಾ	

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ಅದೇಕ್ಕೇಬಳಿ ಕಾತ್ತಿಕ್ಕೆ ಸೇರಿದ ನಂಜಪ್ಪನ ಹೊಲದ್ದೀ ನಟ್ಟಕ್ಕು.

ಪ್ರಮಾಣ 2'-0" x 2'-0"

१ ಮಾನ್ಯಾ ಸಂಪತ್ತರವ	६ ದೀಪಾರಾಧನೆಗ ಕೆಟ್ಟಿ ಹೂಲಿ ಕಂ ರ
२ ಶ್ರಾ ಬಿ ರ ಲು ಶ್ರೀಮತು ಮಹಾ	७ ಇದನು ಸೂರಿಯ ಚಂದರ
३ ಪ್ರಾನ ಶಿರುಮಾರ್ಯಾಗಳು	८ ರುಫ್...ನಡಿಸುವರು
४ ಶ್ರೀಮತು ಮುಖವಾಗಿಲ ಆಂಜ	९ ಧಾಗಿಗಳು ಅಂಜನೇಯಸ್ತಾವಿ
५ ನೇಯದೇವರ ಪದಿತರ	१० ಪಾದವೇಗತಿ

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ಅದೇ ಅವನಿ ಹೋಟಳಿ ರದ್ದಿಹಳ್ಳಿಗ ದಕ್ಷಿಣ ಗುಟ್ಟಗಳಲ್ಲಿರುವ ಒಂದೆಯುಮೇಲೆ.

ಪ್ರಮಾಣ 5'-0" x 5'-0"

१ ಸ್ವಸ್ತಿಶ್ರೀಮತು	६ ಅಕ್ಕಿಯ ಪ್ಲಾವಾಗ	११ ಸರ್ವಮಾನ್ಯ...ಕಚ್ಚ
२ ಸಕಲಗುಣನ್ಯಂ	७ ಬೇಕೆಂದು ಶ್ರೀರಂಗ	१२ ಯಾ ಕಳಗ ವೋಂದು ಬಂ
३ ಅನ್ಯರಹ ರಾಪಾಯು	८ ರಾಯರ ಅಕ್ಕಣಿ	१३ ಪುಗಗಡ ಇದನಾರೋಬ್ಬ
४ ನಾಯಿಕರು ತಮ್ಮ	९ ಯಂ ಪಡು ರಾಪಾ	१४ ರು ಕೆಡಿಸಿದರು ಮಾತ್ರಾ
५ ಮಾತಾ ಶಿಕ್ಕೆಗಳಿಗೆ	१० ಯಾ ದೀಕ್ಕಿತರಿಗೆ ಕೊಟ್ಟ	१५ ಟಿಕ್ಕಿಗಳ ದ್ವ್ಯಾಕಿಗಳು

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ಅದೇ ಅವನಿ ಹೋಟಳಿ ಶ್ರಾಂಗೇರಿ ನದುಮನ ಹಳ್ಳಿಗ ಪಕ್ಷಿಮ ವೀರಗಾರರ ನತ್ತ ವೆಂಟಸ್ತಳದಲ್ಲಿ ಉನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 0'-0" x 4'-0"

१ ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲ್ಕಿಪಯ್ಯಂ ಪ್ರಾಧಿವೀರಾಜ್ಯಂ ಗೆಯುತ್ತಿರೆ	२ ಮಾನ್ಯಾ ನಡೆ
२ ಶ್ರಿಭುವನಕರ್ತ್ವರ್ಥ ನಾಯ ನಮನಾಜ್ಯಾತ್ಮರ	३ ಗ್ರಾಂಸತ್ಯಂ
३ ಬಣ್ಣಿಕೆ	४ ತಾದೆಕ್ಕುರ್ವಣಿಕ
४ ಪುರಗಾಮಾಜ್ಞಾ	५ ಬಿನಿಕೆಂಬು
५ ನರುಂಗಿಕೆಂದು	६ ದುಜಿದ
६ ಯಿಡಕೆಪಾಟು	७ ಸಯದೇಂದ
७ ಪರಿದಃ	८ ಬಾರಾಣಿಂ
८ ಬಲವಣ್ಣಿಗ... .	९ ಯಾಸದೆಂದ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಉನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0" x 4'-0"

१ ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲ್ಕಿಪಯ್ಯಂ ಇಡು	२ ಇ ಪಾಯಾಪದಿ ಕೆಟ್ಟಿಕೆ
२ ಪ ನೆಮಿಪ್ಪಂ ಪ್ರಾಧಿರಾಜ್ಯಂ ಗೆ	३ ಇದನಿಟಿಂಬಾರ
३ ಯುತ್ತಿರೆ ಪಣ್ಣಿತಭಿಕಾರತ್ವಾ	४ ಜಾಸಿಯು ಕವಿತ್ಯಾ
४ ಇಮು ನಾಜ್ಯಾತ್ಮರ — ತಬಣ್ಣಿ ಬಲಿ	५ ನಡಿದ ಪಾತಕ
५ ವಿನೇಷ ಕಂಗ	६ ನಾ ಶ್ರೋ
६ ಮಾನ್ಯಾ ನಕ್ಕೆಂದ ಅದಕ ಪದಿಕ್ಕುರ್ವಣಿ	

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ತನೆಯ ಕಟ್ಟು.

ಪ್ರಮಾಣ  $0' - 0'' \times 4' - 0''$ .

<sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ	<sup>1</sup> ಶಾರಕೆವಿನೇಡೆವೀರಂ ನಷ್ಟಸಗ್ಗಿಯಾದೊಂದೇವ
<sup>2</sup> ಶ್ರೀತುವೀರಾಜ್ಯಂ	<sup>2</sup> ಮೃಗೋಳಕಟ್ಟಿ
<sup>3</sup> ಪೂರ್ವೇವಲಪಟ್ಟಿಜಿ	<sup>3</sup> ಸಿಗೆಣಿಜಿಂ
<sup>4</sup> ದೇವರಾವನ್ನಿ.....	<sup>4</sup> ಕುಸು.....

## 102

ಅದೇ ಶ್ರೀಂಗೇರಿ ಸದುಪನಕಳ್ಳು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಸುಮಾರು 1 ಮೈಲಿ ದೂರದಲ್ಲಿ ಕರೆಯು ಕೆಳಗೆ ತೊಟ್ಟಿ ಪ್ರಾನೆ ಗಡ್ಡೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ  $4' - 0'' \times 2' - 9''$ .

<sup>1</sup> ಶ್ರೀಮತು ಮಹಾ ನಾರಾಯಣಿಕಾರಿ	<sup>1</sup> ಗಳು ಅಪರ ಮನೆಯ ವ್ಯವಹಾರಿ	<sup>9</sup> ದ ಗಡಗೆ ಬಡಗ ತೂಬಿನ ತಂತ
<sup>2</sup> ಶಾಲಿವಾಹನಶಕ ವರ್ಣಂಗಳು	<sup>2</sup> ಮಧ್ಯಾಯುಗೆ ನಾಯಕರ ಅಷ್ಟಣ್ಣಿ	<sup>10</sup> ಲಾಗಿರುವ ಬಂಡುಗ ಗಡಯಸು
<sup>3</sup> ಶಾಖಾಗಿಲ ನಾಡ ಅಧಿಕಾರಪನ್ನಿ	<sup>3</sup> ಯುಂಕ ಕೆಣಿಜ್ಞಗಳ್ದೇವರಹಿರಿ	<sup>11</sup> ನರ್ವಪಾನ್ಯಪಾಗಿ ಕೊಟ್ಟರು
<sup>4</sup> ಮಾಡುವಾಗ ಶ್ರೀಮತು ಬಿಂಬಿ	<sup>4</sup> ಯ ಕೆಱೆಯ ಕೆಳಗೆ ವಾವಿನಮರ	

## 103

ಅದೇ ಅವನಿ ಹೋಬಳಿ ರಾಮನಾಯಕನೆ ಕುಂಚಿಗೆ ದಕ್ಷಿಣ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ  $3' - 0'' \times 3' - 6''$ .

<sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯಾದಯ	<sup>1</sup> ಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ ದೀಪತಾ
<sup>2</sup> ಶಾಲಿವಾಹನಶಕ ವರ್ಣಂಗಳು	<sup>1</sup> ಸಾಮುಖಾಮು ಶ್ರೀರಾಮ್ಯೇವರಿಗೆ
<sup>3</sup> ಗಳಿಂಬನೆ ಹಿಂಗಳ ಸಂಖ್ಯೆರದ	<sup>1</sup> 2 ....., ರಾಮನಮುದ್ರದ
<sup>4</sup> ಮಾಫಿ ಬ ಇ ತೆವಾರದಲು ಶ್ರೀ	<sup>1</sup> 3 ಕೆಱೆಯ ಕೆಳಗೆ ಕಿರಿಯ ತೂಬಿಗೆ
<sup>5</sup> ಮನ್ಯಾಹಾರಾಧಿರಾಜರಾಜಿ	<sup>1</sup> 4 ದಕ್ಷಿಣ ಪಣ ಪ್ರೇರೆಯಾಗಿರುವ ಧೂಮಿ
<sup>6</sup> ಪರಮೇಶ್ವರ ಶ್ರೀವಿರಬ್ರತಾಪ ಸ	<sup>1</sup> 5 ಬಿಂ 1 0 0 ಇದನ್ನು ಅರೋಬ್ಬಿರು ಅಳು
<sup>7</sup> ದಾಶಿವರಾಯರ ನಿರೂಪದಿಂದ	<sup>1</sup> 6 ಪರಾಗದು ತಿಂಡವರು ತಾಯಿಗೆ ದ್ರೋಕಿಗಳು
<sup>8</sup> ಶ್ರೀಮಾನ್ಯಹಾಮಂಡರೀಶ್ವರ ರಾಮ	<sup>1</sup> 7 ಶ್ರೀ ರಾಮನ ಪಾದವೇಗತಿ ಶ್ರೀ
<sup>9</sup> ರಾಜಯ್ಯಗಳು ಶ್ರೀಮದಭಾಂಡ	

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ಅದೇ ಅವನಿ ಹೋಬಳಿ ಅಗ್ರಹಾರಕ್ಕೆ ಸೇರಿದ ಸಕಾರದ ಸರ್ವತೋಷಿನಲ್ಲಿ.

<sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯಾದಯ ಶಾಲಿವಾಹನ	<sup>6</sup> ಬಣಕಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಹುಲಿ ಬಿ
<sup>2</sup> ಶಕ ಪರುಷಂಗಳು ಒಟ್ಟನೆಯು ಪ್ರಭವನಂ	<sup>7</sup> ಗಡ್ಡೆ ಬಿ    ನಾಪುತ್ರಪವುತ್ತ, ಪಾರಂಪರು
<sup>3</sup> ಪತ್ನರದ ಅಶ್ವಿಜ ಶುಧಿ ಅ ಧಾಸುವಾರದಲು	<sup>8</sup> ಅನುಧವಿಸಿಕೊಂಡು ಯಿಹಂದು
<sup>4</sup> ಅವನಿಯ ತಿಪ್ಪುಪ್ರಾಣವರ ಕುಷಾರ	<sup>9</sup> ಇದಕ್ಕೆ ತಪ್ಪಿದವರು ಪೂತಾಂತ್ರ್ಯ ದ್ರೋ
<sup>5</sup> ಲಂಗಿಗೆವುದನವರಿಗೆ ಗವುಡಮಾನ್ಯಕ್ಕೆ ಯೇ	<sup>10</sup> ಕಿಗಳು ನಾಭಿತಿಂದವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಚನ್ನಾಫ್ರಿರದ ದಿಣ್ಣಿಯಲ್ಲಿ ವೀರರ ಗುಡಿಗಳಿಗೆ ಪೂರ್ವಕಾಲುಹೆಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

<sup>1</sup> ಸ್ವಸ್ತಿ ಸರ್ಕಲಜಗತ್ಯಾಭಿವನ್ನಿ	<sup>3</sup> ಹಾರೀಕೃತ ಮಹಾವಲ ಕುಲೋಧ್ವಿವ ಬಾಳಿ
<sup>2</sup> ತ ನುರಾಸುರಾಧೀತ ಪರಮೇಶ್ವರ ಪ್ರತಿ	<sup>4</sup> ದ್ಯಾಧರಂಗೆ ವಿಜಯ ಸಂಪತ್ತರಮೊನ್ನನೆಯಾಗಿ

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ಅದೇ ಅವಸಿ ಹೋಬಳಿ ನಂಗಂಡ ಹಳ್ಳಿಗೆ ಪ್ರಾಚ್ಯ ರಾಮನಾಯಕನ ಕೆರೆಕೆಳಗೆ ಹುಟ್ಟುಗುಂಡಿನ ಮೇಲೆ

ಪ್ರಮಾಜ 5'-0"×4'-0"

- <sup>1</sup> ಕ್ಷೂರ್ಧಿಸಂಪತ್ತಾರದ ಡೆಯೆತ್ರ್ಯ ಬಿ ಱಂ ಲಃ ಶ್ರೀಮಂತ್ಯಹಾನಾಯಃ
  - <sup>2</sup> ಕರಕುಲತಿಲಕ ರಾಮಪ ಗೌಡರ ಕುಮಾರ ಮಹಾ
  - <sup>3</sup> ನಾಯಕ ರಾಮಾಯಂಗಳು ಮರಹಳಿ ಧರ್ಮಾಸ್ತಪಣುಂದ್ರ
  - <sup>4</sup> ವೇದಲಾದ ಗ್ರಾಮದ ಪ್ರಜಾಗಳ ನೊಡಂಬಡಿ ನಂಗ
  - <sup>5</sup> ಇನ ಹಳಿಯ ಗ್ರಾಮಕೆಸಲುವಾಗುಷ್ಟುದನಂತ್ರ
  - <sup>6</sup> ಕನಕಕೆಯೆಯಂಬ ಕೆಜೆಯುನು ಕ್ಷತ್ರಿಸಿ ತೂಂಬ
  - <sup>7</sup> ನಿಕ್ಕಿಸಿದರು ಆ ಕೆಜೆಯುಕೆಳಗೆ ಗೌಡರಿಗೆ ಸ್ಥಾಪಾನ್ಯ
  - <sup>8</sup> ದ ಗದ್ದೆ ಬಿ ० ॥० ಹತ್ತುಕೊಳಗಷಣು ಧಾರಾದತ್ತ
  - <sup>9</sup> ವಾಗಿ ಕೈಟ್ಟಿರು ಇದನು ಕೆಡಿಸಿದವರು ಕಾಶಿಯಲ
  - <sup>10</sup> ಗ್ರಂಥಧವ ವಾಡಿದ ಪಾತಕಕ ಹೇಳಿಕರು ಶ್ರೀ
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## ಮೈಸೂರು ದಿನಿಕ್ಕಿನ ಶಾಸನಗಳು.

ಭಾಷುರಾಜ ನಗರದ ತಾಲ್ಲೂಕು.

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ಉಮ್ಮತ್ತಾರು ಹೋಬಳಿ ಹೆಗ್ಗುಟಾರೆಬಳಿ ಇರುವ ಗುಡ್ಡದಲ್ಲಿ ಗುಂಡಿನಮೇಲೆ ಬರೆದಿರುವುದು.

१	ಶ್ರೀಮತ್ತೀರ್ಥ ರಾಮಾನುಜಾಯನಮಃ	१०	ಶ್ರೀ ಗೋಪಾಲ ಕೃಷ್ಣ ದೇವರ ಪದಿತರದೀ
२	ಸ್ವಾಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯಾದಯ ಶಾಲಿ	११	ಪಾರಾಧನೆ . . ವಾಗಿ ಈ ಕೃಷ್ಣಾಷ್ಟರ ಗ್ರಾಮವನು
३	ಘಾಷನಕರ ವಿಷ್ಣು ಇಂಳಿ ಸಂದ ವಿಕ್ರಮ	१२	ಸರ್ವಮಾನ್ಯನಾಗಿ ಕೊಣ . . ಇದನು ಪ್ರಧಾನ
४	ಸಂವತ್ಸರ ಪ್ರಷ್ಟು ಬಂಳಿ ಲು ಶ್ರೀಮನ್ನಾಕಾ	१३	ನಂಜಯು . . . . . ನಲಸಿಕೊಡುವರು
५	ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೀಶ್ವರ ಶ್ರೀವೀರ		( ಮೂರು ಪದ್ಮಗಳು ಚಕ್ರೇಷ್ಟು ಹೋಗಿವೆ.)
६	ಪ್ರತಾಪ ಶ್ರೀಕೃಷ್ಣ ದೇವ ಮಹಾರಾಯರು ಷ್ಟು	१४	ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋಹರ್ವತಪುಂಧರಾಂ ಷ
७	ಧ್ವಿರಾಜ್ಯಂಗೆಯುವಳಿ . . . . .	१५	ಷ್ಟಿ ವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೀಕ್ರಮಿಂ
८	.....	१६	ನಂಜಯು . . . . .
९	.....	१७	ನಂಜಯು . . . . .

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ಫ್ರಂಚ್‌ರಾಕ್ಸ್ ಸಬ್ ತಾಲ್ಲೂಕು.

ಮೇಲುಕೊಳ್ಳಿ ಹೋಬಳಿ ಮೇಲುಕೊಳ್ಳಿ ಗ್ರಾಮದ ಜೇಂಟೆ ಅಂಬನೇಯುಸ್ವಾಮಿ ದೇವನ್ನಾನದ  
ಉತ್ತರ ಕಡೆ ಕಂಭದಲ್ಲಿರುವ ಆಕ್ಷರ.

१ ಶ್ರೀ ಹನುಮಂಗ ನಾರಾಯಣ ಸ

| २ ಕಾಯ ಜ್ಞಾಗನಾರಸಿಂ

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ಕೃಷ್ಣ ರಾಜಪೇಠಿ ತಾಲ್ಲೂಕು.

१	ಸ್ವಾಸ್ತಿಶ್ರೀಮತು ಮಹಾಮಣಿಶ್ರೀರಂ ಬಿಟ್ಟಿಹಂ	७	ಸಿಸೆದುಸತ್ತಂ   ಯಾಮಾಯಾಳಂ ಸೆಟ್ಟಿಗಪ್ಪಣಿ
२	ಯ್ಯಾಳದೇವ ರಾಜ್ಯಾಯಂ   ಜಯಪಂಪತ್ತಿರಂ	८	ಜಕ್ಕುಯುನಾಯ
३	ಪುಂಜಯೂರ	९	ಕೇತಿಳ್ಳ ಮುಯ್ಯುನ ಕೆಳಯಲು ಸಿವಾಲಕೆ ಒ
४	ತುಸುವಂ ಬಡಿಪರಸಂ ಕೊಳಲು ಬಿಟ್ಟಿಯು	१०	ಷ್ಟುಮಣಿ
५	ಮಾರಜ್ಯಾನ ಮಂಗ	११	ಅಡುತ್ತು
६	ಸೆಟ್ಟಿಯಳಿ ತುಸುವಂ ಮಗುಳ್ಳಿ ಪಲಂಬರ		

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ಅದೇ ಕನಬಾ ಹೋಬಳಿ ಬಜ್ಜಿಹೂಡಿ ಗ್ರಾಮದಲ್ಲಿ ಸಿಕೆನಂಪೇಗೌಡನ ಮಂಗ ತಿಷ್ಣೇಗೌಡನ  
ಗಡ್ಡೆ ಬಳಿ ಸೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ३"—०"×१"—०".

१ ಶ್ರೀಜ್ಯಯ

| २ ರ ಕೆಂಡರಿ

३ ದು ಗಡ್ಡೆ

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ಅದೇ ಹೋಬಳಿ ಬನವನಹಲ್ಲಿ ಗ್ರಾಮದ ಮರಿಗಳ್ಳೆ ಕಚ್ಚೆಯಮೇಲೆ ಬಂಡೆಯಲ್ಲಿ ಬರೆದಿರುವುದು.

<sup>2</sup> ಶ್ರೀದಾತು ಚಕತಂಪುಂಜ ವೋಡೆಯರ

<sup>1</sup> ಥಂಮ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕನೆಬಾ ಹೋಬಳಿ ಕುಪ್ಪ ಹಳ್ಳಿಯಲ್ಲಿರುವ ಇನಾಂದಾರು ಕೇಶವಪೂತ್ತಿಸಯವರು ಹಾಜರಾದ್ದಿದ ಸನ್ನಾಮು.

(ಮೇಲಾಗುದಲ್ಲಿ ಕೆಳಭಾಗದಲ್ಲಿ ದೇವನಾಗರಾಕ್ಷರದ ಮುಚ್ಚೆಗಳಿವೆ.)

- 1 ಶ್ರೀಕರ್ತಾಚುಪ ಪಾದ್ಯಜಾದಿವಿಷದ್ವಕ್ತ್ವೀತ್ತೇಜಃಭಾಣಿಸಿ
- 2 ಭೂತಾಪುಂಭೀಷಣ ಪ್ರಪರಣ ಪ್ರೈದಾಪ್ಯಂ ನಿಜಾಪ್ಯಂ ಕಾಂ.
- 3 ತ್ವರಿಭದ್ರ್ಯಾಪಾತಿತ ಮಹಾಶುಲಾಂ ಶ್ರೀಲೋಕೀಭಯಪ್ರೈನಾಂ
- 4 ವೃತದ್ಕ್ಷಿತಾಂಭಗವತೀಂ ಚಾಮುಂದಿಕಾಂಭಾಪಯೀ। ನಿಧಾನ
- 5 ನಿಧಾನಾಂ ನಿಪಿಳಿಜಗತಾಂ ಮೊಲಮನಹಂ ಪ್ರಪಾಣಾತೀಕಾ
- 6 ನಾಂ ಪ್ರಣಯಪದ ಮಹಾಪ್ರಕೃತಿಗಿರಾಂ | ಪರಂಪನ್ತಿಶ್ರೀಮತ್ತರಮಾ
- 7 ಕರುಣಾನಾರಭಿರಿತಂ ಪ್ರಮೋದಾನನಾಕ್ತಂ ದಿತತುಭವತಾಮಾ
- 8 ಪ್ರವಿಕಲಂ॥ ಹರೇಲೈರಾಪರಾಹಸ್ಯದಂಪತ್ತಿದಂಪತ್ತಪಾತ್ತೀ
- 9 ನಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ ಭತ್ತಶ್ರೀಯಂದಧಾ | ನಮಾ
- 10 ಸ್ತೋಸ್ಯುವರಾಕಾರಾಯಃಲೀಲಯೋದ್ದರತೇ ಮಹಿಂ | ಖಿರಮಧ್ಯಗಂತೋ
- 11 ಯಸ್ಯ ವೇದರ್ಯಾಕಣಕಣಾಯುತ್ತೀ || ಪಾತುತ್ತಿಳಿಜಗಂತಿಸಂತತ
- 12 ಮಂಕಳಪಾರಾದ್ವರಾಂ ಉದ್ದರ್ಮಕ್ತೀರಿದಾಕ್ತೀರಿದ ಕಳೀಬರಸ್ಯಭಗವಾ
- 13 ನೃಸ್ಯೇಕದ್ವಂಬಾಂಕರ್ತೀ | ಕಣಮುಂಕಂದತಿನಾಳತಿದ್ವಿರಸನಃ
- 14 ಪತ್ರಂತಿದ್ವಿಂತಿನೇ ಮೇರುಂಕೋಶತಿ ಮೇದಿನೀಜಲಜತಿ ಶ್ವೇಷಮಾ
- 15 ಫಿರೀಲಂಬಿತಿ॥ ಸ್ತೋಸ್ಯುತ್ತೀ ವಿಜಯಾಭ್ಯಂದಯಾರಾಲೇವಾಹಸತ
- 16 ಕವಷಂಗರ್ಣಾ ಇಂಳಿಲನೆ ಸಂದ ವರ್ತಮಾನ ಘ್ಯಯಾನಾಮ ನಂ
- 17 ಪತ್ನಿರದ ಅಪಾಡ ಶು ನಂ ಶುಕ್ರಪಾರದಲ್ಲಿ ಅತ್ಯೈಯನೋತ್ತು
- 18 ಅತ್ಯೈರಾಯನಮಾತ್ರ ಖುಕ್ಕಾಬಾನುವರ್ತಿಗೋಳಾದ ಕೃಷ್ಣರಾಜ
- 19 ವಡೆಯಾವರ ಪೌತ್ರರಾದ ಇಮ್ಮಂದಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವ
- 20 ರ ಪತ್ನಿರಾದ ಚಾಮರಾಜಿಂದೆಯಾದವರ ಧರ್ಮಪತ್ತಿ ದೇವಾಜ
- 21 ಇಂಷ್ಟಿಲ್ಲಿಯಾಯವರು ಹರಿತಸಗೋತ್ತು ಅಶ್ವಾರಾಯನ ಸೂತ್ರದ
- 22 ಖುಕ್ಕಾಬಾಧ್ಯಾಯಾಗಳಾದ ಅನಂತರ್ಯಾಸವರ ಪೌತ್ರರಾದ ಕುಪ್ಪು
- 23 ಯಸ್ಯಾಸವರ ಪುತ್ರರಾದ ಅಷ್ಟು ಯಸ್ಯಾಸವರಿಗೆ ಬರೆತೆಂಬ್ಬಿಸೋಂ
- 24 ಸ್ಥಿರೀಷಪರಣ ಗೃಹಸಕಿತವಾದ ಭೂದಾನ ಸಾಧನಕ್ರಮವೆಂ
- 25 ತಂದರೀ॥ ದಕ್ಷಿಣಾಯನ ಪ್ರಭು ಕಾಲಪಾದ ಈ ದಿವ್ಯದಲ್ಲಿ
- 26 ನಾವು ತುರಾಧಾರ ದಾನಪಂ ಮಾಡುವಲ್ಲಿ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯು
- 27 ಘ್ಯರಾದ ನಮ್ಮ ಅಯ್ಯಾಜಿಯಾವರ ಹೇರಣಿಯಂದ ಭೂದಾನ
- 28 ವಂ ಮಾಡಿ ಅಗ್ರಹಾರವಂ ಮಾಡಿಸಿದ್ವಿಕ್ಕೆ ವ್ಯಾಹರಂಡಿಕ್ಕೆ ಗ
- 29 ಇ ಸಂಖಾರವೈತ್ತಿ ದೇವರವೈತ್ತಿ ವಂದುಸಹ ಅರವತ್ತು ಘ್ಯತ್ತಿಗೆ
- 30 ಯೀವೈತ್ತಿ ವಂದರಿಗೆ ನರಿಂಷುರ ತಾಲ್ಪು ಹೇಮಾವತೀನವಿಂತೀರದ
- 31 ಲ್ಲಿ ಹೇಮಾಗಿರಿ ಸಮೀಪದ ಬಂಡಿಹೋಳಿ ಗ್ರಾಮದಬಳಿ ಮನೆಗಳ
- 32 ಕಷ್ಟಾಂಶ ದೇವಾಂಬಾ ಅಗ್ರಹಾರವೆಂಬ ಹಸರಿಷ್ಯು ಈ ಘ್ಯತ್ತಿಗೆ
- 33 ಇಗೆ ಸಲ್ಪಾವ ನರಿಂಷುರ ತಾಲ್ಪು ಬಂಡಿಹೋಳಿ ಘ್ಯಯ್ಯಾ ಕ
- 34 ನಬಾ ಬಂಡಿಹೋಳಿಗಾಮು ತರಣೀನಂಕಳ್ಳಿ ದುಡವನಹೋಂಡಿ ಹೋಳಿ
- 35 ಒಳಿ ಘ್ಯೈಕ ಕನಬಾ ಮಾಡವನಹೋಂಡಿ ಗ್ರಾಮ ಯಾಡಮಾನಹೋಳಿ
- 36 ಯಾಡೇನಹೋಳಿ ತಡಗರಹೋಳಿ ಹರಿಕರಪ್ರಾರದ ಹೋಬಳಿ ಘ್ಯೈಕೆ
- 37 ಮೆಳ್ಳಬೆಳ್ಳಿ ಕುರಣೀನಹೋಳಿ ಅಕ್ಕಿಹೆಬ್ಬಾ ಇಂಹೋಳಿ ಘ್ಯೈಕೆ ಆ
- 38 ಲಂಬಾದಿಗಾಲ್ಪ ಮಾಡವನಹೋಳಿ ಮಾಂಬೆಳ್ಳಿ ದೆದಪಹೋಳಿ ವಂಡವ
- 39 ಇಲುಗಾಮ ಉಧಯಂ ಹದಿಮುರಾಗ್ರಾಮ-ಕೆರೆ-ಕಚ್ಚಿಕಾಲ್ಪೆ
- 40 ಗಳನಹ ಪರ್ವಮಾನ್ಯವಾಗಿ ನಡಸುವಂತೆ ಅತಾಲ್ಪು ಅಮಿಲ
- 41 ಗೆ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯುವೈರಾದ ಅಯ್ಯಾಜಿಯಾವರು ಸನ್ನಾಮು
- 42 ಬರೆತೆಂಬ್ಬಿ ಇರುಷುದರಿಂದ ಆ ಸನ್ನಾದುಹೋರೆ ಅರುವತ್ತು
- 43 ಘ್ಯತ್ತಿ ಘ್ಯೈಕ ಬಂಡು ಘ್ಯತ್ತಿಯನ್ನು ಸೋಂಪಸ್ಯುರೋಂಡಪರಣ ನಹಿ
- 44 ತವಾದ ಮನೆಸಹ ಸಿಮ್ಮಿ ದಂಪತೀಗಳ ಅಲಂಕರಿಸಿ ಶಾತ್ವತ
- 45 ಪುಣಿರೋಕ॥ ವಾನ ಸಿದ್ಧ್ಯಾಧ್ರವಾಗಿ ಸಹಿರಣೀಯದಕದಾನ
- 46 ಧಾರಾಪ್ರಾರ್ಥಕವಾಗಿ ಹರಿತಸಗೋತ್ತದ ಅತ್ಯೈರಾಯನಮಾತ್ರ

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ಆದೇ ಕೇಳವರುತ್ತಿರುವರು ಹಾಜರಾಗ್ತಿದ್ದ ಮತ್ತೊಂದು ಸನ್ನದು.

<sup>1</sup> శ్రీకంతాచ్యుత పద్మ జాదిదినిష్టద్వస్తోత్రీత్తి తేజః భట్ట సం

<sup>२</sup> ଭୋତାମୁଖିରେଣ ପଦରଣ୍ୟେରେଇନ୍ଦ୍ରା ସୁବାହାପୁକାଳା ॥ ଗଜ

<sup>३</sup> తేస్తురిఫద్దెత్తు పాతిక మహా శస్త్రాంతిర్మాణిభయ జ్వర్నాదాధి

५ नां सिम्पल जगतांमूलमवन्हें प्रमाणां लैंडकानां प्र

“ ಇದುಪದ ಮಹಾಕ.ತ್ತಿರಾಂ ಪರಂಪನು, ಶ್ರೀಮತರವು ಕರುಣಾ

- 7 ನಾರಧರಿತಂ ಪ್ರಮೇದಾನಸ್ಯಾ ಕಂದಿತತು ಭವತಾಮಬ್ಜು ವಿಕಲಂ ।  
 8 ಹರೇಲ್ರೀಲಾಪರಾಹಸ್ಯದಂಭಾತ್ಯಾ ದಂಭಸ್ಯಾಪಾತುನಃ ಹೇಮಾದಿಕಲ  
 9 ಶಾಮುತ್ರ ಧಾತ್ರೀ ಭತ್ರಶ್ರಿಯಂದಧಾ ನಮಸ್ತೇಸ್ತಪರಾಹಾಯು 1೯  
 1೦ ಲಂಡೋಧ್ವರೆತೇಮಹಿಂ । ಖಾರಮಧ್ಯಗತ್ಯಾಯಸ್ಯ ಮೇರಣಿಜಳ  
 1೧ ಕಣಾಯಾತೇ । ಪಾತುತ್ತೀಜ್ಞಾ ಜಗಂತಿ ಸುತತಪುಕೂಪಾರಾಧ್ವರಾ  
 1೨ ಮುದ್ದರನ್ನೀಜಾ ಕ್ಷೋದಕ್ಷೋಭರಸ್ಯಾಧಗಪಾನ್ಯಸ್ಯೇಕದಂಭಾತ್ಯಾಂಕು  
 1೩ ರೆ ಕೂಪಂಫಂ ಕಂದತಿ ನಾಳತಿದ್ವಿರಸನಃ ಪಕ್ರಂತಿದಿಗ್ಗುತ್ತಿನೊ ಮೇ  
 1೪ ರೂಃ ಕೋತ್ತಿ ಹೇದಿನೀಜಲಜತಿಷ್ಣೋವಾಪಿರೋಲಂಬಿ ಸ್ವಸ್ತಿಶ್ರೀ  
 1೫ ವಿಜಯಾಧ್ಯದಿಯು ಶಾಲೀವಾಹಾಕಂತಕ ಪರ್ವಂಗಳು ಇಂಧನೇ ಸಂದ  
 1೬ ಪರ್ವತಂ ವ್ಯಯಾನಾಪಾ ಸಂಪತ್ತರದ ಆಪಾದ ತುಂಬ ಶುಕ್ರವಾ  
 1೭ ರದಲ್ಲಿ ಅಶ್ವರ್ಯನಗ್ರೀತ್ರ ಅಶ್ವಲಾಯಾನ ಸೂತ್ರ ಬುಕ್ಕಾಬಾನು  
 1೮ ವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ವಡಯಿರವರ ಪೌತ್ರರಾದ ಯಿಂಮಾದಿ  
 1೯ ಕೃಷ್ಣರಾಜ ವಡಯಿರವರ ಪುತ್ರರಾದ ಚಾಮಾರಾಜ ವಡಯಾ  
 2೦ ರಪರ ಧರ್ಮಪತಿ ದೇವಾಜಂಮಣಿ ಯಾವರು ಮೌನಭಾಗ್ರ  
 2೧ ವ ಗೋತ್ತದ ಅಶ್ವರ್ಯಾನಸೂತ್ರ ಬುಕ್ಕಾಬಾಧ್ಯಾಲಿಗಳಾ  
 2೨ ದ ಪ್ರಧಾನ ವೆಂಕಪ್ಪೈಸ್ವನವರ ಪೌತ್ರರಾದ ರಾಮಾನ್ಯಸ್ಯನವರ  
 2೩ ಪುತ್ರರಾದ ವೆಂಕಟರಾಪ್ಪೈಸವರಿಗೆ ಬರೆಶಿಕೊಣ್ಣ ಸೋದಸ್ಯರೋ  
 2೪ ಪಕರಣ ಗ್ರಹಸಹಿತವಾದ ಭೂದಾನಸಾಧನ ವೆಂತಂದರೆ  
 2೫ ದಕ್ಷಿಣಾಯಾನ ಪುಣ್ಯಕಾಲವಾದ ಈದಿನ್ವದಲ್ಲಿ ನಾವು ತುಲಾ  
 2೬ ಭಾರದಾನವಚಂ ಮಾಡುವಲ್ಲಿ ಚಿರಂಜಿಎ ಸಹಸ್ರಾಯಸ್ಯರಾದ  
 2೭ ನಮ್ಮ ಅಯ್ಯಾಜಿಯಾವರ ಪ್ರೇರಣೆಯಿಂದ ಭೂದಾನವಚಂ ಮಾ  
 2೮ ದಿ ಅಗ್ನಿಹಾರವಂ ಮಾಡಿಸಿದ್ದಕ್ಕೆ ವ್ಯೂಹ ಪಂಚಕಕ್ಕೆ ಗಣಸಂ  
 2೯ ಬ್ರಾಹ್ಮತ್ತ ದೇವರಪ್ತಿ ವಂದುಸರ್ಕ ಅರವತ್ತು ವೃತ್ತಿಗೆ ಯೋವೃತ್ತಿವಂ  
 3೦ ತಂಗೆ ನರಸೀಪುರತಾಲ್ಯ ಹೇಮಾವತೀ ನದಿಇರದಲ್ಲಿ ಹೇಮಗಿ  
 3೧ ರಿ ಸಮೀಪದ ಬಂಡಿಹೆಳೆ ಗ್ರಾಮದಬಳಿ ಮನೆಗಳಿಕ್ಕಿಂತ ದೇವಾ  
 3೨ ಒಂಬಾ ಅಗ್ನಿಹಾರಪೆಯಿ ಹೆಸರಿಷ್ಟು ಈವೃತ್ತಿಗಳಿಗೆ ನಲ್ಲಿವ ನ  
 3೩ ರಶೀಷ್ಪರ ತಾಲ್ಯ ಬಂಡಿಹೆಳೆ ಹೋಬಳಿ ಪ್ರೈಕ ಕನಬಾಬಂಡಿಹೆಳೆ  
 3೪ ಗ್ರಾಮ ಉರಣೀನಪಳ್ಳಿ ಮಾಡವನಕೋಡಿ ಹೋಬಳಿ ಪ್ರೈಕ ಕತಬಾ ಮಾ  
 3೫ ಡವನಕ್ಕೇನಿಗ್ರಾಮ ಯಾಡಮಾನಪಳ್ಳಿ ಯಾಡೇನಪಳ್ಳಿ ತಡಗರಹ  
 3೬ ಶ್ರೀ ಹರಿಹರಣಹರದ ಹೋಬಳಿ ಪ್ರೈಕ ಚುಳುವಳಿ ಕುರಂಪೇನಹ  
 3೭ ಶ್ರೀ ಅಕ್ಷಿಹರಣಾಳು ಹೋಬಳಿ ಪ್ರೈಕ ಆಲಂಬಾದಿಗ್ರಾಮ ಬಸವನ ಕ  
 3೮ ಶ್ರೀ ಮಾಂಬಳಿ ದದದಹಳ್ಳಿ ವೆಂಚವೆಲುಗ್ರಾಮ ಉಭಯಂಹದಿ  
 3೯ ರುಗ್ರಾಮ-ಕೆರ್-ಕಟ್ಟೆ-ಕಾಪ್ರೀಗಳ ಸಹ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸದಸು  
 4೦ ವಂತ ಆ ತಾಲ್ಯ ಆರ್ಥಿಲಗೆ ಚರಂಜಿಎ ಸಹಸ್ರಾಯಸ್ಯರಾದ ಆ  
 4೧ ಯಾಜಿಯಾಪರು ಸನ್ಯಾಸ ಬರೆಶಿಕೊಣ್ಣ ಇರುಷ್ಯಾದರಿಂದ ಆ ನ  
 4೨ ಸ್ವದುಮೇರೆ ಆರುವತ್ತು ವೃತ್ತಿ ಪ್ರೈಕ ಬಂದು ವೃತ್ತಿ ಬುನ್ನ ಸೋದಸ್ಯ  
 4೩ ರೋಧಪರಜಾ ಇಹಿತವಾಧ ಮನೆಸರ ನಿಮ್ಮ ದಂಪತಿಗಳ  
 4೪ ಅಲಂಕರಣಿ ಶಾಶ್ವತ ಪುಣ್ಯಲೋಕವಾನ ಸಿದ್ಧ್ಯಾರ್ಥವಾಗಿ ನ  
 4೫ ಹಿರಣ್ಯಾದಕದಾನ ಧಾರಾಪ್ರೀರ್ವಕವಾಗಿ ಮೌನಭಾಗ್ರ  
 4೬ ಗಸ್ಸೇತ್ರ ಅಶ್ವಲಾಯಾನಸೂತ್ರ ಬುಕ್ಕಾಬಾಧ್ಯಾಯಾಗಳಾದ  
 4೭ ಪ್ರಧಾನ ವೆಂಕಪ್ಪೈಸ್ವನವರ ಪೌತ್ರರಾದ ರಾಮಾನ್ಯಸ್ಯನವರ ಷ್ಟ  
 4೮ ತ್ರುಂಪಾದ ವೆಂಕಟರಾಮ್ಯಸವರಿಗೆ ಅಶ್ವೀಯಾಸಗ್ಗೀತ್ರ ಅಶ್ವಲಾ  
 4೯ ಯಾನಸ್ಯತ್ರ ಬುಕ್ಕಾಬಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜವಡಯಾ  
 5೦ ರವರ ಪೌತ್ರರಾದ ಯಿಂಧುದಿ ಕೃಷ್ಣರಾಜ ವಡಯಿರವರ ಷ್ಟ  
 5೧ ತ್ರುಂಪಾದ ಚಾಮರಾಜ ವಡಯಿರವರ ಧರ್ಮಪತ್ತಿ ದೇವರಾಜ  
 5೨ ಒಂಪ್ಲೋ ಯಾವರು ಫಾರೆಯನೆ ರದುಹೊಣ್ಣವಾದಕಾರಣ ಯೋ  
 5೩ ಪ್ರೈತ್ತಿಗೆ ಸಲುವ ಗಡ್ಡೆ-ಬದ್ದಲು ಶೈಂಹಿ-ತುಡಿಕೆ ಕಾಡಾರಂಬ ನಿ  
 5೪ ರಾರಂಬ ಮಗ್ಗ ಮಾನೆ ಹಣ ಕೆಂಪುನೂಲು ಉಪ್ಪಿನಮೇಳಿ ಈ  
 5೫ ಚೆಲುಪ್ಪೈರು ಪ್ರಾರವಗ್ರ ಯೋರುಕಾಣಿಕ ನಾಮಕಾಣಿಕ ಗುರು  
 5೬ ಕಾಣಿಕ ಕಾಣಿಕ ಬೆಂಡಿಕೆ ಕಬ್ಬಿಣದ ಹೈಂಪು ಅರ್ಪಿತ್ವಮು  
 5೭ ಹೆತ್ತಿಪ್ಪೈಮು ಮಾಗ್ರ ಕರಗ ಪಡಿಸುಂಕ ಹೈಂಪು ಜಾತಿಕೂ  
 5೮ ಷಿ ಸಮಯಾಚಾರ ಹುಲ್ಲು ಹಣ ಚರಾದಾಯ ಹೈರಾದಾಯ  
 5೯ ಶೀಗೆ ಮದ್ದಿ ಪತಂಗ ಷ್ಟಿಪ್ಪಿಂ ಗಿಡಗಾವಲು ಬಾಪ್ಪು ಜಿಸೆಕ್ಕನ

- १० तूद्युनिवेशकन सौम्पीनत्तेलैक अप्पैहैक्कृ श्रीगंध कैरता  
११ द चुरवै घलवृक्ष मुद्दिक मुंयाताद चुवंदु पृ  
१२ श्रीगं नलुव असकेल नावृमृप्पन्नू धूपूंदिगे चुईरे रै१३  
१३ कृकैलूंदु कै वृयू नावृरदारभृ निरुपाधि  
१४ कै नवंमान्यवागि निवृ पृत् पृत् पारंपर्यवागि  
१५ अकंदारुक्फ॒ नावृयूग्ळागि अनुध्विसृत्तै चिरंजै॑  
१६ ए नक्षनावृयूप्प॒राद नमृ अयृजिय॒पर श्रीरुयृक्ता॑  
१७ ध॒ नैचोदृत्तै नुवृदिंद इरुपूदु कै वृत्तीगं शैरि॑  
१८ द धूमिवैरग्ज॒ निदिसैक्कैप्प॒ जितरु पाप्ताज॒ अङ्गैज्ञा॑  
१९ गावि॒ सिद्धनाद्य॒ गै॒ अप्पै भै॒ गं त्तै॒ ज॒ नावृप्पै॒ गै॒ न  
२० मूगे॒ नलुवदु॒ यूल्लिंद॒ मुंयांद॒ यै॒ वृत्तीय॒ निवृ॒ मू  
२१ दुवै॒ अधिकै॒ यू दान॒ पैरिवैत॒ नैगं॒ यृ॒ वैकार॒ चकु  
२२ वृ॒ यूग्ळाग्न॒ निमै॒ यै॒ गं॒ वागि॒ नलुपै॒ दिंद॒ अत्रै॒ यू  
२३ नगै॒ इत् अै॒ राय॒ नै॒ नै॒ भू॒ कृ॒ वाम॒ वै॒ तिर्ग्जा॑  
२४ द कृ॒ पै॒ राज॒ वै॒ यै॒ रवै॒ पै॒ त्रै॒ राद॒ इै॒ पृ॒ दि॒ कृ॒ पै॒ राज॑  
२५ वै॒ यै॒ रवै॒ पै॒ त्रै॒ राद॒ चै॒ वै॒ राज॒ वै॒ यै॒ रवै॒ द  
२६ मू॒ पै॒ त्रै॒ दै॒ वै॒ जै॒ वै॒ जै॒ यै॒ वै॒ रवै॒ मौै॒ नै॒ भाग॒ वै॒ गै॒ नै॒  
२७ त्रै॒ अै॒ राय॒ नै॒ नै॒ यै॒ जै॒ त्रै॒ बै॒ वै॒ त्रै॒ यै॒ ग्जा॒ दै॒ पृ  
२८ धान॒ वै॒ ंकृ॒ शै॒ यै॒ नै॒ वै॒ त्रै॒ राद॒ रा॒ पै॒ दा॒ नै॒ नै॒ वै॒ रै॒ पृ  
२९ त्रै॒ राद॒ वै॒ ंकै॒ रा॒ चै॒ नै॒ वै॒ रै॒ गं॒ बै॒ त्रै॒ कै॒ छै॒ नै॒ इै॒ वै॒  
३० रै॒ इ॒ कै॒ रै॒ गै॒ है॒ कै॒ त्तै॒ वै॒ चै॒ दा॒ नै॒ वै॒ नै॒ वै॒  
३१ अै॒ त्रै॒ चै॒ ंदा॒ वै॒ लै॒ नै॒ लै॒ दै॒ यै॒ भै॒ वै॒ रा॒ वै॒ नै॒ वै॒  
३२ यै॒ यै॒ चै॒। अै॒ त्रै॒ रा॒ लै॒ त्रै॒ लै॒ भै॒ चै॒ नै॒ यै॒ धै॒  
३३ त्रै॒ जै॒ नै॒ नै॒ नै॒ रै॒ वै॒ त्रै॒ ठै॒। नै॒ दै॒ त्रै॒ दै॒ गै॒ जै॒ वै॒ यै॒  
३४ दै॒ त्रै॒ नै॒ वै॒  
३५ धै॒ वै॒ त्रै॒॥ नै॒ दै॒ त्रै॒ पै॒ त्रै॒ कै॒ चै॒ वै॒ वै॒ वै॒ वै॒ वै॒ वै॒  
३६ अै॒ नै॒ दै॒ त्रै॒ त्रै॒ वै॒  
३७ दै॒ त्रै॒ वै॒ पै॒ दै॒ त्रै॒ वै॒ वै॒ वै॒ वै॒ वै॒ वै॒ वै॒ वै॒  
३८ वै॒  
३९ त्रै॒ चै॒ चै॒ वै॒  
४० त्रै॒ वै॒  
४१ वै॒  
४२ वै॒  
४३ वै॒  
४४ वै॒  
४५ वै॒  
४६ वै॒  
४७ वै॒  
४८ वै॒  
४९ वै॒  
५० वै॒ वै॒

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ಕಿಕ್ಕೆ ಏರಿ ಹೊಱಬಳಿ ಕಡೆಂಬಿಗೆಯ ವಿಭಾಗಿಯ ಕುಪ್ಪೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ  $2' - 4'' \times 0' - 9''$

೧ ಹೆಮ್ಮೆಗೆಯ	೫ ಸಲಗೆಮುಡು	೯ ವಂ ಅಳಿದನ್ನು
೨ ಹಿಕೆಗೆಹ್ಲಿ	೬ ಚೆಂಡಲಿಗೆ ಉ	೧೦ ಕವಿಶೈಯ
೩ ನಂಕಕುಡೀವ	೭ ನುಸಲಗೆ	೧೧ ಕೊಂಡಪಾ ( ? )
೪ ಗೆF ಬಿಟ್ಟಗಡ್ಡೆ	೮ (ಗೆ) ಇನನು	

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ಅಕ್ಷಹಂಕಾರು ಹೋಬಳಿ ಶ್ರವಣ ಹಲಗೆ ಪ್ರವರ್ತದಲ್ಲಿ ಬಿಡ್ಡಿರುವ ಕಟ್ಟು.

ಪ್ರಮಾಣ  $4' \times 2'$

- 1 శ్రీమత్తరవాగంభీరస్వాదాప్తాదామోహరలంభ
  - 2 నంజియాక్రైష్ణయునాథస్వామినంజినశాసనంస్వస్తి
  - 3 శ్రీమత్తు కామండలేశ్వరరత్నభూషణమస్తుతచ
  - 4 కాదుగేణిధుజబఁ వీరగంగ విష్ణువద్గున హమయ్య
  - 5 త్రిప్రేపర ప్రియురసి చందల దేవియురుగు తిథువనకిశ

- 6 . . . . . ತೀಕ್ಷ್ಣ ಫದ ವೀರಕೆಂಗಾಳ್-ಜಿನಾಲೆಯ  
 7 ದ ದೇವರ ಅಂಗಭೇದಗ್ರಹಂ ರಿಷಿಯಾರಾಹಾರದಾನಕ್ತಂತ  
 8 ಮೃಬಪ್ಪಿತ್ವಿಯ ಕೇಂಗಾಳ್ಯ ದೇವರವಗಬಳಿವಳಿಬಿ  
 9 ಛ್ವಾ ಮಂಡಗೆಜೆಯ ಶ್ರೀತಯೋಳಗೆ ಕಾವನಹಳ್ಳಿಯಾತಮ್ಮ  
 10 ತಮ್ಮದುದ್ದಮಲ್ಲದೇವನು ತಾಪ್ರಾ ಪಿಟ್ಟಿ ಶ್ರೀ ಮೂಲಸಂಥ  
 11 ದೇಶಿಗ ಗಣಪತ್ಯಕಗ್ರಹ ಕೈಳ್ಳಿ ಕುಂದಾವ್ಯಾದ ಶ್ರೀಮೇಷ  
 12 ಚಂದ್ರತ್ವಾವಿಷ್ಯದೇವರ ಶಿಷ್ಟರು ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾ [ನ್ಯಾದೇವ]  
 13 ರ ಕಾಲಂಕಚ್ಚಿರಧಾರಾಪ್ರವ್ಯಾಫಕಂಮಾಡಿ [ಸಪ್ತಾಬಾಧಾ]  
 14 ಪರಿಹಾರಂಮಾಡಿಬ್ಬಿರತಿವಂಗ್ರಲಮಹಾ]  
 15 ಶ್ರೀ॥ ಇದವಾಪನೀವ್ಯಾಫಂ ಪ್ರತಿಪಾಳಿಸಿದ  
 16 ವಿಶಯಕ್ಕೆಡುಂಕೊಳಗಮುಂ  
 17 ಗಂಗೆಯ . . . . .

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ಉನಕೆರಳಿ ಹೋಬಳಿ ಮಾಯಿಲನಹಳ್ಳಿಯ ಉರಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

- 1 ಶಂಭಮನ್ತು ಶಾಲಿಪಾಹನ ಶಕವರಿಷ . . . . .  
 2 ಇಂ ಸಂದವರ್ತವಾವಾದ ಜಯಿ . . . . .  
 3 ತ್ವರದ ವಯಿಶಾಬ ಬ ನ ಲೂ . . . . .  
 4 ರಾಯಿರಿಗೆ ಬಿನಾ ಹಮಾಡಿ ರಾಯಿರ  
 5 ಪ್ರಜೀಯಲು ರಾಮಾಧಿಕರು (?) . . . . .  
 6 ವೋಳಗಾಗಿ ಯಿದಪ್ಪರ ತಾಂಜಂ ವ್ಯಾಂಪನ  
 7 ದ ವೋಳಗಾದ ಮಾಯಿಲನ ಹಳ್ಳಿ ಆ ಪುರದ  
 8 ಗಾಮುಗಳನು ಅಬ್ಜಿಗಂಜಿರು ನಡಿರಾ  
 9 ಜಗಳೂ ತಮ್ಮ ಧಮರವಾಗಿ ಮೇಲುಗೋ  
 10 ಜಯ ಜಲಪಿಳಿರಾಯಿರಿಗಿರಿಸಿದ  
 11 ರು ನಾಳಗಾಚಾರಿ ಸಿಂದಗ್ರಾಮದ ಜಲುವ  
 12 ರಾಮಾನಃಜನ ಬರಹ

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ಅದೇ ಹೋಬಳಿ ಪನಂತಪುರದ ಅಂಜನೇಯನ ಗುಡಿಯ ಮುಂದಂ ಗರುಡಗಂಬದ್ವಿ

ಪ್ರಮಾಣ 1'-2" x 1'-0"

ಹೊನಕನ್ನಡದ ಆಕ್ಷರ

<sup>1</sup> ಶ್ರೀ ಪನಂತಪುರದ ಬ | <sup>2</sup> ಸರೇ ಗೇಡನವಾಗ ಕ | <sup>3</sup> ಒಪ್ಪೇಗೌಡನು ಶ್ರೀ ರಾಮ .

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ಮುಂಡ್ಯೆದ ತಾಲೀಲ್ಲಿಕು.

ದುದ್ದದ ಹೋಬಳಿ ಕುಳೀನಹಳ್ಳಿ ಚಾಮಯ್ಯನ ವಶದಲ್ಲಿದ್ದ ತಾಂಮೃತಾನನ 5 ಹಲಗೆ ಉಂಗರ, ಅನ ಮೋಹರಿದೆ.

- I b <sup>1</sup> ಸ್ತುತಿತಂಭಗವತಾಗತಫಂಗನಗನಾಭೇನಪತ್ರಾನಾಭೇನ ಶ್ರೀಮತಾಷ್ಟ್ವವೇಯಕುಲಾಮಲವ್ಯೈಮಾಭಾ  
<sup>2</sup> ಸನಭಾಸ್ತರಿಸ್ಪಬಡೆತ್ವಕಪ್ರಹಾರಖಳ್ಳಿ ತಮಹಾಶಿಲಾನ್ತಮಂಬ್ಧಿಬ್ಧಿಪರಾಕ್ರಮೋದಾರಾಜಾರಿಗಳ  
<sup>3</sup> ವಿದಾರಾಜೋಪಂಬ್ಧವ್ಯಾಂಪಿಧಾಪಣ ವಿಷ್ಣೋವಿಂತಿಃ ಕಾಣ್ಣಾಯನಸಗೋಂತ್ರಃ ಶ್ರೀಮತ್ ಕೊಂಗುಣಿ ವಮ್ಮಿರ  
<sup>4</sup> ವ್ಯುತ್ ಮಹಾಧಿರಾಜಃ ತಸ್ಯಪುತ್ರಃ ಪಿತಾರನಾಪ್ನಿಗಂಗಣಯುಕ್ತೋ ವಿದ್ಯಾವಿನಯಾವಿಹಿತಪ್ರತಿಸವಿಷ್ಯಕ್ರಿಜಾ  
<sup>5</sup> ಪಾಲನಮಾತ್ರಾಧಿಗತರಾಜ್ಯ ಪ್ರಯೋಜನೋ ವಿಷ್ಣುತ್ವಾವಿ ಕಾಣ್ಣಾನೀಕ ಪೋಂಪಲಧಂತೋ ಸೀತಾನ್ತಸ್ಯಾವಕ್ತಪ್ರ  
<sup>6</sup> ಯೋತ್ಕೃ ಕುಶಲೋದತ್ತಕ ಸೂತ್ರಪ್ರತ್ಯೇ ಅಪ್ರಾಣೀತಾ ಶ್ರೀಪೂನಾಂಧಿವ ಪುಷ್ಪಾಧಿರಾಜಃ ತತ್ಪತ್ರಃವಿತ್ತ  
<sup>7</sup> ಹೈತಾಮಂಜಸುಂ ಯುಕ್ತೋ ನೇರಕತಪದ್ಮನಂತಯುದ್ಧವಾಪ್ತಿ ಜತುರುದಧಿಸಲರಾನ್ಯಾದಿತ  
II a <sup>8</sup> ಯಾಶಃ ಶ್ರೀಮತ್ ಹರಿವಮ್ಮಿರಮಾಧಿರಾಜಃ ತತ್ಪತ್ರಃ ದಿಜಗುರಾದೇವತಾ ಪಂಜನ ಪರೋನಾರಾಯಣ  
<sup>9</sup> ಚರಣಾನುಧಾಯಾತ ಶ್ರೀಮತ್ ವಿಪ್ಪಾಗೋಪಮಹಾಧಿರಾಜಃ ತತ್ಪತ್ರಃ ತ್ವಂಬ್ಧಕಚರಣಾಮ್ಭೋರುಹ ರಜ  
<sup>10</sup> ಅಪಿತ್ತೋ ಕೃತೋತ್ತಮಾಂಗಃ ಸ್ವಧಾಜಿಬಲಪರಾಕ್ರಮುಕ್ತಯಾತ್ಕೃತರಾಜ್ಯಕಲಯುಗಬಲ ಪಂಕಾವಸನ್ನಂಧಮ್ಮ  
<sup>11</sup> ವೃಷೋದ್ಧರಣಾತ್ಸನ್ನಿದ್ದಃ ಶ್ರೀಪೂನಾಂಧಿವ ಪುಷ್ಪಾಧಿರಾಜಃ ತತ್ಪತ್ರಃ ವಿದ್ಯಾವಿನಯಾತಿಶಯ  
<sup>12</sup> ಪರಿಪುರಿತಾತ್ಮಾಸಿರಪಗ್ರಹ ಪ್ರಧಾನಶಾಯಃ ಶ್ರೀಮದಪನೀತ ನಾಮಧೇಯಃ ತಸ್ಯಪುತ್ರಃ ವಿಷ್ಣ  
<sup>13</sup> ಮೃಂಘಾಂಶಕ್ತತಯಃ ಅನ್ವರಿ ಅಲತ್ತುಪ್ರೋರುಳಜಿಷ್ಪೆಯ್ಯಿಗ್ರಾಂಕನಮರ ಮುಖಮಂಬ

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ಮೈಸೂರು ತಾಲ್ಲೂಕು.

ಮೈಸೂರು ಒರಿಯಣ್ಣಲ್ಲಿ ಲೈಬ್ರರಿ ಕೆರ್ನಲ್ ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರಿಂದ ಒಂದು ತಾಪ್ಯಕಾನನ್ ಇಹಳಗೆಗಳು.

( ಚೆಂದ್ರ + ಚೆಕ್ಕ — ವಡಗಲೆನಾಮ — ಶಂಖ + ನೂರ್.)

- I (a) <sup>1</sup> සූත්‍රීන්සංජ්‍යාථීන්සවනුදෙමුහිසේයා  
<sup>2</sup> නාරායණගිරිප්‍රේමාන ප්‍රාන්තීනාරායා

३ जान्मयूर ॥ शुभृती एजया धन्युदयु शा  
 ४ लवाक्षेत्रीमुम्हका ॥ || राजा  
 ५ धिराज राजपरमेश्वर नरपति विश्वामी  
 ६ चैक्षपुरि अरिरायरगंद चतु  
 ७ नमुदाधीषति प्रताप विरोहाक्ष चु  
 ८ हारायरु सुभनंबवचिन्मेद  
 ९ दिंद पृष्ठिनांबाहृष्टंग्निसिरलु ।  
 १० शक्षेषंग्लु इश्वरने नंदवत्तेम्हा  
 ११ नवाद नवजितु नामुनंवत्तरद वा  
 १२ लृष्ण तु इल्लु जान्मन्मंडव वराभि  
 १३ दान दक्षिणदरिकाश्वर श्रीयादा  
 १४ व गिरीयादा ॥

I (b) १५ श्रीतिरुनारायणपुरद श्री नारायण दे  
 १६ वरिं अभिनवकुलश्वरनादा श्रीमहा  
 १७ मुकुट्तदाना तिंमुंज दालयुक्षुजे  
 १८ युरु श्री नारायण देवर वाद वाद व  
 १९ दृंग्लिंगे समुष्टिद गामु खेगरनादि  
 २० गे शैरिद कदलगेरे गामु रके घण्गे राज व  
 २१ रहाक्ष नददु बिराश्वेविवररात्रे अव  
 २२ नर तेलिंगे अव्युदके दिन रके रो। रथ्यु वरुष  
 २३ रके जल वरका आंमुनवर शयन्मेऽन्वद  
 २४ शैवंगे ७० वरका नारायणवैवर नंद  
 २५ धिष्के लर वरका अधेके व वरका अं  
 २६ तु राज वरकापंनु समुष्टियूं

II (a) २७ शे युंमू मादि शे गामुद गुलद  
 २८ कर्म्मुष्टग्नुप या गामुद क्षेत्रि  
 २९ गे नारायण देरिंगे षष्ठ्युमु दिन  
 ३० खेलके बिजवरि व .।. खेले देवरिंगे  
 ३१ वूष्ट दिक्षन हेल बिजवरि ॥११ शे क  
 ३२ लाज्ज गुलदनिं वूष्ट दिक्षन हेल  
 ३३ उ बिजवरि ॥११ उ शानुष्टागे रामा ।  
 ३४ नुक्के दक्षिणदिक्षन हेल बिज  
 ३५ वरि ॥११ या श्वेरे गामुवम्मू  
 ३६ नारायण देवरिंगे समुष्टिये मा  
 ३७ उ युंधे ॥ श्वेरे ॥ दानवालनये  
 ३८ चुष्ट द्वानाश्वेरे यैरेनवालन । दा  
 ३९ नान्मुष्टमुवाप्तु ति वालनाद च  
 ४० शंवदं ॥ न्मुदत्तुदिग्निं पुंज्ञ० ।  
 ४१ वरदत्तुनुवालन । वरदत्तुप्रका  
 ४२ रैज । न्मुदत्तुनिन्मुलंधवैता ॥ श्री  
 II (b) ४३ युदव गिरिं वूष्ट लूकवावने व  
 ४४ श्वे नागमुंगलके दक्षिण कावरिंगे उत्तु  
 ४५ रदल्ल युरुव देवरिंगे गामुवन्मा श्री  
 ४६ नारायण देवर वादके तिंमुंज दज्जन ।  
 ४७ युक्षदमुष्ट श्री

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म्मुसूरु शैलेभौ नाजेनप्त्ति गामुवक्षेस्वेद चैवाय शेरिं उत्तुरक्षे निल्लिसिरुव कल्लु.

मूर्त्ति  
○

२ श्रीमुदाधीजाधिराज  
 ३ कृष्ण राज वदयुरव

१ श्री

उत्तु

○

४ रु अवलभार शजेरि  
 ५ बद्धि गुलांमु वंहं

६ ಮೃದಭಾಣನರ್ತಿಗೆ ಪುತ್ತಪ  
७ ಪುತ್ತ, ಪಾರಂಪರ್ಯವಾಗಿ ನ  
८ ದಯುವ ಮೃತೀಗೆ ಕೆಚ್ಚಿ  
९ ಸರ್ವಮಾನ್ಯವಾದ ನಾ  
१० ಚನಹಣಿಗಾರಮುದ  
११ ಯಾತ್ರೆ ಕಲ್ಪಿ.

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ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕಸೆಬಾ ಹೊಳೆಬಳಿ ನೆರಸಾಂಬುಧಿ ರೈಲ್ವೆಸ್‌ಪೇಕ್‌ಗೆ ಎದುರುಭಾಗದಲ್ಲಿ ಸುಮಾರು ಅರ್ಥಮ್ಮುಲಿ ದೂರದಲ್ಲಿರುವ ತೋಡಿದಲ್ಲಿ ಹಾಳುಬಾವಿ ಬಳಿ ನಟ್ಟು ಕಲ್ಲು.

१	ಶುಭಮನ್ತು ಶುಭಕೃತು ಸಂ	६	ಬಿಟ್ಟುದು ಗದ್ದೆ ಕೇಲಿ
२	ವತ್ಸರದ ವಯಾಶಾಬಿ ಶು ಗ ಲು	७	..... ಕ್ರೈ ಮೂಡಲು ಹಳ್ಳೆ
३	ದೇವರಪಯ್ಯ ನವರ ನಿರೂ	८	..... ತಂಕ ..... ನಡೆ .....
४	ಪದಿಂದ ಕೇಲೀದಮರಸಯ್ಯ	९	..... ಇದನು .....
५	ನವರು ಶ್ರೀ ದೇವರ ಕಾರ್ಯಕ್ರೆ	१०	ಪಾಹಿ .....

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ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕವಲಂದೇ ಹೋಬಳಿ ದೇವಸೂರು ಗುರುಸ್ವಾಮಿ ಮತ್ತೆ ಸ್ವಾಮಿಗಳ ಪತ್ರದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

5 ಹಲಗೆ, ಉಂಗರ ಜ್ಯೋತಿಂಗ್ ಹದ ಚೈಹೆರು.

- I (b)

  - ಸಾರ್ವಜ್ಯಾತ್ಮೇ ಧರನಾಷ್ಟಾ ಮುಖ್ಯಾಷ್ಟಾ ಭಿಕ್ಷುಗಳಂತಹಂತಂ | ಹರಣಣ ಯಸ್ಯ ಕಾನೇನ್ನು ಕಳಿಯಾಕ್ರಮಗಳಂತಹ
  - ತಂ ಧೂಪೋಧಿತ್ವಾ ಬೃಹದುರಸ್ತಲರಾಜಮಾನ ಶ್ರೀಕಾಶಿನ್ಸುಭಾಯಿತಕರ್ಮಾಂಗಸೂಧಕಣಃ ಸತ್ಯಾಷ್ಟಿತೆ
  - ವಿಪುಲಬಾಹು ವಿಸಿಜಿತಾರಿಂತ್ರೇಷ್ಯೇಕಷ್ಟ ಜರಿತೋ ಧುವಿ ಕ್ಷಣಿ ರಾಜಃ ಪಷ್ಟಣ್ಡೇದ ಭಯಾರ್ಥಿತಾಬಿಲಮು
  - ಹಾಂಧಾಭ್ಯತ್ಸುಲ ಭಾಜಿತಾತ್ ದುಲ್ಲಂಫಾಷ್ಟಾದಪರೈಕ (ರ) ನೇರಿವಿಪುಲಭಾಜಿಷ್ಟು ರತ್ನಾಷ್ಟಿತಾತ್ ಯಂತ್ರಾಷ್ಟಾ ಕ್ಷತ್ರಾ
  - ದಸೂರಿವಿಬಿಧಾ ವಾತಾತ್ಯಯೋ ವಾರಿಧೇಃ ಲಕ್ಷ್ಯೇಮೈನ್ನದರವತ್ತು ಲೇಲಮಚಿರಾದಾಕ್ಷಷಾಷ್ಟಾವಾನ್ವಲಿ(ಭ್ರ)
  - ಧಃ ತಸ್ಯಾಧೂತ್ವನಯುಪ್ತತಾ (ಪ) ವಿಸರ್ವರಾಕ್ಷಾನ್ದಿಕ್ಷಿಣಿಲಂಜ್ಞಾಂಶೈಸ್ದುಶೋಷ್ಣಿಷ್ಟು ಚ
  - ಇಂಕರತೋಪ್ರಹಾತ್ದಿಕಷ್ಟಾಧರೋ ಧೋರೋಧ್ವಿಯ್ಯಾಂಧನೋವಿಪಕ್ಷ ವನಿತಾವ ಕಾರ್ತಾಂಬಿಜ ಶ್ರೀಹರೋಹಾ
  - ರೀಕ್ತತ್ಯಯಾರೋಯಾದಿಯಮನಿಕಸಿಜಾಷ್ಟಾಯಿಕಾಭಿಧ್ಯಾತ (೦) ಜ್ಯೋತ್ಸ್ನಾಲಂಪನಂಜಾತಯಾಷ್ಟಾಮಲಯಾಲ
  - ಕ್ಷಣ್ಣಾಷ್ಟಾಸಮೇತೋಹಿಸನ್ ಯೋಧೂನ್ವಿಮ್ಮುಂಲಮಣಿಲಸ್ತಿಯುಕೊದೋಷಾಕರೊವಕ್ಷಣಿತ್ತಾ ಕಣಾಷ್ಟಾಧಃಕ್ಷತದಾ
  - ನಸನ್ತತಿಧೃತೋ ಯನಾಷ್ಟಾನ್ವದಾನಾಧಿಕನ್ನಾನಂವಿಕ್ಷ್ಯಾಸುಲಜ್ಞಾತಾ ಇವದಿಶಾಮ್ವಾನ್ವೇಷಿತಾದಿಗ್ರಿ

II (a)

  - ಜಾಃ ಅನ್ಯೇತಿನ್ವಾಷಾತುವಿಭಿತ್ವಾಗುರ್ತಾತ್ಸ್ತಾಸಾರಮಾಕ್ಷಾನ್ಧಂತಲಮನ್ಯಸಮಾನಮಾನಾ(ನಾ)ಯೇನೇ
  - ಹಬದ್ದಮುತ (ವ) ಲೋಕ್ಯಚರಾಯಾಗಂಗಮ್ಮಾರೇ (ರ) ಸ್ವೀಗ್ರಹಿಂಬಿಯೇ ತ (ವ) ಕಲಙ್ಗಯಾತಃ ಷಕತ್ತಾತ್ತ್ವಬ
  - ಲೇನವಾರಿಸಿಧಿ ನಾಷ್ಟಾನ್ವತ್ತರುಧಾಷ್ಟನ ನಿಷ್ಕೃಪಾಷ್ಟಿಸಿಭಂಗೀಂದ್ರಿತೇನ ವಿಹರತ್ತಾಂಧಾತ್ತಿಂದೇನ
  - ಚ ಮಾತ್ಸಾನ್ವದವಾರಿಸಿಯ್ಯಾರಮುಚಃ ಪಾಪಾಷ್ಟಾನ ತಾತ್ತ್ವಲವಾತ್ ತಷ್ಟಿತ್ತಾ (ತ್ರಂ) ಮದೇತಮಷ್ಟಾನುದಿ
  - ನಂ ಯಸ್ತಾಪ್ಯಾಷ್ಟಾವಾನ್ವಕ್ಷಣಿತ್ತಾ ಹೇಲಾಸ್ವೀಕೃತಗೌಬರಾಜ್ಯಾ ಕಮಲ ನಾಷ್ಟಾನ್ವಃ ಪ್ರವೇಶಾಷಿರಾ
  - ದುನ್ವಾಗ್ರೇಮರು ಮಾಷ್ಟಾಪ್ಯಾತಿ ಬಲ್ಮೇಯೋಂವಷ್ಟರಾಜಮ್ಮಾಲ್ಯಾಃ ಗೌಡೀಯಂತರದಿನ್ವಾದ
  - ಧವಳಂಢತ್ತರಂದ್ವಯಂ ಕೇವಲಂ ? ತಸ್ಯಾದಾಹ್ವತತದ್ವೇಶೋಽಿಕ ಕುಭಾಮ್ರಾನ್ವೇಷಿತನ್ತತಾಷ್ಟಾತ್ತಾತ್
  - ಲಬ್ಧಪ್ರತಿಷ್ಟುಮಂಸಿರಾಯಾಕಲಂಸುಂದರಮಾತ್ವಾರ್ಯ ಶಂಧಂರಿಂತ್ತಾಧಿರಣೀತಲನ್ಯಕ್ಷತ್ವಾಪುನಃ
  - ಕ್ವಾತಯಾಗ್ರಿಯಮಾಪ್ಯೇಷಿತ್ತಂರಿಂದಿಲ್ಲಿರಾಪಮ್ಮಃ ಕಲಂಪಾಲಿಂದಿಲ್ಲಿರಾಪಮ್ಮಃ
  - ಮ್ಮುಂಪರಾತ್ತಿಂದಿನಿರುಪಮಾದಿನ್ವಯಾಂಧಾವಾರಿಧೇಶುದಾತ್ವಾ ಪರಮೇಶ್ವರಿನ್ವತ ಶಿರಸಂಸಕ್ತು

II (b)

  - ಪಾದಸ್ಥಾಪತ್ತಾನ್ವದರಂತ್ರಾಪಸಹಿತೋಽಿಂದಯಃ ಸೋನ್ವತ್ತೇಃ ಪೂರ್ವಾದ್ಯೇರಿಂವಧಾನಮಾನ
  - ಭಿಮರ್ಣಗೋಽಂಸ್ವರ್ವರಾಜನತಾ ಯಸ್ತಾನ್ವರ್ವಾರ್ವಗುಣಾಶ್ರಯಾಷ್ಟಿತಂತಾಶ್ರೀರಾಷ್ಟ್ರ ಕೂರಾನ್ವಯೇಜಾತ್ತೇ
  - ಯಾದವವಂತವನ್ವಧುರಿಪಾವಾಸಿದಲಂಷ್ಟಃ ಪರ್ವತಃ ದೃಪಾಷ್ಟಾಸಾವಧಯಃ ಕ್ವಾತಾಃನ್ವದ್ವಾರಾಃ
  - ದಾನೇನಯೇನೋಂದ್ರಾತಾಃ ಮುಕ್ತಾಹಾರಿಭಾಷಿತಾಃ ಸ್ವಾಷಾಂತಿಪತ್ಯಾಂಧಾರ್ಥಿನ್ವಾಂತಾಃ ಯನ್ವಾಕಾ
  - ರಮಪೂನುಂತ್ರಭುವನವಾಪತ್ತಿರಕ್ಷಣಿತಂ ಕ್ಷಣಿಸ್ವೇವಸಿರೀಕ್ಷಣಿತಾಪದಂಯಾದ್ವಾ
  - ಧಿಪತ್ಯಂಧಂವಃ ಅಪ್ಪಾನ್ವಾತ್ತತದೇಯ ಮಾಪ್ಯತಿತಾದತ್ತಾರ್ಥಯಾಕಣ್ಣಾಕಾಂತಿನಾತ್ವಾಷ್ಟಾತ್ವಾವೆ
  - ಮಾಯಾಷ್ಟಾತ್ತೀತಿಂಬಿತರಂಯುಕ್ತಂ ಸತತಾಧ್ಯಾ [ಭ್ಯ] ಧಾತ್ ತಣಿನ್ವಾಗ್ರಾಧಿಭಾಷಾಯಜನಾಯಾತೇಯಾ
  - ಶಕ್ಯೇಷಂತಾಪ್ಯೇಕ್ತಿಭಾಷ್ಟಾಧ್ಯಾ ಭೂಭೂಸಮ್ಮಾತಾನ್ವಸುಮುತ್ತಾಂಧಾರ್ಥಾನ್ವಹಾ
  - ಪ್ರಧಾತಾನ್ವಾಪತ್ತಿನೇಕೊಂಬಾಪತ್ತಾತಾನಪ್ಯಧಿಪತ್ತಾಪಸಹಿತಾನ್ವಂವತ್ರಕ್ಷೇತ್ರಾಲ್ವಾನಿ
  - ವ ಯೇನಾತ್ತಾನ್ವದಯಾಲುನಾಧಿಗಳಕ್ಕೇಶಾದ ಪಾನ್ವಾನತಂ ಸ್ವಾನ್ವೇಶಂಗಮಿತ್ತಾಪದರ್ವಾವಿಸ

III (a)

  - ರಾಧ್ಯಾಃ ಪ್ರಾತಿಕಾರ್ಯೇಷ್ಟಿತಃ ಲೀಲಾಭೂತ್ತಾಕುಟಿತೇ (ಲ) ಲಾಂಬಾಂಭಾಷಣಿತಾಂ ವಿಕ್ಷೇಪೇಣ ವಿಜಿ
  - ತ್ವಾಪದಂಪಿರಾದಾಬದ್ದಗಂಗಂಪುನಃ ಸತ್ಯಾಯಾಶುಕಿಲೇಮುಖಾಷ್ಟಾಸಮಯಾತ್ ಬಾಣಾನನಸೆಷ್ಟೇ

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ಅದೇ ದೇವನೂರಿಗೆ ಸಮಾಪ್ತದಲ್ಲಿರುವ ಹ್ಯಾದ ದಡದಲ್ಲಿ ಬದ್ದಿರುವ ಕಲ್ಲು.

1 తుభమన్

<sup>2</sup> ದೇವಗಂಡರಮಕ್ಕೆ ಇಂ

## ೬ ರಾಚನಾಯುಕರು

#### ४ ಈ ದೇವರಕ್ಷತೆಯನು

<sup>3</sup> ಕಟೆ ಸಿದರು ೩೦ ೩೦ ೩೦

## ಶ್ರೀವರ್ಮಾಗಾಗ್ಗೆ ದಿನಸ್ತ್ರಿಕ್ರಾಂತಿ.

— — — — —

ಶ್ರೀಕಾರಿಪುರ ತಾಲೆಗ್ಗೊಳಿಕ್ರಾಂತಿ.

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ಶ್ರೀಕಾರಿಪುರ ತಾಲೆಗ್ಗೊಳಿಕ್ರಾಂತಿ ಕನೆಬಾ ಹೋಬಳಿ ಕಪ್ಪೆರಹಳ್ಳಿ ಗ್ರಾಮದ ಕೆರೆಯೆಕೆಳಗೆ ಚೆನ್ನೆ ಬಸಪ್ಪೆ ನವರ ಖಾತೆ ಜರ್ಮಿನಿ ನಲ್ಲಿ ನಡ್ಡಿಕಲ್ಲಿ.

ಪ್ರಮಾಣ '4—6"×1'—9"

- 1 ಸ್ವಸ್ತಿ ಸವಾಸ್ತು ಭುವನಾಶ್ಚೈಶ್ತೀ ಪ್ರಿಥ್ವಿಧಳಿಧಮು
- 2 ಕಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಾಧಿಶಾಂಕನ
- 3 ತ್ಯಾತ್ಯರ್ಯಾಕುಳಿಳಿಕ ಹಾಳುಕ್ಕಾ ಡರಣ ಶ್ರೀ.....
- 4 ಶ್ರೀಧುಮನ ಮಾಲ್ಯದೇವರ ವಿಜಯ ರಾಜ್ಯ.....
- 5 ರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಯಾ ಮಾನಮಾ.....
- 6 ತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ | ಸ್ವಸ್ತಿಯಮು.....
- 7 ಮುನಾಧಾರ್ಯಾ ಧಾರ್ಯಾನಧಾರಣಮುಖಾನಾ.....ನುಪ್ಪಾ.....
- 8 ಸಂಪನ್ಮೂರಪ್ಪ ಶ್ರೀಮಂದಾದಿಭಾಗವತ.....ಬೇಳ
- 9 ರಕ ಪದಮಹಾಜನಂಗಳು ಶ್ರೀಮತು.....ಯಾ
- 10 ಕಿಕ್ಕಾಗ್ಗೆ ಗಳಮುಮ್ಮು ಬಿಂಬಮುಖ್ಯಗಳಮಾಗ.....
- 11 ನಮಾಗ ವಿಜಯಾಖ್ಯಾನುಂ ಮತ್ತುಮಾವರಮಾಗ.....ಬಿ
- 12 ಛ್ಯಾಮುಯ್ಯಾನುಂ ತಮ್ಮಾಭಕ್ತಿಕ್ಕಾಲಿಯಂ ಪಾದಪ್ರಾಜೆಯಂ
- 13 ಕೆಂಟ್ಟಿಂಬಾಳುಕ್ಕೆ ವಿಕ್ರಮಕಾಲದ ಇಲನೆಯು ಶ್ರೀಮು
- 14 ಏ ಸಂಪತ್ತರದ ಪೈಷ್ಟ್ಯ ಸುಧ್ಯ ಇಂ ಸೇಂದು
- 15 ವಾರದ್ವಿನುತ್ತರಾಯಾಜ ಸಂಕ್ರಾಸ್ತಿಯನ್ನುನಂ
- 16 ಗೇರಿಯ ಬಯಲನಡುವ ತಾಪು ಕಟ್ಟಿಸಿದ ಕೆಂಜೆ
- 17 ಯ ಕೇಳೇರಿಯಲ್ಲಿ ಪದೆದು ಬಿಂಬಿಗಡ್ಡೆಗುಣಿಗ
- 18 ನಮತ್ತುಲೀರಡು ಹುದಪೆರಡು ಈ ಧರ್ಮಮಾಂ ಪೇ,
- 19 ಅ ಪಾಳಿಸುವಗೆ ವಾರಾಣಸಿ ಕುರುಕ್ಕೇತ್ತುದ್ದೇಷ
- 20 ಸಾಯಿರ ಕವಿಲ್ಯಾಂಕ್ಲೇಂಡ್ಯಾಂಕ್ಲೇಗುಮಾಂ.....
- 21 ತ್ವಂಗಳಿಂ.....
- 22 ದಗ್ಗಾರ್ಪುಣಿಫಳಮುಕ್ಕೆ ಈ ಧಮ್ಮು ಮನಾವ
- 23 ನಳಿದ ಮಹಾ.....
- 24 ..... ಕಾಲೇಕಾಲೇಪಾಲಸೀಯೋ
- 25 ಭವದ್ಭಿಂ ಸವಾರ್ನೇತಾನಾಷಾ ವಿನೆಪಾಂಧಿ ವೇಂದಾರನ್ನಿ
- 26 ಯೋಧೋಯೋಯಾಚತೀರಾಮುಂದಂದ್ರಃ
- 27 ಈ ಕಲ್ಲಮಾಡಿಸಿದಂಬಿಯಾಂಬಿ ಮಯ್ಯ ಬಿಂಬ
- 28 ಛ್ಯಾ ಮಯ್ಯಾನುಂಬರೆದಸೇನೋವೇವಕೇತಮಲ್ಲ
- 29 ಕಳ್ಳಿರಿಸಿದಸಮಯಾಕ್ರಾರ್ಚಾಯಾಶ್ರೀ

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ಅದೇ ಕಪ್ಪೆರಹಳ್ಳಿ ಗ್ರಾಮದ ದೊಡ್ಡಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ ಬಿಂದಿರುವ 1ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-3"

- |   |   |  |
|---|---|--|
| <ol style="list-style-type: none"> <li>1 ಶಕಪರುಶಕ್ಕೆ ನಾವಿರ</li> <li>2 ದ ಇಲಾನೆಯು ನಳ</li> <li>3 ಸಂಪತ್ತರ ಪಾ</li> <li>4 ಲುಣ ಬ ಅ ಶಂಕ್ರವಾ</li> </ol> | <ol style="list-style-type: none"> <li>5 ರದೆಲು ಕಪರಕಳಿ</li> <li>6 ಯ ಮಲ್ಲೇಗಂಪುಡರ</li> <li>7 ಮಗ ಮಲ್ಲೇ</li> </ol> | <ol style="list-style-type: none"> <li>8 ಗಣದನು ಸ್ವ</li> <li>9 ಗ್ರಾಸನಾದ</li> <li>10 ನು</li> </ol> |
|---|---|--|

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ಅದೇ ಕಪ್ಪರಹಳ್ಳಿ ದೊಡ್ಡ ಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ 2ನೇಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-0"×2'-9"

<sup>1</sup> ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯಾದ	<sup>6</sup> ರದಲು ಶ್ರೀವಿರಪ್ತತಾಪದೇ	<sup>10</sup> ಬುದು.....ದೇವಲೇಕ
<sup>2</sup> ಯಾಶ್ಚತಕ ಪರುತ ಇಷಾಳ	<sup>7</sup> ಪರಾಯಾ ರಾಜ್ಯಂಗೈವಲ	<sup>11</sup> ಮ.....ಯಾತನ ಸತಿ
<sup>3</sup> ನೇಯ ನಜೆದ ವಿಶಾಖಾವನು	<sup>8</sup> ಕಪರಹಳ್ಳಿಯ ಹುಯಲಲ	<sup>12</sup> ಬೀರಬ್ಜೀ ಮಹಾಸತಿಯಾ
<sup>4</sup> ಸಂಪತ್ತರದ ಫಾಲ್ಗುಣ	<sup>9</sup> ನಾಚಯಿಪಲರನಿ	<sup>13</sup> ದಳು ಜಕ್ಕೋಜಿನಬಿಸನ
<sup>5</sup> ದ ಸುಗಂ ಮಂಗಳವಾ		

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ಅದೇ ಕಪ್ಪರಹಳ್ಳಿ ಗ್ರಾಮದ ಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ 3ನೇಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6"×2'-9"

<sup>1</sup> ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾ	<sup>8</sup> ಪ ಯಿಮ್ಮೆಡಿ ದೇ	<sup>15</sup> ಕೆನಲುವನೆಲುವಳಿ
<sup>2</sup> ಧ್ಯಾದಯ ತಕ	<sup>9</sup> ವ ರಾಯಮು	<sup>16</sup> ಗೆ ನಾಡವಳಿಗಳ ಕ
<sup>3</sup> ಪರುತ ಇಷಾಳಿ ಸ	<sup>10</sup> ಹಾರಾಯಾರು	<sup>17</sup> ಪ್ರಸಹಕ್ಕಿಯ ಮು
<sup>4</sup> ಉಮ್ಮೆಸಂಪತ್ತರ	<sup>11</sup> ಸುಖರಾಜ್ಯಂ	<sup>18</sup> ಲ್ರಗುಳಿದರ ಮಗ
<sup>5</sup> ದ ಪ್ರಥಮ ಭಾದ್ರ	<sup>12</sup> ಗೆಯಿಉತ್ತಂಯಿ	<sup>19</sup> ಬಯಿರಗುಳಿದನು ಸ್ವ
<sup>6</sup> ಪದ ಸ್ವಾ ಇ ಗಿಲು	<sup>13</sup> ದ್ರಿಕಾಲದಲು ಆ	<sup>20</sup> ಗ್ರಿಸ್ತನಾದನು ಮಂ
<sup>7</sup> ವೀರಪ್ತತಾ	<sup>14</sup> ರಗದವೆಂಟಿಯ	<sup>21</sup> ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕಸಬಾ ಹೋಡಿ ಕೊಟ್ಟಗ್ರಾಮದ ಗ್ರಾಡರ ಹೊಲದಲ್ಲಿ ಪಾಸ್ತಿ ಕಲ್ಲು.

<sup>1</sup> ಮರೆದ	<sup>3</sup> ವಲನಬೀಬಾ	<sup>5</sup> ಯಾದಳು
<sup>2</sup> ಪರುಂಗೆ	<sup>4</sup> ಯಾಸತಿ	

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ಅದೇ ಕೊಟ್ಟಗ್ರಾಮದ ಕರಿಯವರ ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟ ದೇವರಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-6"×3'-6"

( ಈ ಶಾಸನವು ಪುರಾತನಾಕ್ಷರಗಳಿಂದ ಕೂಡಿದ್ದ ಕಾರಣ ಈ ಅಕ್ಷರಗಳನ್ನೇಲ್ಲಾ ಕೆತ್ತಿಸಿ ಬೇರೆಹೊಸದಾಗಿ ಶಾಸನವನ್ನು ಬರೆಸಿದ್ದಾರೆ.)
<sup>1</sup> ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯಾದಯ ಶಾಲಿವಾಹನಕೆ ವರ್ಷಕೆ ಸಲುವ [೧೦೧೦೨೨]ನೇ ವರ್ಷಕೆ ಸಲುವ
<sup>2</sup> ಕೋಧನ ಸಂಪತ್ತರದ ಶಾ ಪಣ ಬಹುಳ ಲ ಮಿ ಪುಣ್ಯಕಾಲದಲು ಶ್ರೀಮಂಂ ಮಹಾನಾಯಕಾಚಾರ್ಯರಾದ
<sup>3</sup> ಕಾಶಿ ಬಯಿರಪನಾಯಕರ ಕಃಮಾರಾದ ಚಿಕ್ಕಣವಾಯಕರು ಕೋಟಿಪ್ರದ ತಿರುವಂಗಳನಾ
<sup>4</sup> ಫಗೆ ಸಮಂಖ್ಯಾಸಿದ ಧರ್ಮ ಶಾಸನ ಕ್ರಮವೆಂತಂದಡಿ ನಮಗೆ ಸುಃವ ಮಾಣಿಕ್ಯ
<sup>5</sup> ಯ ಸೀಮೆಯೋಳಗಳ ಕೊಟ್ಟ ವೆಂಬ ಗ್ರಾಮದನು ಶ್ರೀಜಯಂತೀ ಪುಣ್ಯಕಾಲದ
<sup>6</sup> ಲು ಕೋಟಿಪ್ರದ ತಿರುಮಂದಿರಗೆ ಸಹಿರಂಣಿಂದ್ರಿಧಕ ದಾನ ಧಾರಾಪೂಷ್ಯ
<sup>7</sup> ಕವಾಗಿ ತಮ್ಮ ಸ್ತೀಪ್ತತ್ವದಾಯಾದಾಧ್ಯನುಮತದಿಂದ ಸಮಂಖ್ಯಾಸಿದ ಕುಮುದ್ವತೀ ತೀರದ
<sup>8</sup> ಕೊಟ್ಟ ವೆಂಬಗ್ರಾಮದ ಪ್ರತಿನಾಮ ತಿರುಮಂದಿರದ ಧರ್ಮ ಶಾಸನನಲ್ಲಿದ್ದಕಾರು
<sup>9</sup> ತಪ್ಪಿದರೆ ತಮ್ಮ ತಾಯಿತಂದೆಯ ಕೊಂಡಪಾಪಕ್ಕೆ ಕೋಪರು
<sup>10</sup> ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂಪಾಯೋಽರೇತವಸುಂಧರಾಂ ಷಟ್ಪಿವರ್ಷನಹಾಂಜೀ
<sup>11</sup> ವಿಪ್ರಾಯಾಂ ಜಾಯತೇಕ್ತಮಿಃ ಸ್ವದತ್ತಾಂಪಿಗುಣಂ ಪುಣ್ಯಂ ಪರ ದತ್ತಾನುಪಾಲನಂ
<sup>12</sup> ಪರದತ್ತಾಂಪಾರೇಣ ಸ್ವದತ್ತಾಂಪಿಗುಣಂ ಪುಣ್ಯಂ ಪರ ದತ್ತಾನುಪಾಲನಂ
<sup>13</sup> ಪಾಮೇವ ಧೂಧೂಜಾಂ ನಭೇಽಜಾಂ ನಕರಗ್ರಾಹಾಃ ವಿಪ್ರದತ್ತಾಂಪಿಗುಣಂ ಪರ
<sup>14</sup> ಪರ ಗ್ರಾಮಕ್ಕೆ ಅರು ತಪ್ಪಿದರೆ ತಾಯಿತಂದೆ ಪಾರಾಜಾಸಿದ್ಯಲಕ್ಷಿಂ
<sup>15</sup> ದಪರು ಗೋಧೂಷ್ಟಿಂ ಪರ ವಿಧಾದಿಪರ ಗುರುತಪ್ಪಿಮಾಡಿದವರು
<sup>16</sup> ಯಿಧರ್ಮಕ್ಕೆ ಶರಣ ಮಂಗಳ ಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ

## 130

ಅದೇ ಕನೆಬಾ ಹೋಬಳಿ ಹರಡಿಹಳ್ಳಿ ಘಾರೆಸ್ಪಿನಲ್ಲಿ ಸಂಗಮೇಶ್ವರ ದೇವಾಲಯದಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6"×2'-9"

1 ಸ್ವಾಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭಯ್	6 ಲು ಶ್ರೀ ಹಿರಿಮಂತದ ಕಲ್ಲೇದೇವರು
2 ದಯ ಶಾಲಿವಾಹನ	8 ತೇಜಿ ಸಿಂಗಪೆ ಕೂಡಿ ಸಂಗ
3 ಶಿಖ ಪರುಷ ರ್ಹಂತ್ರಿಕ್	9 ಮನವಂಚಂಡೇಶ್ವ
4 ಸಲುವ ಮನ್ಯಾಧನಾ	10 ರನ ಪ್ರತಿಷ್ಠೆ
5 ಮನ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠೆ	11 ಪಾಡಿಸಿದರು
6 ಶುಫ ಈ ಸೋಮವಾರದ	

## 131

ಅದೇ ಕನೆಬಾ ಹೋಬಳಿ ಹಿತ್ತಿಲಗ್ನಾಮದ ಉಂಬಾಗಿಲಲ್ಲಿ ನಟ್ಟ ವೀರಗಳು.

ಪ್ರಮಾಣ 5—6"×3—'9"

1 ಸ್ವಾಸ್ತಿ ಶ್ರೀಮತು ಚಾಳುಕ್ಯ ಚಕ್ರವರ್ತಿ ಸೋಮೇಶ್ವರ ದೇವರ .....
2 ..... ಸಲುತ್ತಮಿರೆ ..... ಹಿತ್ತಿ ಶದ .....
3 .....
4 ಮಾದಯ್ಯನ ಅಳಿಯ ಗಂಡರಡಾವಣಿ ಸೂರ್ಯ
5 ನಾಯಕಂ ..... ತುಳುವಂಚಾಗು .....
6 ಪಲರಂ ಕೊನ್ನು ತಲ್ಲಿ ಸ್ವಿದುಸುರಗಣಿಕೆಯೆಲ್ಲಾ ಕೂಡಿದಂ .....
7 .....
8 .....

## 132

ಅದೇ ಹಿತ್ತಿಲಗ್ನಾಮದ ಕರೆಯ ಕಟ್ಟಿಗೆ ಉತ್ತರ ಗಡ್ಡೆಯ ಬದುವಿನಮೇಲೆ ನಟ್ಟ ಕಲ್ಲು.

1 ಸ್ವಾಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ....., ಪರಮೇಶ್ವರ ಪರಮಭಾಷ್ಯಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಶ
2 ಅಳಕ ಚಾಳುಕ್ಯಾಧರಣ ಶ್ರೀಮತ್ತೇಂಕ್ಯಾಧರಣ ಮಾಲ್ಯದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೇಂತ್ರರಾಭವೃದ್ಧಿ
3 ..... ಸಲುತ್ತಮಿರೆ ಸಕವರ್ಷ ಇಲಿನೆಯು .....
4 ..... ನಾಜ್ಞಿಯೆಸಿಸಿನೆಗಳ್ಯ ....., ಗಂಭಾಕದ್ದೆಗಂ .. ಬಮ್ಮೆ ದೇವನ ಸನ್ತಿಧು ....., ಅಜಕ್ಕುಯ್ಯ
5 ..... ಹಿತ್ತಿ ಶಮಂದೇಶರು ಪಲರನಿಣಿದುಕುಟುಂಬಂ ಕೊಂಡಲ್ಲಿ ಶ್ರೀಮ
6 ..... ಚಣ್ಣಂಪೋಗ್ಗೆ ಆ ಹಿತ್ತಿ ಶದತುಣಿವೆ .....
7 ..... ಸುರಲೇಂಕಪ್ಪಾಪಿತನಾದ .....
8 ..... ಮೃತೇನಾಷಿಸುರಾಂಗನಾ ಕ್ಷಣ ವಿಧ್ವಂಪನೇಕಾಯೇ
9 ..... ಸ್ವಾಸ್ತಿ ನಾಗಾಹಾರಿಯೆವ ....., ಬರೆದರ್ಪಸ್ಸ .....
10 ..... ಲೋಕೇಜನ ಕಂಡರಣಿಮಂಗಳಮಹಾ ಶ್ರೀ

## 133

ಅದೇ ಹಿತ್ತಿಲಗ್ನಾಮಕ್ಕೆ ಪುರ್ವದಲ್ಲಿ ರಂಗನಾಥದೇವರ ಮಾನ್ಯದ ಗಡ್ಡೆಯಲ್ಲಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×2"-3"

1 ಸ್ವಾಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಥಿವೀಪಳಿಭೇ ಮಹಾ
2 ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಾಷ್ಯಾರಕ ಸತ್ಯಾಶ್ರಯ
3 ಕುಳಿತಿಳಕ ಚಾಳುಕ್ಯಾಧರಣ ಶ್ರೀಮತ್ತೇಂಕ್ಯಾಧರಣ ಮಾಲ್ಯ
4 ದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೇಂತ್ರರಾಭವೃದ್ಧಿ ಪ್ರಪದ್ಧ
5 ಮಾನ ಮಾಡಂಡ್ವಾಕ್ಯತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ ತಾಂತ್ರಾದ ಪದ್ಭ್ರಾಂತಿ
6 ..... ಸಕವರ್ಷ ಇಂಜಿನೆಯು ನನ್ನನ ಸಂವತ್ಸರದ
7 ವೃಂಶಾಂ ನು ರಾ ಬಿಹವಾರದನ್ನು ಸ್ವಾಸ್ತಿಯಾಮ
8 ನಿರ್ಯಾಮ ಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣ ಮಾನಾನಂಜ್ಞಾನ
9 ಜರನಮಾಧಿ ಶೀಲಗುಣಸಂಪನ್ಮೂರಜಪ್ಪ ಶ್ರೀಮದ
10 ನಾದಿಯಾಗ್ರಹಾರವಹ ಹಿತ್ತಿ ಶದನಾಯಿರಮುಂ

- <sup>11</sup> ಕೃಂಭದಾನವಾಗಿ ಕೊಂಡುಬಿಟ್ಟ ಧರ್ಮ ಶ್ರೀಮತು ಸೋಧೇ  
<sup>12</sup> ಶ್ವರ ದೇವರ್ಗ್ರಹ ಸ್ನೇಹೇಧಕ್ಕೆ ಬಿಟ್ಟಿಗಿಡ್ಡ ಜಾಕಿಯಾರ ಬಯಲೊಳ  
<sup>13</sup> ಗೆ ಹಂಸೆರಡು ಮಾರುಗಳೆಯ ಲಯ್ಯು ಕಡಕವೊರ  
<sup>14</sup> .....ಇಂ ಆ ಚಂದ್ರತಾರಂ ಸಲುತ್ತು ಮಿಕ್ಕೆ  
<sup>15</sup> ಈ ಧರ್ಮ ಮನವಾವನೋಪ್ರಫ್ರೋ ಪ್ರತಿಪಾಳಿಸಿದಾತಂಗೆವಾರಣಾಸಿ  
<sup>16</sup> ಕಾಶಿ ಪ್ರಯಾಗೆಯಲ್ಲಿ ನಾಯಿರಕವಿಲೇಯಂ ನಾಯಿರ  
<sup>17</sup> ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣಗ್ರಹ ಕೊಟ್ಟ ಫರ್ಜಾಪ್ರಾಚ್ಯ  
<sup>18</sup> ಇಂದನಿಧಾತಂ ವಾರಣಾಸಿ ಕರುಕ್ಕೇತ್ತ ಪ್ರಯಾಗೆಯಲ್ಲಿ  
<sup>19</sup> ನಾವಿರ ಕವಿಲೆಯಂ ಹತ್ತುನಾಸಿರ ವೇದಪಾರಗರಪ್ಪ  
<sup>20</sup> ಬ್ರಾಹ್ಮಣರನಿಧಪುಹಾಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾ  
<sup>21</sup> ಯೋಹರೇತ ವಸುಂಥರಾಂ | ಷಷ್ಪಿವರ್ಷಸಹಸ್ರಾಣಿ  
<sup>22</sup> ವಿಷ್ಣುಯಾಂಜಾಯಕೇ ಕ್ರಮಿಂ

## 134

ಅದೇ ಹಿತ್ತಿಲಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಶಾಸನಭೋಗ ಮಂಜಪ್ಪನವರ ಗಡ್ಡೆಯಲ್ಲಿ

ಪ್ರಮಾಣ 2"-0"×1'-6"

- |                                    |   |
|------------------------------------|---|
| <sup>1</sup> ಸ್ವತ್ತಿ ಶಕವರುತ ಇಂಜಿನೆ | <sup>6</sup> ಸಿತ್ತಸ್ನೇಹೇಧಕ್ಕೆಂದು ಕೊಟ್ಟಿದು |
| <sup>2</sup> ಯ ಸೌಮ್ಯ ಸಂವತ್ಸರದ ಚೈಶಾ | <sup>7</sup> ಕೆಂಜಿಯ ಕೆಂಜಿಗಿಡ್ಡೆಯರಡು ಬಂ ಯಿ |
| <sup>3</sup> ಬಿ ಇ ಮಂ ಲು ಹೊಂನೆಜಿರಾ  | <sup>8</sup> ದನಾರೆಂಬಿಂಬಿರ್... . . . . .   |
| <sup>4</sup> ಕಲನಾಥ ದೇವರಹಳಿಯ ರಾ     | <sup>9</sup> .....ಕ್ಕೆ ಮಂಗಳಪುಹಾ ಶ್ರೀ      |
| <sup>5</sup> ಮನಾಯಕರು ಕಲನಾಥದೇವರ     |   |

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ಅದೇ ಹಿತ್ತಿಲಗ್ರಾಮದ ಕರೆಯಕ್ಕೆಂದು ವಿರಪ್ಪನಗದ್ದೆಯಲ್ಲಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6"×2"-6"

- <sup>1</sup> ಸ್ವತ್ತಿ ಸಮನ್ಯಭುವನಾಶರುಂ ಶ್ರೀ ಪ್ರಭ್ರಿಂಪಲ್ಲಿಂ ಮಹಾರಾಜಾ  
<sup>2</sup> ಧಿ ರಾಜಂ ಪರಮೇಷ್ಠಿಸ್ತರಂ ಪರಮಭಿತ್ತಾರಕಂ ಸತ್ಯಾಶ್ಚಯ ಕು  
<sup>3</sup> ಧಿತಕಂ ಚಾರ್ಚಕ್ಕಾಫರಿಂ ಶ್ರೀಮತಿಧುವನಮಲ್ಲಿ ಹೆ  
<sup>4</sup> ಮಾರ್ಖಿದೇವರನರ ಏಜಯಿರಾಜ್ಯ ಮುತ್ತರೇಣೀತ್ರಾಭಿವೃದ್ಧಿ ಪ್ರವ  
<sup>5</sup> ಧ್ಯಾಮಾನ ಮಾಚಂದ್ರಾಕ್ಷಿತಾರಂಬರಂ ಸಲುತ್ತುಮಿರ ಸಕವರ್ಷ  
<sup>6</sup> ಗ್ರಾಳಾನೆಯ ಶೋಧಕ್ಕೆತು ಸಂವತ್ಸರದ ಪ್ರಜ್ಞ ಸು ಇ ದಂದು ಸ್ವತ್ತಿ ಶ್ರೀ ಮ  
<sup>7</sup> ದಂದಾದಿ ಯಗ್ನಿಕಾರಂ ಹತ್ತಿಳಿದ ಮಾದರಿರು ಕೂಡಿಸಿರ  
<sup>8</sup> ಯರಕೆಟ್ಟಿಯ್ಯನು.....ದೇವರ್ಯ.....  
<sup>9</sup> ಯ ಹಿತ್ತಿಲದ ಯ್ಯಾನೋಪ್ರಫ್ರೇಚ್ರಿಗ್ರೀಫ್ರೇಸ್ನೇಹೇಧಕ್ಕೆ ಬಿಟ್ಟ  
<sup>10</sup> ರಾಜನೋಪ್ರಫ್ರ ಪ್ರತಿಪಾಳಿಸಿದಾತಂಗೆ ಗಂಗೆ ವಾರಣಾಸಿ  
<sup>11</sup> ಕರುಕ್ಕೇತ್ತದೊಳ್ಳ ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣಗ್ರಹ ನಾಯಿರ ಕವಿತೆ  
<sup>12</sup> ಯುಮಂ ಕೊಟ್ಟ ಧರ್ಮ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾ ಯೋ  
<sup>13</sup> ಹರೇತ ವಸುಂಥರಾಂ ಷಷ್ಪಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ  
<sup>14</sup> ಜಾಯಕೇರ್ಕಿಮಿಂ

## 136

ಅದೇ ಶಿಕಾರಿಷ್ಠರ ಸಸಬಾ ಹೋಳಿ ಗುತ್ತನಹ್ಯೆ ಗ್ರಾಮಕ್ಕೇರಿದ ಕಾನಿನಲ್ಲಿ  
 ಪಾಳುದೇವಾಲಯದ ಬಳಿ ಬಿಡ್ಡಿರುವ ವೀರಗಳು.

- <sup>1</sup> ಸ್ವತ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶ್ಯ ಮಹಾಮಂಡಿಶ್ವರ.....  
<sup>2</sup> ಬನವಾಸಿ ಷ್ರವರಾಧಿಕ್ಷರಂ ಜಯಿಂತೇ ಮಧುಕೇಸ್ವರ.....  
<sup>3</sup> ..... ಸಕ್ಕಾರಾಥೇಯ.....  
<sup>4</sup> .....ಶ್ರೀಮತು ವೀರರಾಮದೇವರನರು.....  
<sup>5</sup> .....ರಾಳಿಂನೆಯ ಪ್ರೇಂಗಳ ಸಂವತ್ಸರದ ಶ್ರಾವಣ.....  
<sup>6</sup> .....ದಣ್ಣಾಯಕ .....ಗಳುಣಿನ ಚೇರೆ.....

- ७ ಸುವಂಕೇಳಂದು ಹೆಂಡಿರುದೆ ಯುಚ್ಚೆಲ್ಲ ಬಿಳ್ಳಂಕರಾಟಪುರುಷ ನಾರಾಯಣ ಪರಬರ್ಹನಾಥಕ ಯ  
 ८ ಲು ಹಳ್ಳಿದ ರಾಮಾಗವಂಡಂ ತಳ್ಳಿಸುದು ತುಸುಪಂ ಮಗುಳ್ಳ ಸುರರೋಕ ಪಾಪ್ತನಾದ ಅರೆತೆ  
 ९ ದಡ ಹೇಳೆವ ಸಿದಿಲಂತೆ ಜವನಂತಳವದಿಸುವ ಕಾಲಮಿಶ್ರತ್ವ ಹೆಂಬಂಕೊಡದೆ  
 १० ಸಿ ಪೆಯ್ಯನಾಗಳು ಗಿರಿಗಾಡ ರಾಮಾಗವಂಪಲರಂ ಸುರಿದರು ಪುಲಿನ ಸರಿಮಳೆಸುರ  
 ११ ದುಂಢುಭಿ ಯೂಡನೆ ತಂಬಿಕೆಳಾರವಮುಂ ಬರನು ಸುರಾಂಗನೆಯಾರಿಯನೆಂದು ರಾಮ  
 १२ ಗವುಡನಂ ದಿವಗುಣ್ಯರು ಜಿತೇನ ಲಬ್ಧತೇ ಲಕ್ಷ್ಮೀಮೃತೇನಾಪಿ ಸುರಾಂಗನಾ ಕ್ಷಣ ವಿಧ್ಯಂಪನೇ ಕಾ  
 १३ ಯೇ ಕಾಚಿಂತಾಮರಣೇರಣೇ ಓಂ ನಮಶ್ಚ ವಾಯ

## 137

ಬೆಳಂದೂರು ಹೋಬಳಿ ಮುದಬಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಫಾರೆಸ್ಟ್ನಲ್ಲಿ ಪಾಳುಭಾವಿ ಬಳಿ  
 ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

(ಎರಡು ಕಡೆಯಲ್ಲೂ ಹೋಗಿದೆ).

- १ ..... ಹೋಗ್ಯೆ ಕುಲತಿಲಕಂ ನಯಪ್ರತಾಪ ನಾ  
 २ ..... ಯ್ಯಾ ತ್ವ ಏಂ ಒರೆಯುವೆಮ್ಮಾರ್ಕದಿಯನಾರ್ಥ  
 ३ ನುಷತಾಜಾರ ನನ್ನಾಯುವಜ್ಞಿರ್ ತನಿಂತಿಲ್ಲ  
 ४ ..... ಸ್ವಸ್ತ ಸರನ್ನಪ ಕಾಲಾತೀತಂ ವಕ್ಷರಜ್ಞಿಂ.....  
 ५ ಸೀಯುಮಂ ಕಷ್ಟಸಿ ದೇಗುಲಮಂ ಪಾಡಿಸಿ ಯಿಚ್ಚಮ್ಮಾಡಿ  
 ६ ಕೊಟ್ಟಿದ್ದು ಯಿದು ಕಾದೋಧಿಸ್ತ ವೇಧದಪು

## 138

ಅದೇ ಹೋಬಳಿ ಹೋತನಕೆಟ್ಟಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಫಾರೆಸ್ಟ್ನಲ್ಲಿ ಯಲ್ಲಪ್ಪನ ಗಡ್ಡೆಯಲ್ಲಿ ನಟ್ಟಿಕಲ್ಲು.

ಪ್ರಮಾಣ ३'-०'×१"=६"

- १ ಸ್ವತ್ತಿ ಶ್ರೀ ಅಮೃತನಾಥ ದೇವರ ಬಾರ್ಹೈರಂಗ  
 २ ಇಂ ಸಂದಿಗೇರಿ ರಾಮಣಂಗೆ ಸಭ್ಯರಬಾ  
 ३ ಧಾ ಪರಿಹಾರವಾಗಿ ಹತ್ತು ಕಂಬಗದ್ಯನು  
 ४ ಸಲಿಸುವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

## 139

ಅದೇ ಬೆಳಂದೂರು ಹೋಬಳಿನಂಡಗ್ರಾಮದಬಳಿ ನಂದಿಕೋಲು ಬನವಣ್ಣನ ಕಂಬದಳೆ.

ಪ್ರಮಾಣ ५'-६"×१'-०"

- |  |   |
|--|---|
| <p>१ ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಕ್ಷುಂಬಿ<br/>     २ ಚಂದ್ರಚಾವರಂಚಾರ<br/>     ३ ಹೇ ತ್ರೈಶೋಕ್ಷ ನಗರಾರಂಭ<br/>     ४ ಮೂಲಸ್ತಂಧಾಯ ಸಂಭವೇ<br/>     ५ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯಯದ್ಯ<br/>     ६ ದ ತಕ ಪರಂಪ ಇಂಲನೆಯೆ ಪ<br/>     ७ ರಾಧವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸು<br/>     ८ ದ ಇ ಬುಧಾನೂರಾಧೀಯುಲ ಸ್ವಸ್ತಿ<br/>     ९ ಶ್ರೀಮನು ಮಹಾಮಂಡಳೀಕ್ಷರ<br/>     १० ಅರಿರಾಯಿವಿಭಾದ ಧಾಷೇಗೆ ತಪ್ಪುವ<br/>     ११ ರಾಯರಗಂಡ ಶ್ರೀ ವೀರಬುಕ್ಕಣ್ಣ ವೈ<br/>     १२ ಜೆಯರ ಕುವಾರ ವಿರುಷಂಣ ವೋಡೆ<br/>     १३ ಯರು ಹಂಜೆಯು ಶ್ರೀ ವಿರುಪಾಕ್ಷ ದೇ<br/>     १४ ವರಿಗೆ ಅಂಗಭೋಗ ರಂಗಭೋಗ ಅಮೃತಪಡಿ<br/>     १५ ಗೆ ಸಲುವಳಿಗೆ ನಾಡುಷಗಣ ಸಂಪರೆ</p> | <p>१६ ಬ ಗ್ರಾಮವನು ಪುರವಾಗಿ ಅಡಂಡ್ರಾಕ್ಕ<br/>     १७ ನಾಢಿಯಾಗಿ ಕೊಟ್ಟಿದು ಈ ಧಮ್ಮಸಮ<br/>     १८ ಅರು ಆಳುಪಿದೊದ್ದೀ<br/>     १९ ವಾರಣಾಸಿಯು<br/>     २० ಲ ಸಾವಿರ ಬಾರ್ಹೈ<br/>     २१ ಸಾವಿರ ಬಾರ್ಹೈ<br/>     २२ ಕೊಂದ ಪಾಪದ<br/>     २३ ಲ ಹೋಪರು ಶ್ರೀ<br/>     २४ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ<br/>     २५ ವಾಯೋಹರೇತ<br/>     २६ ವಸುಂಧರಾಂ ಸಷ್ಟಿ<br/>     २७ ವರುಶ ಸಹಸ್ರಾಣಿ<br/>     २८ ವಿಷ್ವಾಯಾಂಜಾಯ<br/>     २९ ತೇಕ್ಕುಮಿಃ</p> |
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## 140

ಅದೇ ಸಂಡಗ್ರಾಮದ ಕರೆಯ ಕಷ್ಟ್ಯೆಯೊಲೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×2'-9"

- 1 ಸಕವರಿಷ್ಟ ರಷಿಂಗನೆಯ ಪೌಷ್ಟಿ ಸಂವತ್ಸರದ ವರ್ಷಗ್ರಹ ಬಿಂಬಿ ಲು ಶ್ರೀಮತು ಅಯುವರಾಯದೇವರ ಮನೆಯ
- 2 ಅಳಿಯ ಬಮಯಾಗಾಜರ ಕಲದೇವನಂಗ ಚಿಕ್ಕಿಭೋಮ್ಮೆ ಸ್ವರ್ಗಸ್ಥನಾದ ನಾತನವಲ್ಲಭ ಬೀರಬೆ ಕಲುಗಳಿಂದ ಪ್ರತಿಕ್ಷೇ

## 141

ಅದೇ ಸಂಡಗ್ರಾಮದಬಳಿ ಒಳಿಗದ್ದೆ ಸರ್ವೇ ಸಂಬರು 15ರಳಿ ನಟ್ಟಕಲ್ಲು.

1 ತಾರಣಸಂವಧ	7 . . . . ನಾಡಿಗೆ ಸಲುವ	12 ಬರುವುದಂದು ಕೊ
2 ರದ ಅಶ್ವಿಜ ತು ವಿ	8 ಸಂಡದ ಕರೆಯು	13 ಕ್ಷ್ಯಾ ಶಿಲಾಸಾಸನ ಇ
3 ಜಯದಶಮಿಯು	9 ಕೆಳಗೆ . . . . ಬಿಕ್ಕ	14 ದಚೆ ತಪ್ಪಿದವರ
4 ಲು ಶಿವರಂದ್ರ ದೇ	10 ಕೊಟ್ಟಿದು ಇದು	15 ತಾಯಿತಂದೆಕೊಂದ
5 ಪರಿಗೆ ರಾಯನಾಯ	11 ಅಂಡಂದ್ರತಾರಕ	16 ವರು . . . . .
6 ಕರು ಕೊಟ್ಟಿಭೂಮಿ .		

## 142

ಅದೇ ಗ್ರಾಮದ ಶಾರಬಾಗಿಲಬಳಿ ನಟ್ಟಕಲ್ಲು.

1 ಸಂದನ ಸಂವತ್ಸರದ	3 ಡದಮಾರೆಗೆ ಕಡ ಗ	5 ಮಲೆಗೌಡರು ಸ್ವ
2 ಚಯುತ್ತ ಸು ಇ ಲು ಸಂ	4 ಉಡರಮಂಗ ಚಿಕ್ಕ	6 ಗ್ರಂತಿರಾದನು [ರು]

## 143

ಅದೇ ಬೆಳಂದೂರು ಹೊಳೆಬಳಿ ಬನ್ನೊರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬೂದಿಬಸವನ ಗುಡ್ಡದಲ್ಲಿ ಹೊಂಗೆಮರದಕೆಳಗೆ ಬಿದ್ದಿ ರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6"×2'-0"

- 1 ಶುಭಮನ್ತು ನಮಸ್ತುಂಗ ಶಿರಕ್ಕುಂಬಿ ಚಂದ್ರಜಾಮರ
- 2 ಚಾರಣೇ ಶ್ರೀಯಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತುಂ
- 3 ಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯಾದಯು ಶಾಲಿವಾ
- 4 ಹನ ಶಕವರಿಷ್ಟ ಇಳಳಿನೇ ಪ್ರಜ್ಞೇಶ್ವತ್ತಿ ಸಂವತ್ಸರದ
- 5 ಶ್ರಾವಣ ತು ಇ ಲು ಶ್ರೀಮಂಸ್ಕಾರಾಜಾಧಿರಾಜ ರಾಜ ಪರ
- 6 ಮೇಶ್ವರ ಶ್ರೀ ಏರಪ್ರತಾಪ ಸದಾಶಿವದೇವ ಮಹಾರಾಯ
- 7 ರು ಸುಖಸಂಕಾವಿನೇದದಿಂ ರತ್ನಸಿಂಹಾಶಾರೂಢ ರಾ
- 8 ಗಿ ಪೃಥಿವೀ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲು ಅರರುದ್ರಸ್ವಾಷಿದ ವೈ
- 9 ಶಗಳ ಬನ್ನೊರ ಗ್ರಾಮಿಗಳು ಸಂಕಳನಾಮುಕರು ನಮಗೆ ಸಮ್ಮ
- 10 ತನಾದ ಧರ್ಮಾಜವಂಡಿತರ ತೇಸವುರದ ಗಿರಿಯಪ್ಪಯ್ಯ
- 11 ನವರ ಮಾಕ್ಕಿ ಶು ವಾರಪ್ಪೆಯ್ಯಗೆ ಕೊಟ್ಟಿ ಸ್ವಾಳದ ಸಂಬಳಿ ಜುಂ
- 12 ಗಡಿಯ ಭತ್ತ ಬ ಇ ನಾಲುಳರ ಸ್ವಾಳದ ಸಂಬಳಿ ಜುಂಗಡಿಯಿಂ
- 13 ದ ಮದಗಡ ಗದ್ದೆಗೆ ಸಲುವ ಅಷ್ಟಿಭೋಗ ತೇಜನ್ವಾಮ್ಮ
- 14 ವಸುಸವ ನೀವು ಪ್ರತ್ಯೇಪಣಿತ ಪಾರಂಪರೆಯಾ
- 15 ಗಿ ಅಂಡಾರ್ಥಸ್ವಾಯಿಯಾಗಿ ಸುಖದಿಂ ಅನಾಧಿ
- 16 ವಿಸಿಕೊಂಡು ಬರಲುಳಪರು ಯೆಂದು ಕೊಟ್ಟಿ ಸ್ವಾಳದ
- 17 ಶಿಲಾಶಾಸನ (ರಾಮಾಜಿಷ್ಟ)
- 18 ಸ್ವರ್ವತ್ವಾದಿಗುಣಿ ಪುಂಜ್ಞಿಂ ಪರದತ್ತಾನು
- 19 ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವಾಳದ
- 20 ನಿಷ್ಪಲಂಭವೇತ್ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

## 144

ಅದೆ ಬನ್ನೊರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬಾವಿಬಸಣಾದೇವರ ಗುಡಿಯಬಳಿ ನಿಲ್ಲಿಸಿದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

1 ಸ್ವಸ್ತಿಶ್ರೀ ಬಿಳಿಮರ	3 ಅರಸುಗೆಯುಗೆ ಬಿಳಿನಾಡಕ . . . . .
2 ಕುಮಾರನಾಯ . . . . .	4 ಬ್ಲಿಯೂರ ಸಾಸಿವ್ರದ್ಧಿಕೊಳು

- ५ ಕಂಡುಗೂಡಿ ಅಸಗ ಗೆ  
६ ಸಹಿಸುರರೀಳಿ ಕೂಡಿ  
७ ಗೊಸನಿಯ ತಮ್ಮುಂ ಕಲ್ಲಿ

- ८ ನಿಜಿಸಿದ್ದೀನಾ  
९ ಹನ್ನುತಾರಕಂ  
१० ಏಲಕೆ

## 145

ಜೆಕೆಂದೂರು ಹೋಬಳಿ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ವೀರಗಳು.

ಪ್ರಮಾಣ 4'-3"×2'-6"

- १ ಸ್ವೇಷ್ಟಿಶ್ರೀಮಂಚಾಳ್ಳಿ ಶುಕ್ರ ವಿಕ್ರಮಕಾಳಿದ ಇಂದಿನೆಯ ಸುಕ್ಕಿ ಸಂಪತ್ತ  
२ ರದೆ ಫಾಲ್ಗುಣ ಸುದ್ದೆ ಅಮಾವಾಸ್ಯೆಯನ್ನು ಸಾಲಿಯೂ  
३ ರ ಹೊರಿಗಳನಿಜಿದು ತುಟ್ಟಾವ ಕೊಣ್ಣು ಹಂಡಿರ ಪುಡೆಚ್ಚುವಳಿ  
४ ಕುಂಬಂಬರಿಯ್ಯಂಗೆಂಬರಿಯುಢ್ಳಿಗೆಂ ಪುಟ್ಟಿದ ಒಜಿಗಪಣ್ಣಿಂ  
५ ತುಟ್ಟಾವ ಮಂಗಳ್ಳಿಪಲರಂಕೊನ್ನು ಬೀರಲೀಕ ಪ್ರಾಣಿತನಾದ

## 146

ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕೆಲ್ಲು.

ಪ್ರಮಾಣ 2'-6"×1'-3"

- १ ಶ್ರೀಮತ್ತೆರಪುಗಂಭೀರಸ್ವಾದ್ವಾದಾ  
२ ಹೋಷುಲಾಂಭನಂ | .....  
३ ..... ..... ಶಾಸನ ಜಿನಶಾ  
४ ಸನಂಶ್ರೀ ..... ಚಂದ್ರನಾಥದೇವ  
५ ರ ಗುಡ್ಡಿನಾದೊಷ್ಟೆಯು .....  
६ ..... ನಾಗಯ್ಯಂಗಳು ನಿಲ  
७ ಸಿದ್ ಕಲ್ಲು ಸಾಲಿಯೂರ  
८ ..... ಮಹಾಜನಂ .....  
९ ..... .....

## 147

ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದಮುಂದೆ 1ನೆಯ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-3"×2'-6"

- १ ..... ಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಶ್ರಿ ಛ್ವೀಮಂಭಮಹಾರಾ .....  
२ ..... ಪರಮೇಶ್ವರ ಪರಮಂಭಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳಿಳಿಕ  
३ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ತಿಭುವನ ಮಲ್ಲಿದೇವರ ವಿಜ  
४ ಯ ರಾಜ್ಯಮತ್ತು ರೋತ್ತಾರಾಭವೃದ್ಧಿ ಪ್ರವರ್ದ್ದಿ ಮಾನವಾಡಂದಾ  
५ ಕ್ಷೇತ್ರ ತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ ಶ್ರೀ ಚಾಳುಕ್ಯ ವಿಕ್ರಮಾಂಬ  
६ ..... ನೆಯು ಮನ್ಯಾಭಸಂಪತ್ತಾರ ಪುಟ್ಟ ಸುದ್ದು ಇ ಸುಕ್ರಪಾರ ದನ್ನು  
७ ..... ಮದನಾದಿಯುಗ್ರಹಾರಂ ನಾಲ್ವರ್ಣಿಸಾಂವ್ಯಾರು  
८ ..... ವ ಕುಳೀಶ್ವರದೇವರ ಗಬ್ಬಿಗ್ರಹದ ಸಾಮ್ಯಮಂ ಮಂಧುಕ .....  
९ ..... ವಿತಗ್ರೇಂದ್ರಮುನ್ನಂ ಸಕಾರುಜ್ಞಾಂಗೆಯ್ಯು ಕೆಂಟ್ಟಿರು ಆವರೆ ಮ .....  
१० ಮಾರ ಕಡೆಯ ಮಕ್ಕಳು ವಿಶ್ವಾಮಿತ್ರ ಗೇಂತ್ರದ ಬಿಯ .....  
११ ..... ಹಿತಾಗಿ ಗಳ ಮನ್ಯುಂಬೇಜುಮನ್ಯುಂಗಂ ಮಾರಣ್ಣಿಗಂ ಪುಟ್ಟಿ  
१२ ಕೇಶವ್ಯಾನಂ ಅವರಿಂ ಕಿಣಿಯ ಬಿಂಣಿಮಯ್ಯಾದೇವರ ಪಾ  
१३ ದ ಸಿಲೆಯು ಕಟ್ಟಿನ ಗಬ್ಬಿಗ್ರಹಮಂವಾಡಿಸಿದರು ಮ  
१४ ತ್ತಂಬಿಯಣ ಬಿಂಣಿಮಯ್ಯಾಂಗಮವನ ದಪುಂಪತ್ತಿ ಜನ್ಮಂಬೆಗಂಪ  
१५ ..... ದ ಮಕ್ಕಳ ಕಿಕ್ಕಣ ಮೈಸಾಸಿಯಿವರಿಂ ಕಿಣಿಯ ಶಂಕರ .....  
१६ ..... ತನವನಿಂ ಕಿಣಿಯ ವಾಮನ ಅವನಿಂ ಕಿಣಿಯ ಕಿಕ್ಕಿಯ್ಯಾನು  
१७ ಮತ್ತುಂ ಕನವಯ್ಯಾನ ಮಕ್ಕಳ ಸೋಮಂಜದೇವರ್ ಅವರಿಂ ಕಿಣಿಯಂ  
१८ ..... ಪುತ್ರಃಕುಳಿಂಪಕನೆಸಿನೆಗೆಂಪ ..... ಶಂಕಾರ  
१९ ..... ದಿದ ವಾಶಾಂಬರಮನೆಯ್ಯು ..... ದಿಂಪಂ ಸಭೆಯೊಳ  
२० ..... ತಿಳಕ ..... ಜಿಕ್ಕಿನಾಲ್ವಾರಿಷೆಯ್ಯು ..... ವಿನಯಿನಿಧಾನ  
२१ ..... ತಿಳಕ ವಿಪ್ರವಂಸ ಹೂಡಾರತ್ತುಂ ಜನವಿನುತವಿಭು ಬೀಮಯ್ಯಾನಂ  
२२ ನಿವ ನಾಲ್ವಾರ ..... ಇನ್ನೆನಿಸಿದ ಬೀದಯ್ಯಾನಿಂ ಕಿಣಿಯ ಬಿ

- २३ ಛ್ಯಾ ಮರ್ಯಾದು ಮತ್ತೊಂ ಬಿಟ್ಟಿಮಾರ್ಯಾಂಗಮವರ ಧರ್ಮಪತ್ತಿ ಬಿಟ್ಟಿದ್ದೆಗಂ ಪ್ರಿಯ ಪುಕ್ಕ  
 २४ ..... ಕೇನಪರ್ಯಾಬಿಟ್ಟ ..... ಇಂತಿವರಸ್ಯಾಯಾದಂ ಕುಲಕ್ರಮದಿಂಥಮೃಂಘಾಂಬಿ  
 २५ ..... ಯೆ ..... ಚೆ ..... ಬೀರಂಜಬಿ ..... ಗಾಗಿ .....  
 २६ ..... ಬಿಟ್ಟಿಮಾರ್ಯಾಂ ತಾಪು ಕಟ್ಟಿಸಿದ ಕೆಣೆಯ  
 २७ ..... ಗಳ ಕೋಡಿಯಲ್ಲಿ ಪೋರೊಳಗೆ ತಮ್ಮ ಭಕ್ತಿ  
 २८ ..... ಗುಣಿಗನ ಮತ್ತೊಂದು ಈ ಧರ್ಮಾಂಗಂ ನಾಸಿವರ್ಣರು ತಮ್ಮ ತಮ್ಮ  
 २९ ..... ಪ್ರತಿಪಾಳಿಸಿದಗ್ರಹ ಪಾರಣಾಸಿಯ ನಾಸಿರ ಕವಿತೆಯ  
 ೩೦ ..... || ಇದನಳಿದಾತ ಕವಿತೆಯನಳಿದ ಪಾಠಕನಕ್ಕು

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ಅದೇ ನಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದಬಳಿ ನಟ್ಟ 2ನೇಯ ಶಾಸನ.

ಪ್ರಮಾಣ 3'-0"×2'-3"

- १ ನಮನ್ತಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರ ಹಾರವೇ ತ್ಯಾರೋ  
 २ ಕ್ಯಾ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ  
 ३ ಸ್ವಸ್ತಿಶ್ರೀಮಹಾಶ್ವಲಕ್ಷ್ಯ ವಿಕ್ರಮವರ್ಣ ..... ನೆರಡ  
 ४ ನೆಯು ಹಿಂಗಳ ಸಂಪತ್ತರದಮಾವಾಸ್ಯ ಸೋವಾವಾರದಂ  
 ५ ದು ಅನಾಧಿಶ್ವರಾರಂ ನಾಲುಮೂರ ಲೇಖನಾಸಿವ್ರರು ಮಹಾಜನಂಗಳು  
 ६ ತಮ್ಮ ಗ್ರಾಮ ನಾಧವಾಗಿ ವಶಿಷ್ಠಗೋತ್ತದುಂ ತಿಲಯ ಬಾಸಿಮಾರ್ಯಾನ ಮು  
 ७ ಗ ರಾಮಯ್ಯನ ಬಾಹ್ರಹ್ಯಣಿ ಚವಣಿದ್ದೆಗಂ ಪ್ರಿಯ ದೇಡ ಪಂತಲ ಭೀಮು  
 ८ ಯ್ಯಾನ ಮಾದಿಮಯ್ಯಾನ ಕರ್ಣುಲು ಕೊಂಡು ಕಾಲಂ ಈ  
 ९ ಛಿಂಧಾರಾಪರ್ವತ ಕಂಷಾಡಿ ದೈರೇವರ ಸ್ವೇಧ್ಯಕ್ಕೆ ಬಿಟ್ಟಿ ಧ  
 १० ಮೃಂದ ಭೂಮಿ ಬಂನುರದ ಅರುಗೊಂಡಗೆಂಬೆಯ ಹೂರೆಯು  
 ११ ಲು ಗುಣಿಗನ ಮತ್ತೊಂದು ಪುರಾಣಕ್ಕೆ ಗುಣಿಗನ ಮತ್ತ  
 १२ ಲೊಂದು ಯೆಲ್ಲಪದೇವರ ಮತ್ತೊಂದು ಇನ್ನು ಬಿ  
 १३ ಛ್ಯಾ ಧರ್ಮಾಂಘಮಿಮುಂ ನಾಸಿವ್ರರು ಪ್ರತಿಪಾಳಿಸುವರು ಯಾವಗ್ರಹ  
 १४ ಗಂಗಾಂಧಿರದಲ್ಲಿ ಪ್ರಯಾಗೇಯಾಳಿ ವಾರಣಾಸಿಯಲು ನಾಸಿರ ಬಾಹ್ರಹ್ಯ  
 १५ ಇರುವಂ ನಾಸಿರ ಕವಿರೆಯುವಂ ರಕ್ಷಿಸಿದ ಫಲವಕ್ಕು  
 १६ ಯಾನ್ತ್ರೀ ಧರ್ಮಾಂ ನಾವನಾನುವೈಳಿದ್ದೆನಡೆದವನಾತೀರದಲ್ಲಿ ನಾಸಿವರ್  
 १७ ಬಾಹ್ರಹ್ಯಿರುವ ನಾಸಿರ ಕವಿರೆಯುಮಕೊಂದ ಮಹಾಪಾತಕವೆ  
 १८ ಕ್ಯಾ | ಸ್ವದೆತಾತ್ಮಂ ಪರದತ್ತಾತ್ಮಂ ವಾ ಯೋಽರೇತ ವಸಾಂಥರಾಂ ಷಷ್ಪಿ ವ  
 १९ ಷರ್ಣ ಸಹಸ್ರಾಣಿ ವಿಷಾಧಾರಾಂ ಜಾಯತೇತ ಕ್ರಮಿಃ  
 ೨೦ ನಾಮಾನೈಯ್ಯಾಯಾಂ ಧರ್ಮಾಂಗಸೇತಸ್ವಪಾಣಾಂ ಕಾಲೇ  
 ೨೧ ಕಾಲೇ ಪಾಲನೀಯೋ ಭವಣಿಃ ಸವಾಪ್ರಸೇತಾನಾಧಾವಿನಃ  
 ೨೨ ಪಾತ್ರಿಂದ್ರಃ ಭೂಯೋಽಭೂಯೋ ಯಾಚತೇರಾಮಂದ್ರಃ | ಶ್ರೀ

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ಅದೇ ನಾಲೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಜಷ್ಟೆಡಿ ಗುಡಿಯಬಳಿ ಬಿಡ್ಡಿರುವ ಕಂಬದಲ್ಲ.

ಪ್ರಮಾಣ 4'—0"×1'—0"

- |                          |  |                          |
|--------------------------|--|--------------------------|
| १ ಸ್ವಸ್ತಿಶ್ರೀ ನಾನ್ತರ ಅಜವ |  | ३ ತ್ಯಾಂದು ಇದು ಆಜನ್ಯತಾರಮ್ |
| २ ಮೃಂದರಸರಣಿಸಿಗ್ರಹವಾಲದಳನಿ |  |                          |

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ಅದೇ ನಾಲೂರುಗ್ರಾಮದ ಕರೆಯುಕೆಳಗೆ ಶಾಸಿಂಹೋಗರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0"×2'—0"

- १ ನಮನ್ತಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ಯಾಂಹೋಕ್ಕ ನ  
 २ ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭು  
 ३ ವನಾತ್ಮ ಯಾ ಶ್ರೀ ಶಿಥುವೀವಲ್ಲಭ ಪಹಾರಾಜಾಧಿರಾಜ ಪ  
 ४ ರಮೇಶ್ವರ ಪರಮಾಂತ್ರಾರಕ ಸತ್ಯಾತ್ಮಯ ಕುಳಿತಿಳಕ ಚಾಳ  
 ५ ಕಾಂದರಣ ಶ್ರೀಮತ್ತಿಧುವನ ವಾಲ್ಲದೇವರ ವಿಜಯ  
 ६ ರಾಜ್ಯಮುತ್ತಾತ್ಮಾಂತಿರಾಭವಣಿ ಪ್ರಮಾಂಗಮಾನಮಾಚಂ  
 ७ ದ್ರಾಕ್ಷತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ... ಸ್ವಸ್ತಿಯಮನಿಮಾನ ನಾ

- <sup>8</sup> ಧ್ಯಾಯಿಧ್ಯಾನಧಾರಣ ಹೊನಾನುಷ್ಠಾನ  
<sup>9</sup> ಜಪಸಮಾಧಿ ಶೀಲಗುಣನಂಪನ್ನರು  
<sup>10</sup> ಸುಪ್ರಸನ್ನರುಂ ಕವಿಗಮಕವಾದಿವಾಗ್ನಿಗಳು  
<sup>11</sup> . . . ಕುಳಾಗಮವೇದಿಗಳುಂ ನಿಜಕ್ಕೆತ್ತಿರುವುದಾ  
<sup>12</sup> . . . ಧವಳಿತದಿಗಂತರಾಜರುಂ ಶರಣಾಗತ ವ  
<sup>13</sup> ಜ್ಯಾಪ್ತಾಕಾರರುಮನಿಸಿ ಶ್ರೀ ಮಂದನಾದಿಯಗ್ರಂತಿ  
<sup>14</sup> ಹಾರಂ ಸಾಲವಾರ ಸಾಸಿವ್ಯಾರ್ಥಿಕ್ ಕಾರುಣ್ಯಂಗೆಯ್ದು  
<sup>15</sup> ಕೇಶವಾಹಿತಾಗ್ನಿಗಳು ತಮ್ಮದೇಂದು ಭಕ್ತಿ . . . . .  
<sup>16</sup> ಧಮ್ಮರ್ಥಮಂಮಾಧ್ಯ ನುಕೂಳದಿಂನಾಸಿ  
<sup>17</sup> ವ್ಯಾಗ್ನಿರ್ವಾಸಾಂಕ್ಷೇಪ್ಯಾಂಕೊಟ್ಟು ಸ್ವಸ್ಥಿತಿ  
<sup>18</sup> ಶ್ರೀಮಂಚಾಚ್ಚಿಂತ್ಯಾ ವಿಕ್ರಮಕಾಲದ ಇಂ  
<sup>19</sup> ನೆಯು ಜಯಸಂಪತ್ತಿರುದ ಹೈಶಾಲಿದ ಮಾ  
<sup>20</sup> ವಾಸ್ಯ ಬೃಹಸ್ಪತಿ ಪಾರದಂದು ಧಿಕ್ಕಮಹಾ  
<sup>21</sup> ಜನ ಮೂರತಿಚಾಪ್ತಿಸಿರಕ್ಕೆ ಚಾತುಮಾರ್ಗಸ್ಯದ ಕಳ್ಳು  
<sup>22</sup> ದಕ್ಕೆ ಸಭ್ಯನವಸ್ಯವಾಗಿ ಕಿಕ್ಕೆಉರುಕೆಳಗೆ ಗದ್ದೆ  
<sup>23</sup> ಬಿಷ್ಟು . . . ಗುಣಿಗನಮತ್ತಿಲ್ಲರದಿಂತೇಧಮ್ಮರ್ಥಮಂ ಪ್ರತಿವಾ  
<sup>24</sup> ಉನ್ನಪುದಿಂತೇ ಧಮ್ಮರ್ಥಮಂ ಪ್ರತಿಪಾಳಿಸಿದನಾತಂಗೆ ಕುರು  
<sup>25</sup> ಕ್ಷೇತ್ರಪ್ರಯಾಗೆಯಗ್ರಂತಿತ್ತಿತ್ತದೊಳಿ ಸಹಸ್ರ ಕವಿ  
<sup>26</sup> ಉರುಂ ಕೋಡುಂ ಕೊಳಗುಮಂ ಪಂಚರತ್ನದಿಂ ಕಟ್ಟಿಸಿ ಸಹ  
<sup>27</sup> ಸ್ವರ್ವದಪಾರಗರಪ್ಪ ಬಾಂತ್ಯಾಂಗ್ನಿರ್ವಾಸಿಷ್ಟಿಂ ಪಳಿ ಮಾ . . . . .  
<sup>28</sup> . . . ಧಮ್ಮರ್ಥಮಂನಾಳಿದನಾಪುಣ್ಯಕ್ಷೇತ್ರದೊಳಗಿಂತು . . . .  
<sup>29</sup> ಕವಿಲಯಾಮನಸಿಬ್ವಾರ್ಥದಪಾರಗರು ಮನುಳಿದ  
<sup>30</sup> ಪಾತಕನಕ್ಕುಂ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತ ವ  
<sup>31</sup> ಸುಂಧರಾಂ ಷಷ್ಟಿವರ್ಷ ಸಹಶಾಂತಿ ವಿಪ್ರಾಯಾಂ  
<sup>32</sup> ಜಾಯತೇ ಕೃಮಿಃ

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ಅದೇ ನಾಲ್ಕೂರು ಗ್ರಂಥದ ನಾಡಿಗರ ಗದ್ದೆಯಲ್ಲಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-0"×1'-6"

- <sup>1</sup> ಸ್ವಸ್ತಿ ಮೋಹವರ್ಷ ದೇವರೆವಿ  
<sup>2</sup> . . . ಯುತಿರೆ ಸಕವರ್ಷ ಇಂನೆಯು  
<sup>3</sup> ರದ ಮಾಪಬ ರ ಆದಿತ್ಯವಾರದನ್ನು  
<sup>4</sup> ಯಮನಾಪ್ಪಾಯಾಯ ಧ್ಯಾನಧಾರಣ ಮಾನಾ  
<sup>5</sup> ರಣ ಜಪಮಾಧಿ ಶೀಲಸಂಪನ್ನರಪ್ಪ  
<sup>6</sup> ದನೇಕ ತತ್ತ್ವ ಶಾಸ್ತ್ರಕುಲಫೇದ ಪಾರಗರಪ್ಪ  
<sup>7</sup> ಹಾರಸಾಲವಾರ ಸ್ವಸ್ಥಿ ಶ್ರೀಮಂದ್ರಹಾರ  
<sup>8</sup> ಬಯ ಅಂಗೀರಸಗೋತ್ತದ ವೋರೆಂಡೆಯಮಾದ  
<sup>9</sup> ಸ್ವವಾದಪ್ರಾಜೀಯಂ ಕೊಟ್ಟುಪ್ರಾಜೀಯ  
<sup>10</sup> ಭೋಜನ ಅತಿಥಿ ಅಭ್ಯಾಗತಪ್ಪರನಿಧಿಮರ್ತ್ಯಕ್ಕೆಬಿಷ್ಟು  
<sup>11</sup> ಡಗೆಂಟು ಬಯಲೋಳಗೆ ಗುಣಿಗನ ಮತ್ತುಲು  
<sup>12</sup> ಆ ಭೋಜನದ ಪರಿಕಾರ ಮನ್ನೆನ್ನೆಡ ಆರುಮಾನ ಅಕ್ಕು  
<sup>13</sup> ಮಾನ ತುಪ್ಪ ಒಂದುಮಾನ ವಂದರು ಇಸ್ತಿಪರಿಕಾರದಿಂದ ಮಾ  
<sup>14</sup> ಬಹುಂಭಾಷಿ ಮಿಯಂದು ಸಾಸಿವ್ಯಾರಧಿಕ್ಕಾದಿಂ — ಯಮ  
<sup>15</sup> . . . ಗೌತಮಗೋತ್ತದ ತತ್ಪತ್ಪರ್ವದಾರರತಿ  
<sup>16</sup> ನಿರತನಪ್ಪ ವಾದಿಮಯ್ಯನ ವಂಶದವರು ನಾಲ್ಕುದಕೆ ಮತ್ತು  
<sup>17</sup> . . . ಬ್ರಹ್ಮ ಸಹಿತ ಕುಡಿಸಿ ಅಲ್ಲಿ ಪುಣಿದ  
<sup>18</sup> . . . ಯಂದುಪಜೀವಿಸುವರು ಮತ್ತುಮಲ್ಲಿ . . . ಹಡಿಯಂ  
<sup>19</sup> ಶೈವ್ಯಾಂ ನೆರಪೀ ತಪ್ಪ ಮನೆಯಂ ಪಂಚಕ್ಕೆಂಬ್ರಿ ರಮಂಬೇಂರಮಾಡಿ  
<sup>20</sup> ಸಿ ಛಿದಿ ಆಯತ್ತರ್ಥಮಂ ಪೂಜನುವರು | ಇತ್ಯೇ ಧಮ್ಮರ್ಥಮಂ ಪ್ರ  
<sup>21</sup> ಅಪಾಳಿಸಿದವರು ವಾರಣಾಸಿ ಕುರುಕ್ಕೇತ್ರಪ್ರಯಾಗೆ ಯಗ್ನಿರ್ತಿ  
<sup>22</sup> ತತ್ತ್ವ ಚೋದಲಾದ ಕ್ಷೇತ್ರಂಗರೂಳ ನಾಸಿರ ಕವಿಲೆಯುಮಂ  
<sup>23</sup> ಕೋಡುಂ ಕೊಳಗುಮಂ ಪಂಚರತ್ನದಿಂ ಕಟ್ಟಿಸಿ ವೇದಪಾರಗ  
<sup>24</sup> ರಗ್ನಹೋತ್ತಿಗಳ್ಲಿ ಉಭಯಮುಖಯಂ ಕೊಟ್ಟುಪುಣ್ಯ

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ಅದೇ ಬೆಳಂಡೂರು ಹೊಬಳಿ ಕಲ್ಲುಮನೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೆರೆಯು ಅಂಗಳದಲ್ಲಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲುಕಂಬ

- 1 ಸ್ವಾಸ್ಥ್ಯಶ್ರೀಮತು ವೀರಬಿಲ್ಲೂ ಈ ದೇವಪರ್ವದ ಗಾನಯೆ ಹೈಂಗಳ  
 2 ..... ಸೋಮವಾರದಂದು ಶ್ರೀಮತು  
 3 .....  
 4 ..... ಮಂನೆಯಸುಂಕ ಹೆಗ್ಡೆ ಮಾರಹ್ಯಾ .....  
 5 ..... ದೇವರ ನಂದ ದೀವಿಗೆ ತಿಂಗಳಿಂಗೆ .....  
 6 ..... ತಮ್ಮ ಹೆಚ್ಚಿಂಜದ ಸೇನಚೇವ  
 7 ..... ಮಂನೆಯದಲ್ಲಿ ಹಾ  
 8 ..... ಅಂತುತಿಂಗಳಿಂಗೆ ಈಪ್ರೇಣ  
 9 ..... ಚಾಯ್ಯಾ ಮಧುಕ್ಕೆನಿ.ರ ಪಂಡಿತಗೆ ಧಾರಾಪುರ್ವಕಂ ಮಾಡಿಬಿಡ್ಡಿರು.

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ಉಡುಗಣಹೊರ್ತಿ ಉಡುಗಣಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮಲುಕ್ಕನಾಬರ ಗಡೆಯಲ್ಲಿ ಬಿದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0"×1'—9"

- 1 ಈಭವನ್ತು ಯಾವನಂವತ್ತೆ ರದ ಅಶಾದ ಬ ಇಲ್ಲ ಶೀ  
2 ಮತ್ತೆ ಇದಿ ಜೆಂನಬಪ್ಪೆ ನಾಯಕರು ವೀರಂಜಿಗೆ ಬರೆಸಿ  
3 ಕಳ್ಳಾಪಿಡಕಾರ್ಯ ಉದ್ದುಗೋಕೋಚಿ ಉಳಿಗದ ಕ್ಷೇತ್ರ  
4 ಸೋಧಿ ಬನವನು ಹುಜುರುಬಂದು ಉಡುಗೋಳಿ ಹೇಳೆ  
5 ಉಕ್ಕಿಡದ ಬಳಿಯಾಲ್ಲಿ ತಾನು ಚನ್ನಪ್ಪ ನಾಯಕರವರು  
6 ಕೊಡಿಸಿದ ಸ್ವಾಸ್ಥ್ಯ ಕು ಮಹೆಂತಂದರೆ ಮಲ್ಲಾಪುರದ ಗಾ  
7 ಮದ ನಿವೇಶನವ ಉತ್ತಾರವಕೆಷ್ಟು ಯೀ ಭೂಮಿ ಮ  
8 ತದ ಜೆಣ ಮೂಲೆಗೆ ಶಿರಾನಾತ್ಯಾಪಿತವ ಮಾಡಿಸಿಕೊಷ್ಟು ನಮ್ಮ  
9 ಗೆ ನಿರೂಪಕೆ ಅಪ್ಪಣಿಯಾಗದ್ದೇಕೆಂದು ಹೇಳಿಕೊಂಡೆ ಸಂಬಂಧ  
10 ಯಾದರೆ ಕರ್ಯಗ ಈ || ಹದಿನೆಲ್ಲಾದು ವರಹ ಎಂ  
11 ಕ್ಷಿಂಹೊಂನು ಮೂರು ವೀಸವಂನು ಅರಮನೆಗೆ ತೆಗೆದು  
12 ಕೊಂಡು ಉಡುಗೋಳಿ ಸೀಮೆ ಮಲ್ಲಾಪು  
13 ರದ ಗಾ ಮಾದಿಂದ ನಿಲ್ಲಿಸಿದ ನಷ್ಟಿದಿಂದ  
14 ಗು ಇ ಯೀ ಬಗ್ಗೆ ಕೊಡಿದಾಸೋಽಹದ ಸಿನ್ತು  
15 ರ || ಉದ್ದಯಂಗ ಇ || ಮೂರು  
16 ಪರಹಾನು ಮೂರು ಏಸದ ಭೂಮಿಯನು  
17 ಉಡುಗೋಳಿಕೋಚಿ ಉಳಿಗದ ಕ್ಷೇತ್ರ ಸೋಧಿ  
18 ಬನವನು ಉಡುಗೋಳಿಹೇಳೆ ಉಕ್ಕಿಡ  
19 ದ ಬಳಿಯಲು ಕಟ್ಟಿಡವನು ಕಟ್ಟಿದ ಅರ್ಜಕಟ್ಟಿನ  
20 ವಿರಕ್ತ ಮಾಹಿಕೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಈ  
21 ತಾತ್ತರವಕೆಷ್ಟು ಯೀ ಭೂಮಿಗೆ ಲಂಗಮು  
22 ದಾತ್ರಾಶಿರಾನಾತ್ಯಾಪಿತವ ಮಾಡಿಸುವವರೆಗೆ ಹುಜು  
23 ರಿಂದ ಉಳಿಗದ ಭದ್ರನ ಕಳುಹಿಸಿ  
24 ಫೇವಚ ಉಗ್ರಾಮದವರ ಕರಿಸಿಕೊಂಡು  
25 ಗಡಿ ತಾತ್ಪಾರಬಾರದ್ದೀತಿ ಯಾವನಮುಂದಿಟ್ಟು  
26 ರೆಬೆ ಪ್ರಮಾಣ ನಿಲಿಸಿದ ನಷ್ಟಿದ ಭೂಮಿ ಮಾತದ  
27 ಜೆಣ ಮೂಲೆಗೆ ನೀವು ಶಿರಾನಾತ್ಯಾಪಿತವ ಮಾಡಿ  
28 ಸಿಕೊಷ್ಟು ಯೀ ಕಾಗದ ಸೇನದೋಪರ ಕಡತಕೆ

೨೦ ಬರಿಸಿ ತರಿಗಿ ಯಿವನ ವಕ್ಕೆ ಕೊಡುವರಾ  
೩೦ ಗಿ ಯೆಂದು ನಜಿ ನಿರೂಪಿತ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಉಡುಗಣಿಯಲ್ಲಿ ರಾಘವೇಂದ್ರಾಚಾರ್ಯರ ಮನೆಯಲ್ಲಿಸಿಕ್ಕಿದ ತಾಮ್ರಶಾಸನ ಪ್ರತಿ.

- ೧ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾವರಚಾರವೇ ಶ್ರೀಲೋಕ್ಯನಗರಾ
- ೨ ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ನಾಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯಾದಯ
- ೩ ಶಾಲಿವಾಹನ ಶಕವರುಪ ಇಜಿಜನೆಪು ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ
- ೪ ಶ್ರುವಣ ಶೃಂಧ ಇಲಾ ಶ್ರೀಮತು ಸಚನ ಶೃಂಧ ಶಿವಾಚಾರಸಂಪನ್ಕ ದಾ
- ೫ ವಾ ಪ್ಯಾಫ್ರೀ ಮಹಾಮಹತ್ತಿಗೆಂಳಿಗಾದ ಚಿಂನಬನಷ್ಟಿದೇವರಮತಕೆ
- ೬ ಯೆಡವ ಮುರಾರಾರಿ ಕೋಟಿ ಕೋಳಾಹಳವಿಶುದ್ಧ ವೈದಿಕಾದ್ವೇಶಿತಿದ್ವಾಂತ
- ೭ ಪ್ರತಿಪಾದಕ ಶಿವಗುರುಧಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ವೆಂಕಟ
- ೮ ಪ್ರ ನಾಭುಕರ ಹೈತ್ಯರಾದ ಭದ್ರಪ್ರಾಯಕರ ಪುತ್ರರಾದ ಏಿರಭ
- ೯ ದ್ವ ನಾಭುಕರೂ ಶಿವಾರ್ಥಿತವಾಗಿ ಕೊಣ್ಡಾನ ತಾಂಬುಶಾಸನ ಕ್ರ
- ೧೦ ಮು ವೆಂತೆಂದರೆ ಪುರಾಜಿದ ಮಾದಯ್ಯಗಳ ಮುಕ್ಕೆ ಶು ಮಹವೇ
- ೧೧ ಮಗಳ ಕಯ್ಯ ಅರಣಿನೆಗೆ ತತ್ತ್ವಲೋಚಿತ ದಖ್ಯಾದಿಂಕೂಂಡು
- ೧೨ ಶಿವಾರ್ಥಿತವಾಗಿ ಬಿಂಬಿ ಸಾ-ಸ್ತ ವಿವರ ಉಡುಗಣಿಸೀಮೆವೋಳಗಳ
- ೧೩ ಮಾವಿನ ಹಾಳುಗಾರು ಮು ಇಕ್ಕೆ ರಿಂಗ್ ೧೦ ಅರುವತ್ತುವರಹಾನ
- ೧೪ ಧೂಮಿಯನೂ ಶಿವಾರ್ಥಿತವಾಗಿ ಬಿಂಬಿವಾಗಿ ಆ ಗಾರುಮಕ್ಕೆ ಹಾಕಿದ
- ೧೫ ಗಡಿಕಳಿನಿಂದ ವೋಳಗಾದ ಧೂಮಿಗೆ ಸಲುವ ಅಷ್ಟಿಂದಿಗೆ
- ೧೬ ತೇಜ ನಾಂತರ್ಮುಖನೂ ಪ್ರಕೃತಪುಯಾದೆಯಲ್ಲಿ ಆಗುಮಾ
- ೧೭ ದಿಕ್ಕೊಂಡು ಮರದ ಧರ್ಮವನೂ ಸಾಂಗವಾಗಿ ನಡಿಸಿಕೊಂಡು ಬ
- ೧೮ ರುಖುದೆಂದು ಬರಸಿಕೆಂಬ್ಬಿ ತಾಮ್ರಶಾಸನ | ಸ್ನಾದತ್ವಾಂ ಪರದತ್ವಾಂ
- ೧೯ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಅಷ್ಟಿವರ್ವಣಸಹನ್ವಾಣಿ ವಿಪ್ರಾ
- ೨೦ ಯಾಂಜಾಯತೇ ಶ್ರೀಮಿಃ ದಾನವಾಲನಯೋಮಂಧ್ಯೇ ದಾನಾಂತ್ರೀ
- ೨೧ ಯೋನು ಪಾಲನಂ ದಾನಾತ್ ಸ್ನಾಗ್ರಮವಾಪ್ಯೋಽತಿ ಪಾಲನಾದ
- ೨೨ ಚ್ಯಾತಂ ಪದ್ರಾ ಶ್ರೀವೆಂಕಟ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಉಡುಗಣಿ ಕಸಬೆಯಲ್ಲಿ ಹಾದೇರಿ ರಾವಾಚಾರ್ಯರ ಮನೆಯಲ್ಲಿಸಿಕ್ಕಿದ ವೋಲೆಗರಿಯಲ್ಲಿ ಒರೆದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ,

- ೧ ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾ
- ೨ ಮರಚಾರವೇ ಶ್ರೀಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||
- ೩ ಸ್ನಾಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯಾದಯ ಶಾಲಿವಾಹನ ಶಕವರುಪ ಇಂತಲ
- ೪ ನಮ್ಯ ನಳಿಸಂವತ್ಸರದ ಮಾಪ ನು ಗ ಅದಿತ್ಯವಾರದಲು ಶ್ರೀವಿಷ್ಣು
- ೫ ಹಾಮಂಡಿಶ್ವರ ಅರಿರಾಯ ವಿಧಾಡ ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯ
- ೬ ರಗಂಡ ಶ್ರೀ ಏಿರಬುಕ್ತಾರಾಯಾರ ಕುಮಾರ ವಿರುಪಂಣಿಂಡೆಯ
- ೭ ರು ಸುಖನಂಕಥಾವಿನೋದದಿಂ ಪ್ರತಿಷ್ಠಿರಾಜ್ಯವನಾಳುವಲ್ಲಿ
- ೮ ಶ್ರೀಮತು ಉಡುಗಣಿನಾಡು ಸೀಮೆವೋಳಗಾದ ಸಮಸ್ತನಾಡ
- ೯ ಪ್ರಧಾಗಳು ಅಶ್ವಲಾಯನ ಸೂತ್ರದ ರುಕ್ಷಾಬೇಯ ಕಾಸಿಕ
- ೧೦ ಗೋತ್ತುದ ವಾಹದೇವಭಿಷ್ಟರ ಮಕ್ಕುಳ ಗೋವಿಂದಭಿಷ್ಟರು ಅ
- ೧೧ ಪರ ತಮ್ಮ ಗೇವಣಿಂಬಿಷ್ಟರುಗಳಿಗೆ ಕೆಂಬಿಷ್ಟ ದಾನಶಾಸನ ಕ್ರಮು
- ೧೨ ವೆಂತೆಂದರೆ ನಂಮ ನಾಡಿಶೋಳಗಳ ನಂವಿಹಿಂಣಿಗಾರುಮಕೆ
- ೧೩ ಸಲುವ ಚತುಷ್ಪಾತ್ಯಮೇವೋಳಗಳ ಗಡ್ಡೆ ಬೆದ್ದುಲು ತೋಟ ತುಡಿಕೆ
- ೧೪ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲತರ್ಪಾಣಾಳ ಅಂತ್ಯೇಣ ಆಗಾಮಿ ನಿಷ್ಠ ನಾಷ್ಯ
- ೧೫ ಅಷ್ಟಿಂದೇಗತೇಜಸ್ವಾಂಮ್ಯ ಮುಂತಾಗಿ ಯೇನುಷ್ಠದನೂ ತಂಮ್ಯ
- ೧೬ ಹತ್ತುಗಳಿಗೆ ಪ್ರಣಿಲೋಕವಾಗದೇಕೆಂದು ಸೂರ್ಯೋಽಪರಾಗಫುಂ
- ೧೭ ಇಂ ಕಾಲದಲು ಶಿವಾರ್ಥಣವಾಗಿ ಮಾಡಿ ತಂಮೋಳು ಸಂಪ್ರೇಶಿಕ
- ೧೮ ಮತ್ತು ವಾಗಿ ವೇದಂಬಿಷ್ಟ ಧಾರಾವರ್ವಣಕವಾಗಿ ಕೆಂಬಿಷ್ಟ ದಾನಶಾಸನ
- ೧೯ ಶಾಸನ ಯಿ ಧಮ್ಮಾಂಶಕ್ತೇ ಅರುಂಳಾಂದಪರು ಶಿಂಧೇತ್ವರಸನ್ವಿಧಿ
- ೨೦ ಯುಲು ಸಾವಿರ ಕವಿಲೆಯ ಕೊಂಡಪಾಪ ತಮ್ಮ ಪಿತ್ರಗಳ ನರಕಕ್ಕೆ
- ೨೧ ಯಾಕ್ಷಿದವರು ಏಕೈವಭಗಿಸಿಲೋಕೇಸರ್ವೇವಾಮೇವಭಾ
- ೨೨ ಧೂಜಾಂ ನಭೋಜ್ಯಾನ ಕರಗ್ನಾಕ್ಷ್ಯ ವಿಪ್ರದತ್ವಾಂಧರಾ ||

२३ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಿ ಹರೇತವನುಂಥರಾಂ ಷಪ್ತಿವರು  
 २४ ಪ ಸಹಸ್ರಾಣಿ ಏಷಾಯಾಂ ಜಾಯತೇ ಕೃಮಿಃ । ಅದಿತ್ಯ  
 २५ ಚಂದ್ರಾವಿನೀಂದ್ರಾನಕ್ಷತ್ರಾ ದ್ವೈಭೂರ್ ಏಂರಾಷ್ಟೇಹ್ಯದಯಂ ಯಮ  
 २६ ಶ್ವ ಅಹಷ್ಟರಾತ್ರಿಷ್ಟ ಉಂಭೇಂಸಂಧ್ಯೇಧಮಾಂಶ ಜಾನಾತಿ ನರನ್ಯ  
 २७ ಪತ್ರಂ ॥ ಮಂಗಳವಾಹಾ ಶೀ ಶೀ ಶೀ ಶೀ

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ಅದ್ದೇ ಉಚ್ಚಾರಣೆಗ್ಗೆ ಮತ್ತು ಸೇರಿದ ಪುಲ್ಲಾಷ್ಟ್ಯರದ ಮುರದೆಬನವೆಂಬುದನ್ನು ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟು ಏರಿಗಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×1'-9"

- १ ಸ್ತುತಿಶ್ಲೋಧವ ಚಕ್ರವರ್ತಿ ವಿರಬರಾಳಾಳ
  - २ ದೇವರ ರಾಜ್ಯದಲ್ಲಿ .....
  - ३ ಶ್ರೀಮತು ಮಹದೇವದಂಜಾಪುರು ಸಿಂಗದೇವನ ಚುರ್ತು
  - ४ ಧಾಳಿನಡಿದಾಗ ಗಂಡರಗಂಡ ಬೀರಯ್ಯಂ ಹೈನಿಗಿ ಪಲರ
  - ५ ನಿಟ್ಟಿದು ಸುರಗಣೆಕೆಯಲೊಳ್ಳು ದಿದನಾತನ ತಮ್ಮ ಕಾಳಿ
  - ६ ಗವುಂಡೆಂ ಕಲ್ಲುಸಿಲಿಸಿದೆ .....
  - ७ ಚಿಕ್ಕೆನಲಭ್ಯತ್ತೇ ಲಕ್ಷ್ಮಿಪ್ರಮೃಂತೇ .....
  - ८ ಕೃಷಣಿಧಿಂಸನೇ ಕಾಯ್ದೇಕಾಚಿಂತಾಮಂದಿರಣ್ಯೇ .....

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ಅದೇ ಉಡುಗಳಿಗ್ಗಾಗು ಮತ್ತೆ ಸೇರಿದ ಮಲ್ಲಾಷ್ಟರದ ಮುರಡಬಿಸವಣಿ ದೇವಾಲಯದ ಮುಂದೆ ನಾಗರಕಲ್ಲಿನಲ್ಲಿ,

- <sup>1</sup> అంగిరను సంపత్తిరద ఇత్తమ్ నష్ట  
<sup>2</sup> చెంబియలు యుపహనాయకను      <sup>3</sup> సిలిసిద నాగరసమ్మ శీ

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ಅದೇ ಬುಡುಗಳಿಗ್ಗೂ ಮದ ವೊರಿಯನ್ನಾಡಿಯಾಗುವುಂದೆ ನಟ್ಟು, ನಾಗರಕಲ್ಲಿನಲ್ಲಿ.

- <sup>1</sup> శ్రీ నాగేన్‌రనా చెంచు  
<sup>2</sup> నాయకమాడివ కేలన శీర్ష

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ಅದ್ರೆ ಉಡುಗಣಕ್ಕೂಬಳಿ ಬಿನ್ನೆ ಉತ್ತಾಪ್ತಾವುಕ್ಕೆ ನೇರಿದ ಒನ್ನೆಂಬ್ರಿರ ದೇವಾಲಯದಬಳಿ ನಷ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ ३'-०" x १'-९"

- ೧ ಸಮನ್ವಯಂಗ ಶರಣ್ಯಾಂಬಿ ಚೆಂದುಕಾಮರಹಾರವೇ | ತ್ವಂಜೀರ್ಣ
  - ೨ ಸಗರಾರಂಭ ಮೊಲನ್ಯಾಂಧಾಯ ಶಂಭವೇ
  - ೩ ಸ್ತುಸ್ಯಿಶ್ರೀಮತ್ಯಭುವನ ಪುಷ್ಟಿದೇವ ವಿಜ
  - ೪ ಯಾ ರಾಜ್ಯ ಮುತ್ತ ರೋತ್ತರಾಖಿಪ್ರದಿ ಪ್ರವರ್ಣ
  - ೫ ಮಾನವಾಚಂದ್ರಾಕೃತಿತಾರಂಬರಂ ಸಲುತ್ತುವಿರೆ
  - ೬ ತತ್ವಾದಪದ್ಭಾರಾಧಕಂನಾಮಾದಿ ಸಮಸ್ತ ಪ್ರತಿಸ್ತಿ ಸಕಿತಂ
  - ೭ ಶ್ರೀಮಂತುಹಾಪ್ರಥಾನಂ ಓಜನಸಾವಗ್ರಹದ ದಂಡನಾಯಕ ಅನ
  - ೮ ಸ್ತುಪಾಳರಸರ ದೆಸರಿಂ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀ
  - ೯ ಮನು ವಡ್ಡರಾಪುಷ್ಟಿದ ದಂಡನಾಯಕಂ ಗೋವಿಂದರಸರು ಬನ
  - ೧೦ ವಾಸನ ಹಸಿಚ್ಚುಫೀಸಿರಮ್ಮುಮಂ ಸುಖಸಂಕಥಾವಿನೇಎದಿಂ ರಾ
  - ೧೧ ಜ್ಯಂಗೆಯ್ಯಂತ್ರಿಮಿರೆ || ವರವಿದ್ವಾನಿಧಿ ಕೇಸಿರಾಜ ವಿಧಾಗಂ
  - ೧೨ ಸೀಲಂಜ್ಯಂಗಂಪುಷ್ಟಿ ಭಾಸುರಕ್ಷಿತ್ತಿರ್ಣ ಪ್ರಿಯನಾಗಿ ಸಂದಗು
  - ೧೩ ಇರತ್ತಂ ದಾಳಿರಾಜಂಪರಾಶರ ಗೋತ್ತಾಂಬರ ಶಿಗ್ರೇರ್ವಿಷಿಜನ
  - ೧೪ ಕಂತಾಯ್ಯಾರು ನಾನಾಗುಣಾಕರೆ ಸೋಽಮಾಂಬಿಕೆ ಏಂಮೇದೀ ಭುವನದೇ
  - ೧೫ ಛಾ ಗೋವಿಂದನೇಎಂಧ್ಯನೋ || ತತ್ವಾದಪದ್ಭೂತಪಜ್ಞೀವಿ ಅಸ್ತವ್ಯಾದಿಯಾ
  - ೧೬ ಶ್ರೀರಾಮವದ್ವಿಯ ಅಷ್ಟಸರ್ವಸ್ತ ಸಂಭಾಗ ವೇದಗಾರ್ವಪ್ರ
  - ೧೭ ——ಪ್ರೀರ್ದುರು ಮಾಧವಭಿಷ್ಟರು ತಂದ ತಾಯ್ ಭಾಷ್ಯಕ ಪತ್ತೆ ಗೋತ್ತ್ರ ಗೌರಾ
  - ೧೮ ಆನಾತ ಸೇದ್ವಿ ಶಂಸನಾಜಂ ದಜ್ಞನಾಯಕ ಗೋವಿಂದರಸರ ಮಯ್ಯಾನ ಪ್ರ
  - ೧೯ ಧ್ವಿಂದರತ್ವಾಜಿ ಭಿಷ್ಟರು ಶ್ರೀಮಂತುಹಾಪಡಗ್ರಾಮಂತಾನೆ
  - ೨೦ ಸೀಸಿದ ಕುಂಡೀರಲು ಜ್ಯಾಗ್ರಹಕಸಂಗೆಯ್ಯಂತ್ರಾಂದ್ರಿಷ್ಟ ದಮ್ಮಾರ್ಥ ಪ್ರಸಂಗೆ
  - ೨೧ ದಿಂ ಕಂಚೆಯನಗಳಿಸಲು ಭಾವಿಯುಂ ಕುಡಿಂಬು ಮೊವೆ

- <sup>22</sup> ತಿಜಾರ್ಥಸಿರಕ್ಕುಂ ಬಿನ್ನಪಂಗೆಯೇ ಪ್ರಸನ್ನಚತ್ತರಾಗಿ ನಿರೀ ಬಡಗೆಳ  
<sup>23</sup> ಹದಿಯ ಬಚ್ಚೆಯಲು ಮೊಮುಯುಂಕುಡೆ ಚಾಳುಕ್ಕು  
<sup>24</sup> ವಿಕ್ರಮಕಾಲದ ಇಂದಿನೆಯ ಸವ್ಯಾಜಿತು ಸಂಪತ್ತರದ ಚ  
<sup>25</sup> ಯಿತ್ತ ಸುದ್ದೆ ತದಿಗೆ ಬ್ರಹ್ಮಸ್ತಕಿವಾರದಲು ಕೆಂಪೆಯನಗೆ  
<sup>26</sup> ಇನಿ ದೇಗುಲಪಂ ಮಾಡಿಸಿ ಅಲ್ಲಿ ವಂಡಗೆಯು ಆಷಬಿಗಂ ದೇವರ ನಿ  
<sup>27</sup> ಹೇಣ್ಡುಕಂ ಪೂಜಿಗಂ ಓಜರವುಕ್ಕೆಯಲು ಕೆಂಪೆಯು ಕೆಳ  
<sup>28</sup> ಗೆ ಕಚ್ಚೆಯಿಂಗರೆಯಲು ವೊಳುಗೊಂಡು ಬಿಂಬಿ ಕಮ್ಮು ಇಂ  
<sup>29</sup> ಮಹಾದೇವರ ಕಯ್ಯಲು ಆರವೆಗೆ ಮಾಟುಗೊಂಡು ಕಮ್ಮು  
<sup>30</sup> ಇಂ ಅನ್ನಕಮ್ಮು ಇಂ ಕ್ಕುಂ ಮೂವತ್ತಿಚಾರ್ಥಸಿರಕಂ ಪಾದ  
<sup>31</sup> ಪೂಜೆಯುಂಕೊಬ್ಬು ರೆಂದ್ರೇಸು ರದ ಪಂಡಿತಗ್ರೀ ಧಾರಾವೇ  
<sup>32</sup> ವ್ಯಾಕಂ ಮಾಡಿ ಕೊಟ್ಟಿರ್ಧಿಂದ್ರಾಂ ಮೂವತ್ತಿಚಾರ್ಥಸಿ  
<sup>33</sup> ರ ನಡೆಪ ಹೆಗ್ಗಿರೆಗಳು ಪ್ರತಿಪಾಳಿಸುವರು  
<sup>34</sup> ಈ ಧಮ್ಮಾಂಶುಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ವಾರಣಾಸಿ ಸುರುಕ್ಕೇತ್ತದಲು  
<sup>35</sup> ನಾಸಿವ್ಯಾಭಾರ್ಥಿರು ಮನಾಸಿರ ಕವಿಲೀಯದಾಸಾಗೆಬ್ಬು ಪಲ

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ಅದೇ ಬಿನ್ನಲಹಳ್ಳಿ ಸಂಗಯ್ಯನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—6" x 2'—0"

- <sup>1</sup> ಸ್ವಸ್ತಿ ಕನ್ನರವೆಲ್ಲಹಂ ಶ್ರಿಧುಮೀ ರಾಜ್ಯಂ  
<sup>2</sup> ಗೆಯ್ಯ ಅಯ್ಯಿರ ಬೀರ ಆನೆನ್ನ .. . . . .  
<sup>3</sup> ..... ಕೂಡಿ ..... ಕೋಚೆಯು ಅಣೆ .. . . . .  
<sup>4</sup> ಸಿ ..... ಬಲ್ಲರು .. . . . .  
<sup>5</sup> ಕೊಟ್ಟಿರ್ಧೆ .. . . . . ನಮ್ಮ .. . . . .  
<sup>6</sup> ಇದೂ .. . . . .  
<sup>7</sup> ..... ಬ .. . . . .  
<sup>8</sup> ..... ಕೆಲ್ಲಂಕ್ಕುತ .. . . . .

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ಅದೇ ಉಡುಗಣಿಹೋಡಿ ಒನ್ನವನೆಂದಿಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾಡಿನಲ್ಲಿ ಕೆಂಪೆಯ ಒಳಭಾಗದಲ್ಲಿ ನಷ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6" x 1'—0"

- <sup>1</sup> ನಮಸ್ತಂಗ ಶಿರಶು ಬಿ ಚಂದ್ರಚಾಪರಚಾರಕೇ ತ್ವ  
<sup>2</sup> ಶ್ರೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||  
<sup>3</sup> ಶ್ರೀಮತು ಭೂತೇಂಕ ಪುಲ್ಲದೇವಷಾದ ನಾಜನೆಯು ರಾಧಿ ಸಂಪತ್ತರದ ಫಾಲಗ್ಗ  
<sup>4</sup> ನ ತುದ್ದ ಪೌಜೀವ ಬ್ರಿದಂದು ಶ್ರೀಸ್ತಾಪ್ತಿ ಯುಮನಿಯಾಮ  
<sup>5</sup> ಸಾಂಘಾಯ ದ್ವಾರಾರಣ ಮೌನಾನುಪಾಂಜಿ ಜ  
<sup>6</sup> ಪನವಾಧಿ ಶೀಲಗುಜಸಂಪನ್ನರಪ್ಪ ಶ್ರೀ ಮದವಾದಿ  
<sup>7</sup> ಯಗ್ರಹಾರಂ ತಾಜಗುಂಡೂರ ರಾಜಗುರು ಶಿವತಕ್ಕಿದೇವರ  
<sup>8</sup> ಕಾಲು ತೋಳಿದು ಧಾರಾಪೂರ್ವಕಂಪಾದಿ ತಾವರೆ ಕೆಂಪೆಯು  
<sup>9</sup> ..... ಗನಕಸ್ತದಲು ತೆವರವೇಲೆ ಅಲದ .. . . . .  
<sup>10</sup> ..... ಮರನ .. . . . . ಒಟ್ಟು ಅಪ್ಪಿಗೆಯು ಗದ್ದೆಗಳ .. . . . .  
<sup>11</sup> ..... ಪೂಜೆಯಂಪಾದಿ ಕೋಟಿರು ಅಮೇ .. . . . .  
<sup>12</sup> ಯಿನ್ನೀ ಧಮ್ಮಾಂಶುಂ ನಾವನಾನುಂ ಪ್ರತಿಪಾಳಿಸಿದನ್ನಾಂಯಿರ  
<sup>13</sup> ಬಾರ್ಥಹಿಂ ಸಾಯಿರಕವಿಲೀಯಂಕೊಟ್ಟು ಪಲಮನೆಯ್ಯು  
<sup>14</sup> ವರೀಧಮ್ಮಾಂಶುಂ ಕಿಡಿಸಿದರ್ನಾಸಿರ ಕವಿಲೀಯು ಮುಂ  
<sup>15</sup> ನಾಸಿವ್ಯಾಖಪ್ರೇರ್ಧಿಪಾಲಕರ ಕೂಂಡ ಮಹಾಪಾತಕನಕ್ಕ  
<sup>16</sup> ಸ್ತಂಭತ್ತಂ ಪರದತ್ತಂ ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಷಟ್ಕು  
<sup>17</sup> ವ್ಯಾರಿನ ಸಹನಾಣಿ ಏಪಾಯಾಂ ಜಾಯಿತೇ  
<sup>18</sup> ಕೃತಿಗಳಿಗೆ | ಬಾಳಿಬರದ ಧಮ್ಮಾಂಜಿನಕೆಲನ

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ಅದೇ ಒನನೆಂದಿಹಲ್ಲಿಗೆ ಉತ್ತರಗುಡ್ಡ ದರ್ಮೇಲೆ ಹುಣಸೇಮರದ ಬುಡದಲ್ಲಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0"×1'—6"

- |                                     |                                    |   |
|-------------------------------------|------------------------------------|---|
| <sup>1</sup> ಸ್ವಾಸ್ಥಿಜಯಾಭ್ಯಂದರ್ಯ ಶಲ | <sup>4</sup> ಅಶಾಧ ಶಾ ಗಂಲು ಶ್ರೀಮಾತು | <sup>7</sup> ನಾಯಕರ ಧರ್ಮವತ್ತಿ                |
| <sup>2</sup> ವಾಕನ ತಕ ಪರುತ ನಾಯಕ      | <sup>5</sup> ಕೆಳದಿ ಶಿವಷ್ಟನಾಯಕರ     | <sup>8</sup> ಯರಾದ ಚೆಂನಂಮಾಜಿ                 |
| <sup>3</sup> ಸೆಂದು ಪರಿಧಾವಿ ಸಂವತ್ಸರದ | <sup>6</sup> ಪುತ್ರರಾದ ಸೋಮಶೇಖರ      | <sup>9</sup> ಯಾವರು ಕಟ್ಟಿಸಿದ ಮಂಂಟಪ ಧರ್ಮ ಶ್ರೀ |

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ಅದೇ ಉದುಗಳಿಕೊಂಬಳಿ ಮುಳಳಕೊಪ್ಪದೆಬಳಿ ಕಾನಿನಲ್ಲಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—6"×1'—6"

- |                                |                                 |                                  |
|--------------------------------|---------------------------------|----------------------------------|
| <sup>1</sup> ಶಿವಾಯನಮಂ ಸ್ತುತಿ   | <sup>6</sup> ಸೋಮವಾರ ಪ್ರತಿ       | <sup>11</sup> ಕೆಜ್ಞಯಕೆಳಗೆ ಕಂ ಗಂ  |
| <sup>2</sup> ಶ್ರೀಮತು ಕಾಮದೇವವರಿ | <sup>7</sup> ಹಾತದಂದು ಕಲ್ಪಗಾ     | <sup>12</sup> ಇದನು ಸಲಿಸದವನು      |
| <sup>3</sup> ಈದ ರಿಂನೆಯ ಪ್ರ     | <sup>8</sup> ದನ ಮಂಗ ಜಕ್ಕಾದ      | <sup>13</sup> ಪೆಂಚವಾಹಾಪಾತಕನಕ್ಕು  |
| <sup>4</sup> ಮಾದಿ ಸಂವತ್ಸರ ಜೀತಿ | <sup>9</sup> ನು ಮಾತ್ರೇದೇವರ ನಿ   | <sup>14</sup> ಸೇನಚೌವಮಾದಿಯ್ಯನ ಬರಹ |
| <sup>5</sup> ತ್ರಿ ಬಿ ಅಮಾವಾಸೆ   | <sup>10</sup> ವೇದ್ಯ ಬಿಷ್ಟ್ಯಧೂವಿ |                                  |

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ತಾಳಿಗುಂದಕೊಂಬಳಿ ತಾಳಿಗುಂದ ಕಸಬೆಯಲ್ಲಿ ಗಂಗಾಧರದೇವಾಲಯದ ಮುಂದೆ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×2'—3"

- |  |
|--|
| <sup>1</sup> ಸ್ವಾಸ್ಥಿ ಶ್ರೀಮತ್ಯಾಂತಿಕ್ಯ ಚೆಕ್ಕವತ್ತಿ ಸೋಮೇಶ್ವರ ದೇವರಿಷ್ಟ ಲ |
| <sup>2</sup> ನೆಯ ಪ್ರವಂಗ ಸಂವತ್ಸರದ ಕಾತ್ತಿಕ ಬಿ ಗಳಿ ಸುಕ್ರವಾರದಲು          |
| <sup>3</sup> ಶ್ರೀಮತು ತಾಳಿಗುಂದದ ಮೂರ್ತಿಚಾರ್ಚಾಸಿರದ                      |
| <sup>4</sup> .....   |
| <sup>5</sup> ಮಗಂ ಗೋವರ ಗೂಡಜನಮಂಗ ಸೋಮಯುನು ಅ.....                        |
| <sup>6</sup> ವಾಸುರಬರದಲು ಕಾದಿಸುರಿಸುದು ನು                              |
| <sup>7</sup> ರಲೋಕ ಪ್ರಾಪ್ತನಾದ   |

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ಅದೇ ತಾಳಿಗುಂದದ ಕೊಂಬಳಿ ಶಿವಳಿಗ್ರಾಮದ ಹನುಮಂತದೇವರ ದೇವಾಲಯದಮುಂದೆ ನಷ್ಟಿಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—3"×2'—9"

- |  |  |
|--|--|
| <sup>1</sup> ಸ್ವಾಸ್ಥಿ ಸಮಸ್ತಭುವನಾತ್ಯ ಶ್ರೀ ತ್ರಿಧಿವೇಷಲ್ಲಿಫ ಮಾಹಾ ..... |  |
| <sup>2</sup> .....   | <sup>5</sup> ಕುಳಿತಿಕ ಚಾಳಿಕ ಚೆಕ್ಕವತ್ತಿ ಸೋಮೇಶ್ವರ |
| <sup>3</sup> .....   | <sup>6</sup> ಮಲೆಯನಾಯಕ .....                    |
| <sup>4</sup> .....   | <sup>7</sup> ತುಳುವಹುಯಲು .....                  |
| <sup>5</sup> ಲೋಕ .....   | <sup>8</sup> ಸುರ                               |
| <sup>6</sup> .....   | <sup>9</sup> ನವಿಲೆಯನಾಯಕ .....                  |

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ಅದೇ ತಾಳಿಗುಂದದಕೊಂಬಳಿ ಮುಳಾರುಗ್ರಾಮದೆಬಳಿ ಶಾಸುಭೋಗ ಮೆಧ್ಯರಾಯರ ಗಡ್ಡಿಯಲ್ಲಿ ನಷ್ಟಿಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0"×1'—6"

- |                                     |                                       |
|-------------------------------------|---------------------------------------|
| <sup>1</sup> ಯುವಸನವತ್ಸರದ .....      | <sup>9</sup> ವೇಳಂಕೊಣ್ಣಿ ಆ ತಂದಾಡಿಯರ    |
| <sup>2</sup> ಶುಫ ಪಾಡಿವ ಅದಿವಾರ ..... | <sup>10</sup> ಕರುಳುಸಂಭವಣಿಷ್ಟದ ಕೆಳ     |
| <sup>3</sup> ಲು ಮೆದಯಜೀಯ .....       | <sup>11</sup> ಗೆ ಮೊದಲೇರಿಯಲು ಕಂಬವೇ     |
| <sup>4</sup> ಮಜೀಯಾಗಳಿಗೆ ಬೊಂಮು       | <sup>12</sup> ಈ ಕೊಂಡು ಮಹಾಜನಂಗ         |
| <sup>5</sup> ಗೊಂದ ಜಕ್ಕಿಗಳಿಂಡಗೆ      | <sup>13</sup> ಈ ನಾಷ್ಟಿ ನಾಯಂಜ ಸೋಮವಂಜ   |
| <sup>6</sup> ಈ ಅನೆಯಾಕೆಂಬೆಯಕೆ        | <sup>14</sup> ಏರಂಜ ಜಕ್ಕಂಜ             |
| <sup>7</sup> ಈಗೆ ತಂಪ್ಯ ಉಂಬಳಿಯೋಳ     | <sup>15</sup> ಪಂಗಳ ಮಹಾ ಶ್ರೀ ಶಿ ? ಶ್ರೀ |
| <sup>8</sup> ಗೆ ತೋಳಕೆಸಲುವಾಗಿ ಕಂಬ    |                                       |

## 166

ಅದೇಹೋಬಳಿ ದೇವಿಕೊಪ್ಪದ ಕಾನಿನಲ್ಲಿ ಪಟ್ಟೆಲ ಮುಲ್ಲಪ್ಪಾಡ ಜಮಿಾಸಿನಲ್ಲಿ ಇರುವಕ್ಕೆಲ್ಲು.

ಬ್ರಹ್ಮಾಣ 3'—6"×2'—6"

- <sup>1</sup> ಸ್ಯಾಸ್ತಿಶ್ರೀ ಷ್ಟೃಧಿವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ
- <sup>2</sup> ಸತ್ಯಾತ್ಮಯ ಕುಳಿಳಿಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀಮತಿಭುವನ ಮಲ್ಲಿ
- <sup>3</sup> ರಾಜ್ಯಮುತ್ತೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ದಿಷಾನಮಾಚಂದ್ರಾಕ್ಷತಾರಂ . . . . .
- <sup>4</sup> ಸ್ಯಾಸ್ತಿ ನಮಸ್ತ ವಸ್ತುಗುಣಸಂಪನ್ಮಾನ ನುಡಿದಂತೆ . . . . .
- <sup>5</sup> . . . . . ತೊಡರೆಬಿಳ್ಳಿಂ . . . . . ಗಣ್ಣರತ್ನ
- <sup>6</sup> ಶ್ರೀಮತಿಭುವನ ಮುಲ್ಲದೇವಪಾದಾರಾಧಕಂ . . . . .
- <sup>7</sup> . . . . . ಮನೆಯ ನಾಯಕರ್ಪರಿಕಾಣ . . . . .
- <sup>8</sup> . . . . . ಸರ್ವಸ್ಯತಮ್ಮಂ ಕೀರ್ತಿನಾರಾಯಣಂ . . . . .
- <sup>9</sup> . . . . . ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮಕಾಲದ ಗಂನೆಯ ಶ್ರೀ . . . . .
- <sup>10</sup> . . . . . ಸುಖಸಂಕಥಾ . . . . .
- <sup>11</sup> . . . . . ವಾರದಂದು ಶ್ರೀ . . . . .
- <sup>12</sup> . . . . . ಶಿಶ್ಯವಾಮಾಶಕ್ತಿ . . . . .
- <sup>13</sup> . . . . . ಹೇಶ್ವರ . . . . . ಸ್ವಾಧಾನದಲು . . . . .
- <sup>14</sup> . . . . . ಇನ್ನೀಧಮುಂಪುಂ ಪ್ರತಿಪಾಳಿಸಿದಂ ವಾರಣಾಸಿ
- <sup>15</sup> ಕ್ಷೇತ್ರ . . . . . ಸಾಸಿವ್ರಂಬಿಷಾಹ್ಯಾಜ್ಗಂ
- <sup>16</sup> ಕೊಟ್ಟಪ್ಪಲ . . . . . ಸಾಸಿರಕವಿಲೆಯ
- <sup>17</sup> ಸಾಸಿವ್ರಂಬಿಷಾಹ್ಯಾಜ್ಞರುಮನೆಂದಪಾತಕನಕ್ಕ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋ ಹ
- <sup>18</sup> ರೇತವಸುಂಧರಾಂ ಶಷ್ಟಿವಷ್ಟಿ ಸಹಸ್ರಾಣೀವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಃ

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ಅದೇ ತಾಣಗುಂದಹೋಬಳಿ (ಬೇಜರಾಕ್) ಕಾಡತನಹ್ಯಾಯ ಬಳಿ ಅಂಜನೇಯ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಕ್ಕೆಲ್ಲು.

ಬ್ರಹ್ಮಾಣ 4'—3"×2'—3"

- <sup>1</sup> ಸ್ಯಾಸ್ತಿಶ್ರೀ ಟ್ರಿಷ್ವಿವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಷ್ಠರ ಪರ
- <sup>2</sup> ಮಾ ಭಂಧಾರಕ ಸತ್ಯಾತ್ಮಯ ಕುಳಿಳಿಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀಮಂ
- <sup>3</sup> ಶ್ರೀಭುವನ ಮುಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ದಿಷು
- <sup>4</sup> ನಮಾಚಂದ್ರಾರ್ಥ ತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ ಸ್ಯಾಸ್ತಿ ನಮಸ್ತ ಶೀಲಗುಣ
- <sup>5</sup> ಸಂಘನ್ಮುಡಿದೆ ಮತ್ತುನ್ಮು ಹರರೆಣಿಸರ್ಲೋರುಹ ಬ್ರಹ್ಮಂಗಸಾಹಸ್ರೋತ್ತುಂ
- <sup>6</sup> ಗ ತೊಡರೆ ಬಲಂಡಗಂಡರಗಂಡ ವೈರಿಬ್ರಹ್ಮಂಡ ಮದಗಜಸಾಧಕನಪ್ಪ
- <sup>7</sup> ಶ್ರೀಮನ್ನಹಾ ಆನೆವಣಿಯನಾಯಕಗ್ರಂಥಾದಳಗಪ್ರದಿನಾಯಕಿಗಂ
- <sup>8</sup> ಪುಟ್ಟಿದ ಬೀರಮನಾಯಕರು ಆವರ ತಮ್ಮ ಮಲ್ಲಿ . . . . .
- <sup>9</sup> . . . . . ಅಳುತ್ತಿದ್ದ್ವಿಷ್ಟಿ ಸ್ಯಾಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮಕಾಲದ
- <sup>10</sup> . . . . . ಗಂನೆಯ ಶ್ರೀಮುಖ ಸಂಪತ್ತರದ ಪುನ್ಯ ಸು ಗಂ ಮಾಳವೂ
- <sup>11</sup> ರಲು ಸುಖಸಂಕಥಾವಿನೋದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯಾತ್ಮುಮಿದ್ವಿಷ್ಟಿಂದಿಸುತ್ತಾರಾಯಣಸಂಕ್ರಾನ್ತಿ
- <sup>12</sup> ಷ್ಟೃಧಿಪಾತವಾದಿಷ್ಟಿವಾರದಂಡ ಶ್ರೀಮತು ಚೆಂಡ್ವೆಸ್ವರದೇವರ ನಿತ್ಯಪೂಜೆ ನಂದಾದೀವಿಗೆಗಂ
- <sup>13</sup> ದು ಕಚ್ಚೆವಿಯಗಳಿಯಲುಮತ್ತಲು . . . . . ತಂಮಂಡಿಗಳಮನೆಯ ಸಿವೇಶನ
- <sup>14</sup> ಕ್ಷೇತ್ರಗಳಿಯಲು ಉಳಿಂ ಕೆಟ್ಟು . . . . .
- <sup>15</sup> . . . . . ಇಂತೀಧಮ್ಮಂ ಪ್ರತಿಪಾಳಿಸಿದವನಾವವನು
- <sup>16</sup> ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ . . . . . ಕವಿರೆಯಂ . . . . . ಕೊಟ್ಟಿಷ್ಟ
- <sup>17</sup> ಲಪಾಣ್ಣ ಇ ಧಮ್ಮಂ ಮನಳಿದಾತನಾಪುಂಜಿ ತೀತ್ವಿಷ್ಟಿಂದಲು ನಾಯಿರಕವಿಲೆಯು
- <sup>18</sup> ಮನಾನಾಯಿರ ಬಾಹ್ಯಾಜ್ಞರುಮನೆಂದಪಾತಕನಕ್ಕ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ
- <sup>19</sup> ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಶಷ್ಟಿವರಿಷತಹಸ್ರಾಣೀ ವಿಪ್ರಾಯಾಂ
- <sup>20</sup> ಜಾಯತೇ ಕ್ರಮಿಃ

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ಅದೇ ತಾಣಗುಂದಹೋಬಳಿ ಹೋಸಹ್ಯಾಗೆಸೇರಿದ ಗುಡ್ಡದಕೆಳಗೆ ಫಾರೆಸ್ಟಿನಲ್ಲಿ ಪಾಳುದೇವಾಲಯದಬಳಿ ಬಿದ್ದಿರುವ ಕ್ಕೆಲ್ಲು.

<sup>1</sup> ಅನಂದಸಂಪತ್ತರದ ಅಶಾಢ ಬ ಉ ಲು

<sup>2</sup> ದೇವಗಾಂದನಮಗ ಬೀರಣ ಮಲಪಗಪುಂಡನ ಮೇಗೆ

<sup>३</sup> ಬಂದು ಹುಯುಲು..... ತುಂಬಿವ ಮಗುಳ್ಳು ಸುರ  
<sup>४</sup> ಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

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ಅದೇಹೋಽಭಿ ಗುಡ್ಡರ ಹೊಸಹೆಳ್ಳಿಗೆನೇರಿದ ಹಾರೆಸ್ಟಿನಲ್ಲಿ ಗುಜ್ಜ ದಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

- <sup>१</sup> ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ವಿರಬಲ್ಲಾಳದೇವವರಿಷ್ಟ
  - <sup>२</sup> ದ ಕ್ರೋಧನ ಸಂಪತ್ತರದ ಚೈತ್ಯ ಸು ನಂ ಬ್ರಹ್ಮವಾರ
  - <sup>३</sup> ದಂದು ಶ್ರೀಮತು ಬೀರರನಸಮಗ ಪಾದರನನು
  - <sup>४</sup> ಮರಡಿಯ ಹುಯುಲಲ ಕಾದಿ ಪಲರಸಿಕ್ಕಿಮಿ
  - <sup>५</sup> ಸುರಲೋಕಪ್ರಾಪ್ತಿನಾದ ॥ ಜಿತೇನಲಭ್ರತೇ
  - <sup>६</sup> ಲಕ್ಷುಮಿ ಮೃತೇನಾಂಖಿ ಸುರಾಂಗನಾ ಕ್ಷಣವಿಧ್ಯಂ
  - <sup>७</sup> ಸನೇಕಾಯೇಕಾಚಿನಾತ್ ಮರಣೇರಣೇ ಮಂಗಳಮಹಾ ಶ್ರೀ ॥
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ಸೌರಬ ತಾಲ್ಮೈಕು.

ಕ್ಷಾಸನೂರುಹೋಽಭಿ ಚೆಟ್ಟುರುಗ್ರಾಮದ ಉರುಬಾಗಿಲಬಿ ಅರಳಿಂಬಾರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ ३'—३"×२'—९"

- <sup>१</sup> ನಮಸ್ತಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ಶ್ರೀಲೋಕ್ ನ
- <sup>२</sup> ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯಂ
- <sup>३</sup> ದಯ ಶಾಲಪಾಹನ ಶಕವರುಷ ಇಂಲಿನಿಸೆಯ ಪ್ರವ
- <sup>४</sup> ಸಂಪತ್ತರದ ವಾಗಣಿರ ಶಾ ಜ ಲು ಶ್ರೀಮತು ಸಜ್ಜನ ಕುದ್ದ ಶಿವಾಚಾರ ನಂ
- <sup>५</sup> ಪನ್ನುರಾದ ಹುರುಳಿಯ ಚೆಂನಮದ್ದೇದೇವರಿಗೆ ಎಡಮುರಾ
- <sup>६</sup> ರ ಕೋಟಕೋಽಭಾಕ್ತ ವಿಶದ್ದ ಪ್ರೈದಿಕಾದ್ವಿತೀ ಪ್ರತಿಷ್ಠಾ
- <sup>७</sup> ಪಕ ಶಿಗುರುಭಕ್ತಿಪರಾಯಂರಾದ ಕೆಳದಿ ಸದಾಂವ ನಾ
- <sup>८</sup> ಯಾಕರ ವಂಶೋಧ್ಯ ಪರಾದ ಸದ್ಗುಪನಾಯಕರ ಪೂತ್ರರು ಶಿವಷ್ಟು
- <sup>९</sup> ನಾಯಕರ ಪೂತ್ರರಾದ ಸೋಮಾಶ್ಮಿರನಾಯಕರ ಧರ್ಮಾಷಾ
- <sup>१०</sup> ಶಿಯರಾದ ಚೆಂನಮಾಜಿಯವರು ಬರಸಿಕೊಳ್ಳ ದಾನ
- <sup>११</sup> ಶಾನನ ಕುಮಂತಂದರೇ ॥ ಘಾದಗಣಿಸೀಪೆಯೋಳಗಳ
- <sup>१२</sup> . . . . . ಗಾಮವನು ಶಿವಾಷಿ
- <sup>१३</sup> ತವಾಗಿ ಬಿಂಜವಾಗಿ ಈ ಗ್ರಾಮಕ್ಕ ಸಟ್ಟು ಲಂಗಮುದೆ ಕಲ್ಲಿನ ವಳ
- <sup>१४</sup> ಗುಳ್ಳ ನಿಧಿ ವೇದರಾದ ಅಷ್ಟಭೋಗೇಜನ್ನಾಮ್ಮಾಮನು
- <sup>१५</sup> ಪ್ರಾರ್ಥಿವ ಮಾರಿಭಾದೆಯಲ್ಲಿ ಅಗುಷಾದಿಕೊಂಡು . . . . .
- <sup>१६</sup> . . . . . ಕೊಟ್ಟ ಶಾನನ . . . . .
- <sup>१७</sup> ಸ್ವದತ್ತಾದ್ವಿಗುಣ ಪ್ರಜ್ಞಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದ
- <sup>१८</sup> ತಾತ್ರಪರಾರೇಣ ಸ್ವದತ್ತಂ ಸಿಷ್ಟಲಂಭವೇತ್ ॥ . . . . .

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ಅದೇ ಚೆಟ್ಟುರುಗ್ರಾಮದ ಉರಮುಂದೆ ಪ್ರಾಣದೇವರ ಗುಡಿಯಬಿ ಅಶ್ವತ್ತಮಾದಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ ३'—०"×२'—२"

- <sup>१</sup> ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ ನಮಾಸ್ತಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮ
  - <sup>२</sup> ರಚಾರವೇ ಶ್ರೀಲೋಕ್ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
  - <sup>३</sup> ಸ್ವಸ್ತಿ ಸಕ ಪರಿಷ ಇಂಂಬಾಯ ವಿಕಾರಿಸಂಪತ್ತರದ ಭಾದ್ರಪದ
  - <sup>४</sup> . . . . . ಮಲ್ಲಿಯನಮ್ಮೇಶೇ ಧಾಳಿ . . . . . ನಾಗದ್ವೈ ಹುಳಗವುಂಡ
  - <sup>५</sup> ನಿಷಿದು ಸುರಗಣಿಕೆಯರೊಕ್ಕುಂದಿಂ ಜಿತೇನ
  - <sup>६</sup> ಲಭ್ಯತೇ ಲಕ್ಷುಮಿ ಮಿತ್ರತೇನಾಂಖಿ ಸುರಾಂಗನಾ । ಕ್ಷಣವಿಧ್ಯಂನ
  - <sup>७</sup> ಸನೇಕಾಯೇಕಾಚಿನಾತ್ ಮರಣೇ ರಣೇ ಮಂಗಳಮಹಾ ಶ್ರೀ
-

## ಬೋಂಬಾಯಿ ಪ್ರೇಸಿಡೆನ್ಸಿ.

—♦—  
ಸತಾರಾ ಡಿಸ್ಟ್ರಿಕ್ಟ್ — ಔರಂದು ಸಂಸಾರ.

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ಸತಾರಾದಿನ್‌ಕ್ಕೆ ಅಪ್ಪಂದು ಎಂಬ ನಂನಾಗ್ನಾಧಿಪತಿಗಳಹಕ್ಕಿರ ಇರುವ ಶಿಲಾಶಾಸನದ ಫೋಟೋ ನಕಲು.

- <sup>1</sup> ಸ್ವಾಸ್ಥ್ಯ ಸಮಸ್ಯೆ ಮನಾಕ್ರಯಂ ಶ್ರೀ ಪ್ರಭು ದ್ವಾರಾ ಮಾಡಿರುವ ಶಿಲಾಶಾಸನದ ಫೋಟೋ ನಕಲು.
- <sup>2</sup> ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಂ ಪರಮಾ
- <sup>3</sup> ಭಾಷಾರಕಂ
- <sup>4</sup> ಸತಾರಾ
- <sup>5</sup> ಶ್ರೀಯಿ
- <sup>6</sup> ಕುಳಿತಿ
- <sup>7</sup> ಇಕಂ ಚಾ
- <sup>8</sup> ಶುಕ್ರಾಂತಿ
- <sup>9</sup> ರಣಂ
- <sup>10</sup> ಶ್ರೀಮಂ
- <sup>11</sup> ಶ್ರೀದ್ರು
- <sup>12</sup> ಮನ ಮೆಲ್ಲಿ
- <sup>13</sup> ದ್ವಾರಾ ವಿಜಯ
- <sup>14</sup> ರಾಜ್ಯವು
- <sup>15</sup> ತ್ರೈಶ್ಯತ್ರಿ
- <sup>16</sup> ರಾಭಿಮೃತ
- <sup>17</sup> ದ್ವಿತೀಯವೇ
- <sup>18</sup> ದ್ವಾರಾ ಮಾ
- <sup>19</sup> ನಮಾ
- <sup>20</sup> ಚಂದ್ರಾಕ್ಷರ ತಾರಪೂರಂ ಸಲುತ್ತೆ ಮಿರೆ ಮನ್ಯೆ ಕೆಣೆಯಾನೆರೆ ದಿನಲುನಿ
- <sup>21</sup> ಕಸಂಕತಾವಿನೋದದಿಂ ರಾಜ್ಯಂ ಗೆಯುತ್ತೆ ಮಿರೆ ತತ್ವಾದಿಪದ್ಮೋಪ
- <sup>22</sup> ಜೀವಿಗಳಷ್ಟು ಸಮಾನ್ಯ ಗುಣಗಳಾಲಂಕೃತ ಸತ್ಯಶಿಖಾಚಾಚಾರ ಚಾ
- <sup>23</sup> ದುಡರಿತ್ರಂ ಸಂಸಾರದ ಶಿಲಾಶಾಸನದ ನುಡಿದು ಮತ್ತೊಂದು ಗೋತ್ರ
- <sup>24</sup> ಪವಿತ್ರಂ ನಿಮಿಷಾಂತರಿತ್ರಂ ನಾಯಿನಪ್ಪಾರಂ ಧರ್ಮಯುದ್ಧಿರಂ
- <sup>25</sup> ಮಾನವ ಗನ್ಯವಾರಣಾ ರಿಷ್ಯುವಿಚಾರಣಂ ..... ನಂತರ
- <sup>26</sup> ಕಾರಂ ವಿಬಾದ ವಿದಗ್ಧ ಕಾಮಿಸ್ಯಾಜನ ಶೃಂಗಾರಹಾರಂ ಮ್ಯಾಗಿಯರೆ
- <sup>27</sup> ಮನ್ಯುಂ ಪ್ರೇರಿತಕ್ತಾನ್ಯಂ ಕೊಲ್ಲಾಪ್ರರ ಸಮುಧರಣಂ ಗುಣಗಳಾಧರಣಂ
- <sup>28</sup> ಕಸ್ಯಾರಿಕಾಮೋದಂ ಶ್ರೀಮಂತ್ಯಾಕಾಲಾಂತ್ಯಾಲಾಂತ್ಯಾ ವರಪ್ರಸಾದಂ ನಾಮಾ
- <sup>29</sup> ದಿ ನಮಾನ್ಯ ಪ್ರಸನ್ನಿಸಂಕಿತಂ ಶ್ರೀಮತ್ಯಾಬುಸೋಂನ
- <sup>30</sup> ನೆಯ್ಯ ನಾಯಿಕರು ಮಾರುವಾನೋನಯಿನ ಪ್ಲಾಂಟೆಯರಪ್ಪ
- <sup>31</sup> ಲಬ್ಧಿಮಾದೇಯರಂ ಮಾಗಳು ಚೆಣ್ಣೇಣಿಯ್ಯಾಯಂ ಕುಮಾರಂ
- <sup>32</sup> ಬ್ರಹ್ಮಾನು ಮಿನ್ನಿ ಮರು ಮಿಳ್ಳು ಕೊಲ್ಲಾಪ್ರರದು ಪ್ರಭುತ್ವಾಪ್ಯ
- <sup>33</sup> ನಾಳುತ್ತೆ ಮಿಳ್ಳು ಶ್ರೀ ಚಾಳುಕ್ಯ ವೀರವಿಕ್ರಮವರ್ಷದ ಮೂವ
- <sup>34</sup> ತೇಂದನೆಯ ವ್ಯಯಾಸಂಪತ್ತಿರದ ಮಾಷು ಪ್ರಜ್ಞಾಮಿ ಶಂಕ್ರ
- <sup>35</sup> ವಾರದನ್ಯ ಸೋಮಗ್ರಹಾಪವ್ಯಾಪ್ಯ ನಿಮಿತ್ತಾಪಾಗಿ ಕಲಗೆ ಸ
- <sup>36</sup> ನ್ಯಾರದರಬಳಿಯ ಬಾಡದಗ್ರಾವೆಯಂ ಮಾಹಾಲಾಂತ್ಯಾದೇವಿಯಾಗಂಗಂ
- <sup>37</sup> ಗುರು ಕಾಳಕೆಂಜಿಬ್ಬಿಯ ಭೂಮಿಯೋಳಿ ಅಜವಾಂಗ್ಯಾಗೆಯ ಬಿಟ್ಟೆಯ
- <sup>38</sup> ಮಾಡಲು ಗೋರವಾಲಲಿ ಬಾಡಗಲ ನಾಲ್ಕು ಮತ್ತೊಂದು ಮುಂದು
- <sup>39</sup> ಒನ್ನು ಮನೆಯ ಸಿವೇಸಣಮುಂದು ಕಲಂಮ್ಯಾಡದ ಉತ್ತರ ಮಳಿಗೆಯ

- ४० नु चैरनायेकर कालंकच्छिर्धारावृप्तिकं प्रादि नवांचा  
 ४१ धा प्रिहारवागि नकलनाम्निगरुं गृज्ञमादाद  
 ४२ परकदनवस्त्रियलु बिष्णु धम्मुं कौ धम्मुं मुं प्रतिवालिसि  
 ४३ दंगन्त्रु धम्मुं ॥ न्द्रदत्तुं परदत्तुं वायोऽहरेत चनु  
 ४४ न्द्ररां नप्तु पञ्चनकनाम्निवारुणी विष्णुर्यां जायेते  
 ४५ कैविः ई नाननम्भं बरेदं बाहिलयुं  
 ४६ बिंदरिसिदं चन्द्रमयुं
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APPENDIX E.—LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES.

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
				1. GANGA DYNASTY.
35	5	..	Sivamāra	(Fragmentary.)
35	4	..	Śripurusha	Records a grant to one Īśvarabhatṭarar under orders of the king.
85	86	..	Do	Records a grant of land to somebody (Name lost.)
105	118	No year. Dakshināyana Vishuvatkāla	Do	Records the gift of the village Kovalevetṭu to three Brāhmans (named) with the permission of the king by Dīnḍegarar, Bāna king of Kalbappunādu ; contains the usual Ganga genealogy.
59	44	Saka 777 (A. D. 855)	Ganga Permādi	Records the death of one Tammagauṇḍa while killing a tiger at the village Kiri Ingala and grant of some land by the king in memory of his heroic act.
				2. RASHTRAKUTA DYNASTY.
112	122	Saka 730 (?) Kārdika śu 15 Monday with the constellation Rōhiṇī.	Gōvinda III	Contains the usual account of Rāshtrakūṭa kings till Gōvinda III. Records the gift of the village Va (Ba) dānaguppe in Punnāda Edenādvishayya by the prince Raññavalōka Kam-bhadēva to the Jaina teacher Vardhamānaguru, disciple of Elavāchārya and of Kondakundānaya and Sīrmalage-guru gaṇa (?) at the request of his son Śāṅkaragauṇa for services in Vijayavasati (Jaina temple) in the town Talavana (Talkād).
133	151	Saka 792 Māgha ba 8 Sunday (28th January 870 A. D.)	Amoghavarsha	Records the gift of a plot of land measuring a <i>Guṇḍīṇa māṭṭor</i> to the thousand <i>māṭṭajanas</i> of the village Sālūr made by Mādimaya and others for the purpose of feeding guests and visitors arriving at the village and for conducting Pancha-kēśvara festival.
139	159	..	Kannara Vallabha	Records the death of one Ayyūra Bīra in driving out wild elephants.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
94	105	(First year of victory of the king)	Bâna Vidyâdhara	3. BâNA DYNASTY. Vîragal (no details).
105	118	..	Dinâgâravar	.. See under No. 118, P. 105.
90	96	..	Dilipayya	4. NOLAMBA DYNASTY. Records the death of one Manenudda Malleya at the village Balla in a cattle-raid. States that Tribuvana-Karta-bhâtâr was spiritual leader at the time ( <i>lapôriyam geye</i> ).
91	99	..	Do	Similar to the above. Here Tribuvana-kartabhattâr is said to be ruling the <i>sthânam</i> ( <i>sthânamâbhâttire</i> ). One Balamendigâmuñda is stated to have been slain in a cattle raid and a grant of land made in memory of his heroism.
92	100	..	Iriji Nolamba	Records the death of one Isagâmunda in defence of the village Tabannabal and grant of land made in memory of his heroism. Here Tribuvanakartabhattâr is styled Pañditadêvar. Similar to the above.
92	101	..	Dilipayya	Hero Pattiñadêvar.
131	149	..	Ajavarmmarasa	5. SANTARAS. Records the grant of some land? ( <i>pâludalan</i> ) to the thousand of some village.
124	136	Saka 1180 Paingalâ Sam. Srîvâma ..	Râmâdêvaras	6. KADAMBAS (feudatory kings). Records the death of Yeluglatta Râmagaṇda in a cattle raid. The titles Banavâsi-puravarâdhîsvâra and Jayanti Madhukêsvâra applied to Râmâdêvaras show that he was a Kadamba King.

122	132	Saka 983 (A. D. 1061)	..	'Trailôkyamalla Châlukyas of Kalyan.	Records the death of Jakkaya of the family of Barnadêva in a cattle-raid at the village Hettila by Bêdas.
143	166	Châlukya Vikramakâla (A. D. 1087?)	Tribhuvanamalla--(Vikramâditya VI.)	..	Records the grant of some land to Sâiva priest Vâmaśakti by Sarvanyatamma Kûntinârâyana.
143	167	Châlukya Vikrama Varsha Srîmukha San. Pushya śu 11 Sunday with Sankrânti and Vyatipâta (Date irregular.)	Do	..	Registers the gift of some land for services in the temple of Chandrêsvaradêvara by Bîramanârâyaka.
118	124	Châlukya Vikrama Era 18 Srîmukha sam. Pushya śu 13 Monday (2nd January, A. D. 1094.)	Do	..	Registers the grant of a wet field by the mahâjanas of a village to Vijayayâya and Bîtâmâyaya.
147	172	(Châlukya Vikrama Era 31 Vyaya sam; Mâgha śu 15 Friday, lunar eclipse (Friday 11th January, A. D. 1107.)	Do	..	Registers grant of some land for services in the temple of Mahâlakshmi at Kollâpîr by Somaneeyanârâyaka, governor of Kollâpur while the king was residing at Mannekere.
128	158	Châlukya Vikrama Era 32: Sarvajitu sam. Chaitra śu 3 Thursday (17th March 1108 A. D.)	Do	..	Registers the construction of a tank and a temple in the village of Vêha and the gift of some land for the temple services to Rudresvaradapândita by Prithvîdhara Trivâjibhatta of Kunâdur known as Vadâgrâma, a subordinate of Gôvindarasa, dandamârâyaka of vâddarâvula in Banavâsi under the orders of mahâpradhâna dandamârâyaka Anantapâlarâsa.
123	133	Saka 1034 Nandana Sam. Vai. śu 11 Thursday (9th April 1112 A. D. Tuesday.)	Do	..	Registers the gift of the village Hittila as an agrahâra to Brâhmaṇas and of some land for services in the temple of Sômêśvara by a subordinate (no name) of the king.
132	150	(Châlukya Vikrama Era 39 Jaya sam. Vaiś 30 Thursday (6th May 1114 A. D. Wednesday.)	Do	..	Registers the gift of some land under the tank Kikkere by Kêśavâlitâgñi to the thousand citizens of the village Sâlavâr (Sâlîr).
129	147	Mannmatha sam Pushya śu 11 Friday (December 29, A. D. 1115 Wednesday)	Do	..	Registers the construction of a Siva temple (Vakubêśvara) by the Five Ilumâjanas of Sâlîr and the gift of some land for services in the temple by Vibhu Bîmaya.
124	135	Saka 1045 Sôbhaktit sam. Pushya śu 1 (December 20. 1123 A. D.)	Do	..	Registers the gift of some land to some deity by the Five Ilumâjanas of Sâlîr and the gift of some land for services in the temple by Vibhu Bîmaya.
141	163	Châlukyachakravarti Sômêśvaradêvara varsha 8 Plavanga sam. Kâr. ba 13 Friday (Plavanga is 2nd year of the reign of Sômêśvara, not 8th. If Plavanga is taken the date is Friday 4th November, A. D. 1127.)	Sômêśvara III Bhûlôkamalla	32,000 Province.	Records the death of one Sômayya, resident of Tâlagunda,

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
122	131	.	7. Chālukyas—Western Chālukyas of Kalyān— <i>contd.</i>	Records the death of Mādaya of the village Hettīla in a cattle-raid.
142	164	..	..	Records the setting up of a vīragal to the memory of a warrior Maleyanāyaka who died in a cattle-raid by Navileyanāyaka.
139	160	Bhūlōkamalla year 15 Raudri 'sam. Phal śu 15 Thursday (Saturday February 23, A. D. 1141 ?)	Bhūlōkamalla Sōmēśvara III	Records the gift of some land under Tāvare Tank to Rājaguru Sivāśaktidēva by the Mahajanas of some village. The date, 1141 A. D., Raudri is too late for Sōmēśvara III but there are similar later dates for him (See <i>Bombay Gazetteer</i> Vol., 1, Part 2, P. 455, Foot-note 6).
43	15	Uttarā�ana Sankramana	8. Hoysalas.	Records the gift of some land to Jaina guru Abhayachandra of Belave belonging to Mūlasan̍gha by the king and some gaṇdas of Tolatalālli.
65	53	.	Vinayāñiditya	Records the death of some warrior in battle.
55	37	Sukla 1058 Sādhārapa sam Vaisūkhā śu 5 Wednesday (Date irregular.)	Do Vīraganga Bitṭiga	Hoysaladēva. Records the death of a warrior Sattivergade of village Humsemakke during an attack on the village Hanopradubidū by the king during his invasion of the province of Bayalhād.
49	25	.	Bhujabala Vīraganga Poysanādēva.	Records the death of a woman Mālagaudi as Sati.
97	109	Jaya Samvatsaram	Bitṭi Hoysaladēva	Records a cattle-raid by Baḍivarasa of the village Melyur and the death of a warrior and the gift of some land to a Siva temple in memory of his heroism.
103	115	.	Vīraganga Vishnuvaradhama Hoysaladēva.	Records the gift of the village Kāvanahalli near Mandagere by queen Chāntaladēvi (Sāntaladevi) and her younger brother Duddamalladēva to Jaina guru Prabhāchandra, disciple of Mēghachandra of Mūla-sangha. Dēsiṅga-gaṇa. Pustaka—gacchha and Kōndakundānvaya.

39	8	Vikāri Samvatsara	..	Pratāpat Hoysala Nārasiṅga dēva.	Records the death of a warrior named Ankeya, son of Kālpatti Dandādhipati at a battle at Vasudhāre (Vastāre, Chikmagalur Taluk).
41	12		..	Tribhuvanamalla Nārasiṅga-dēva.	Records the grant of some land in the village Bāntugavalli as <i>nettārukōdage</i> to Tammayagunda of Suggalūr in Mālyānāḍ.
47	20		..	Hoysāṇa Vīra Nārasiṅgadēva	Records the death of a warrior of the village Bikānahallī in a battle and the setting up of a vīragal in memory thereof. The place of King's residence is stated to be Tīruvātmānāle.
47	21	Krōḍhana sam. Āshāḍha Śuddha ..	Vīra Nārasiṅgadēvaru ..		Records the death of a warrior in the Village Haleyavūr.
59	43	Tāraṇa Sam. Cīhaītra ba 5 Monday ..	Do ..		Records the death of a warrior Balegāra, Mallaya in defence of cattle of the village Hirivura and the setting up of a vīragal in memory.
40	11	Saka 1204 Vishu sam. Āshāḍha śu 10 Vaḍḍavāra (Saturday 18th June, A.D. 1281.)	Vīra Nārasiṅghadēvaru (Nārasiṅha III.)	Records that one Kallaya fought in the interests of a temple at Sigalūru and died.	
54	35	Saka 1211 Sarvadhāri Sam. Āshāḍha śu 15 Tuesday. (Date irregular.)	Hoysāṇa Vīra Nārasiṅghadēvaru (Nārasiṅha III.)	Records the death of a warrior of Āluvali in an attack on the village Bitṭaravalli by the people of Vasudhāre and a grant of the village Bārehalli in Hebbetṭa by the citizens of Āṇūr, Six Thousand District in memory of the heroism.	
45	19	Srimukha Sam. Vaiśākha	..	Registers the construction of a tank by Areya Māreyamāyaka and the gift of some lands below the tank for services in the Jaina temple of Padmaprabha in Elkōṭi Jinālaya constructed by Bāhubalisetti and Pārisasetti, disciples of Jaina-guru Nayakīrti, a mahāmāṇḍalāchārya and rājaguru. Among the donees are various Nāyakas of Kabbāhuvīpti, gaudas and Jaina gurus Nēmichandra and Pālachandra, disciples of Navakīrti.	
48	23	Kīlaka sam. Phāṭ. śu 10 Sunday ..	Vīra Ballāḍadēvaru ..	Records a fight that took place as the result of some person insulting the people of Belātūr, Gūnditādige, Kongu seven and Male provinces and the death of a warrior of the village Arissnaguppe and a gift of land made by the king in consultation with the mahājanas of Ingula, Taṭigenāḍu Thousand and Heravole Thirty districts and 9 <i>mānasagunḍigal</i> .	
49	24		..	Records the death of one Mareya of Arisnaguppe fighting for the defence of the women of his village against an attack by Čāngaveggade.	
51	28	Ballāḍadēvarasa	..	Records the death of a warrior Nēmōja in a cattle-raid of the village Bantmakke and setting up of a vīragal in memory thereof.	

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates--*contd.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
52	31	Virodhikrit Sam. Chaitra śu 3 Wednesday.	Vira Ballāḍadēvaru	s. Hoysalas— <i>contd.</i>
54	36	Mānmatha Sam. Vaiśākha śu 11 Vaḍḍavāra.	Do	Records the death of a warrior Kūchagauṇḍa, in a cattle raid and the erection of a vīragal.
55	38	Playanga Sam. Uttarāyana Sankranṭī.	Vira Ballāḍadēvaru	Records the gift of some land in Āñur in memory of the heroic death of a warrior in defence of Taligenādu Thousand district.
56	39	Kṛoddhana Sam. Chaitra śu Friday ...	Do	Registers the grant of 13 gadyāḥas by Lakshmīdhara to the matt Agnishtōma in Khāṇdeya by the permission of the king.
58	42	Paingala, 11th year	Do	Registers the grant of some lands by Honnagavuṇḍa, son of Nāgigavuṇḍa and Janārdana.
134	152	Paingala, 11th year	Do	Registers the erection of a temple Nāgēśvaradēvālaya and the grant of some lands by Honnagavuṇḍa, son of Nāgigavuṇḍa, feudatory of the king.
137	156	Yāda vachakravarti Viraballāḍāva	... Yāda vachakravarti Viraballāḍāva.	Registers some grant of money and land for services in some temple to Madhukēśvara paṇḍita by Sunkaveggade Mārayya.
144	169	Kṛoddhana Sam. Chaitra śu 10 Thursday.	Vira Ballāḍadēvaru	Registers an expedition led by the Hoysala general Mahadēva Dāṇīyaka against the (Yādava) king Singadēva and the death of some warrior.
42	13	Saka. 108 Kīlaku Sam. Vaiśākha śu 10 Tuesday.	Vira Ballāḍadēva (wrongly printed as Narasimha).	Registers the death of Maradi.
44	16	(Uttarāyana sankramana)	Tribhuvanamalla Talakā	Registers a boundary dispute between the villages Aggaḍalu and Aviravali and death of some warriors in a fight therefor.
125	139	Saka 1288 Parājhaṇa sam. Kārtika śu 3 Wednesday with Amūḍha.	Virūpaṇa Vodeyar, son of Virabukka.	Registers the gift of the village Saṇḍa by the king for services in the temple of Virūpākṣha at Hampe.
136	155	Saka 1298 Nāla sam. Māgha śu 1 Sunday.	Virūpaṇavodeyar, son of Bukka.	Registers the gift of the village Nandibali by the Nādu-prabhus of Uḍugāṇīḍ to Gōvindabhaṭṭa and Rēvaṇabhaṭṭa.

61	48		Bulkha I	..
62	49	Saka 1328, Pârtîluva sam. (A. D. 1405.)	Do	..
61	52	Saka 1331 Virôdhi sam. Mâgha śu 15 (20th January A. D. 1410.)	Bukkuruaya	..
75	68	Saka 1332 Vikriti sam. Kârtika śu 12 (A. D. 1410.)	Dêvarâya I	..
66	55	Saka 1340 Hêvilambhi sam. Vaisâ śu 7th Sunday (23rd April, A. D. 1417.)	Harihara II	..
119	126	Saka 1348 Viśvâvasu sam. Phâl śu 11 Tuesday (Monday 18 February A. D. 1426) ?	Dêvarâya	..
120	127	Saka 1352 Saumya sam. Prathama Bhârapada śu 3 (A. D. 1430.)	Immađi Dêvarâya	..
78	71	Saka 1356 Ananda sam. 30 Monday with Ardra constellation, Pritiyoga, Bavakarana, Solar eclipse (7th June 1434 A. D.)	Do Dêvarâya	..
110	119	Saka 1390 Sârvajit sam. Phâl śu 15	Virûpâksha	..
77	69	Saka 1435 Śrimukha sam. Āsvîja śu 12.	Krishnârâya	..
96	107	Sâlivâhana Saka 1442 Vikrâma sam. Pushya ha 10 (3rd January A. D. 1520.)	Do	..
58	11	Saka 1477 Ananda sam.	Sadâśivârâya	..
93	103	Sâlivâhana Saka 1479 Paingala sam. Mâgha ha 3 Sat. (5th February A. D. 1557.)	Do	..
127	113	Saka 1493 Prajôtpatti sam. Śrâvâha śu 5.	Do	..
65	54	Sâlivâhana Saka 1496 Hêvilambi sam. Mâgha śu 5.	Śrîrangârâya	..

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85	89	Saka 1499 Ívara sam. Phál ba 30 Sat. Solar eclipse (March 8, A. D. 1578.)	Vijayanagar Kings—concld. Tirumalacléva	Records the gift of village Haruvahalli in Bairakur to Timmájjibhatta by Nanjegauda, náduprabhu, in the presence of god Raghunáyaka.
81	76	Ānanda sam. Níja Jyéshtha śu 5 ..	Venkatapatidévarúya	..
82	81	Saka 1543 Durmati sam. Vaisâkha ba 12.	Rámáraja Vodeyar	Records the gift of village Ganjuhalli for the service of a Siva temple by Mommáyi son of Sugutûr chief Tamunayagaudha.
40	10	Saka 1581 Vilkâri sam. Kar. śu 15 (20th October 1659 A. D.)	Śrîrangarâya	Records the gift of some land to Sômésvara temple by the mahâjanas of Holali.
91	98	..	Do	Records gift of village Sambhuganahalli (5 miles from Bélûr) by Śrîrangarâya to the Mâdhva guru Raghunâthâtirtha, disciple of Lakshmînarâyanâtirtha of Kundâpur Vyâsarâya matt.
		..	Do	Records the gift of some land to Râmâyadikshita by the Chief Râmayanâyaka with the permission of King Śrîhangarâya.
				MYSORE MAHÂRÂJAS.
85	87	Raudri sam. Chaitra śu 9	(Minister Pûrpaiya) Krishnapurâja Vodeyar III.	Sannad : records the remission of some tax to vittidars of village Holali.
60	45	Saka 1734 Râkshasa sam. Āsvi śu 8th Tuesday (13th Octoher, A. D. 1812.)	Krishnarâja Vodeyar III	Records the setting up of a lamp pillar in the Ranganâtha temple at Mâdhvîkaputra (Sakrepaṇa).
36	6	19th June 1813 A. D. Srimukha sam. Jyésh ba 6.	Krishnarâja Vodeyar III	..
57	40	18th January 1820 A. D. Saka 1742 Vikrama sam. Mâgha śu 3 Monday.	Do	Sannad : records reduction of quit-rent payable for the village Mattigat� by the vittidars Tangale Narasimhabhatta and others.
98	112	Saka 1748 Vyaya sam. Āshâdha śu 10th Friday (14th July 1826.)	Do	.. Sannad : records a visit of the king with the British Resident Mr. Kole to the sacred place Udupi (in South Canara District) and the annual grant of 5,400 Bahadari Varakas made by the king (for services of god Krishna) to the Mâdhva guru Viśavâñehahalli, etc., agrahâras dividing them into 60 vrittis and the

gift of dwelling houses near the village Bandihole to Brâhmins by Dêvâjamânni, queen of Chânarâja. Vodeyar with the permission of king (Krishnarâja Vodeyar III) on the occasion of Tulâbhâradâna. one of the vittidars being Appaiya.

100	113	Do	Do	Do
69	60	27th September 1828 Sarvadhâri sam. Bhâ. ba 4 Sat.	Do	Do
69	59	6th January 1830 A. D. Virôdhî sam. Pushyâ śu 12 Wednesday.	Do	Do
37	7	6th July 1830 A. D. Vikriti sam. Âshâ. śu 15 Tuesday.	Do	Do
66	56	10th July 1846 A. D. Śaka 1767 Parâbhava sam. Âshâ. ba 2 Friday.	Do	Do
111	120	..	Do	Do

..	..	..	..	..
..	..	..	..	..
..	..	..	..	..
..	..	..	..	..
..	..	..	..	..

Appaiya.	Samad : Do : the donee is here Venkataramanaiya, son of Râmâdâsaiya, and grandson of Pradhâna Venkappaia.	Samad : gives the names of the early gurus (traditional) of the Lingâyat nati at Bâlehomûr from Kênukâchârya to Gurusiddhasvâmi and directs the svâmi not to make use of torch light during day until further orders.	Samad : records the grant of the right to go in procession with torch light during day-time to the Lingâyat svâmi of Bâlehomûr Math.	Samad : records gift of some land in the village Chikkamannahalli, Bêlûr taluk, to Kandâde Bhâshyakâra, son of Rangâchârya.	Records an annual grant of 600 varahas to Siddhalingasvâmi, head of the Viśvârâdhîya Jangamavâṭî Matha (Lingâyat Matt) at Benares for feeding 12 Lingâyat priests daily.	Boundary-stone of village Nâchanahalli given to Gulam Mahammad Khân, Bakshi of Avala Bûrakachâri. by the king.	Records the gift of the village Mâvîmâhâlu for Chennabasavâdâvara matha.	Records the gift of village Chettûr in Udgâni sîme to the Vira saiva priest Chammalladiéva of Huruli.	Records the construction of a manitapa by the queen.	Copy of a copper plate grant : states that Gurusûntasvâmi, head of Bâlehomûr Math. rebelled against the State of Keladi and that all the property of the Math was confiscated by the King and given away to Sringâsâstri. a disciple of Sringêri svâmi along with the right to collect religious dues from the disciples.	Records the grant of some lands to the Virakta Matt built by Kenchauve on the bank of the Sítâ River in Baggunji District by the king.
135	154	Śaka 1565 Chitrabâhu sam. Śrâvâna Śu 3.	Do	Do	Do	Do	Do	Do	Do	Do	Do
145	170	Śaka 1583 Plavâ sam. Mârgasîra śu 5	Do	Do	Do	Do	Do	Do	Do	Do	Do
140	161	Śaka 1591 Parîdhâvi sam. Âshâdha Śu 10.	Channamâjî, queen of Sôma-sêkharaṇâyaka.	Sôma-sêkharaṇâyaka	..	..	..	..	..	..	..
68	58	Śaka 1594 Ânanda sam. Vaisâkha ba 2.	..	..	..	..	..	..	..	..	..
71	62	Vilambi sam. Śrâvâni Bahula 10 ..	Do	Do	Do	Do	Do	Do	Do	Do	Do

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67	57	Sulivâhanâ ſaka 1646. Parâbhava ſam. Mâgha ſu 9.	Keladi Chieſs— <i>concl.</i>	Copy of a copper plate grant : records the grant of right to collect religious taxes (kâñike) from certain classes of disciples to Basavalinguiya svâmi of Bâlehomûr Matt. This authority to collect the taxes had been previously confiscated by king Somaśekharanâyaka and conferred on Śringâśastri of Śringéri (see No. 58).
134	153	Yuva ſam. Āshâdha ba 14	Chennabasappa Nâyaka	Records the gift of some land in Mallâpura to the Virakta Matha of Uḍugani by the king.
52	32	Saka 956 (986?) Krôdhi ſam. Phâ. ſu 5 Monday.	Sênavâra king Mârasinga	Miscellaneous dynasties, chiefs, etc.
128	141	Saka 1474 Raudri ſam. Mârgâśira ſu 13 Monday (30th November, A.D. 1552.)	Kunâra Sâlva Sugatûr chief Tammîgrauḍa	Registers the gift of some land at Kûridavalli (village Kûridavalli near Chikmagalur) for services in the temple of Svayambhu (Siva) at Kalkésvara (now called Gauthamésvara).
32	73	Parîdhâvi. ſam, Śrâvana ba 1 Thursday.	Sugatûr Ayyapa	Records the death of somebody in a cattle raid while Bitṭiyagaṇḍa was governor of the district Sirye-sâsira.
82	79	Siddhârthi ſam, Śrâvana ba 5 Sunday	Sugatûr chief Tammayagauda	Records the gift of some land to the archak Nanjayya, for service in the temple of god Vîrabhadra by Nanjundayya, under orders of the Chief.
39	9	Chitrabhânu ſam. Mâgha ſu 10	Timmanagauḍa, chief of Udharenaḍa	Records the setting up of god Hanumân at Chinménahalli.
42	14	Angira-samvatsara	...	...

48	22	Vira Bhayirapa Nâyaka ..	Registers the gift of the village Tengade for the service of God Râmalinga.
50	26	Sâka 1665 Dumlubhi sam. Kâr 10 ..	Registers the gift of some land and the right of administration over some temples to Doddayagauḍa of the village Arasinguppe in Benḍugâmî district.
74	66	Sâka 1536 Râkshasa sam. Mâgha śu 8.	Records an agreement among the sects of goldsmiths at Gôñibid to intermarry among each other.
77	70	Nâja sam. Pushya śu 12 'Tuesday' ..	Records the gift of the village Peddûru to Kriṣṇâśâstri by the Chief.
		Sitâramappa Nâyaka, chief of Santebhennûr.	
		Kâlappanâyaka ..	
		Peddanâyani, son of Peddar Venkaṭappa Nâyani and grandson of Peddanâyani Nallârappa Nâyani of Yâdava race (with royal titles).	
	72	Plavanga sam. Vaiśâkha ba 12 ..	Records the death of Bayirarasa by fall on the spot.
	74	Srînukha sam. Mârgâśira ..	Records the gift of some land by Viñôjipantaru to his bâhu Timmaya.
	90	Khara sam. Pushya ba 30 ..	Records gift of land to Panchângadavara Brâhmaṇamaru of Hiriyama duvu.
	91	Sâka 1621 Pramâthi sam. Bhâ. ba 30 Wed. (13th Sept. 1699 A.D.)	Registers the grant of the right to collect taxes on merchandise passing through the town to the Mâdhlva guru Prajñânidhi swâmi, disciple of Vêdanidhisvâmi for the treasury of god Gôñimâtha in the matt at Mulâbgal.
	79	Bayirarasa ..	Registers the erection of a mantapa for the service of god Sangêśvara by Bâlayya of Aqara during the rule of Dêśây; Râma-
	80	Isvaranâyaka ..	rajayyagaju.
	87	Uttama Rangappa Kâlakâkulavodeya son of Nallappa Kâlakâkulavodeya, and grandsons of Rangappa Kâlakâkulavodeya, chief of Añanipâlyam.	Registers the gift of some land for services in the temple of Anjaneyâ of Mulâbagil by mulâpradhâna Tirumaleya.
	89	Srimukha sam. Vaiś śu 9 Friday ..	Registers the gift of some wet land to Mallaya by Bayapa during the Government of Mulâvâgilnâd by mahâsarvâdhikâri Tirumaledannâyaka.
	90	Mannatha sam. Śâ. ba 1 ..	Registers the construction of Kanakakere tank near Sangândanahalli with the approval of the villagers.
	92	Tirumale Damâyaka ..	Records the gift of villages Pura, Tânjam, Vrindâvana and Mailânahalli for service in the Nârâyanâ temple (Chakâpleraâva) at Mêlikôte by Nanjarâja of Abbaganjûr under orders of some Vijayanagar king at the instance of Râmâbhâta.
	94	Krôdhi sam. Chai ba. 10 ..	
	106	Saka , 57 Jayâ sam. Vaiś. ba 12 ..	
104	116	Mahânâyaka Râmaya, son of Râmappa gauḍa.	

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111	121	Subakritu sam. Vai. śu 1	..	Records the gift of some land for a temple by Kōnamarasaiya under the nirūpa of Dévarasaiya.
121	129	Saka 100 2026 (1226) Krôdhana sam. Śrûvara ba 8.	Chikkaṇna Nayaka, son of mahânâyakâchârya Kâsi Bayirapa Nayaka.	Records the gift of village Kotṭa in Mâlênahalli-sime for service of god Tirumaledéva.
123	134	Saka 1231 Saumya sam. Vaiś. ba. 14 Tuesday	Râma Nayaka of Honnavur Kalinâtha	Records the gift of some land for food offerings to god Kalinâtha
127	141	Târaṇa sam. Āsviyuja śu 10	.. Râyanâyaka	Records gift of some land under the tank at Saṇḍa to Sivamundra-déva.
141	162	Kâmadéva-varsha 13 Pramâdi sam. ('hai ba. 30 Monday.	Kâmadéva (Yâdava King?) ..	Records gift of land by Jakkagauda, for food-offering to god Malledévaru.
			Miscellaneous private inscriptions : dated	
141	163	Châlukya Sômâśvara-varsha 8	..	Vîragal recording death of Sômaya of Tâlagunda 32,000 Province.
129	145	Châlukya Vikrama Era 13 Śukla sam. Phâl 30.	..	Vîragal of the village Sâliyûr (Sâlûr).
146	171	Saka 1102 Vîkûri sam. Bhâṣ. Śaka 1140 Iṣvara sam. Jyê. śu 13 Sunday.	..	Vîragal recording death of Hullagauṇḍa of Sâgadde.
44	17	Saka 1210 Sarvajitu sam. Śrâvâra śu 11 Mon. (July 22, A.D. 1287).	..	Vîragal at the village Maravîr.
50	27	Saka 1313 Pramôdîta sam. Vaiś. śu 15 Friday.	..	Vîragal recording a cattle-raid by Bêdas.
60	47	Saka 1321 Pushya sam. (?) Mârga. ba. 1.	..	Registers the gift of some land to Ranganâtha temple at Salkare-patna by Chikka Tammanâna.
126	140	Saka 1328 Nâla sam. Phâl. ba 2 Friday.	..	Records the setting up of a vîragal in memory of the death of Chikkabomma, son-in-law of Ayamarâyadéva, by his wife.
119	125	Saka 1481 Saumya. sam. Vaiś. śu 10 Sunday.	..	Vîragal of Kaparahalli village.
64	51			Records the grant of some lands in the village Hadilakoppa in Hebbesnâl to Tippârasaheggade, alîja of Sâlinâyaka, on the principle of <i>aijya santâma</i> with the approval of the <i>nâdî</i> .

45	18	Saka 1596 Pramâdîcha sam. Vâsi. ba. 11 (2nd May A.D. 1673).	...
33	2	Saka 1628 Vyâya sam. Pushya su 15	...
94	104	Saka 1669 Prâbhava sam. Âsvîja su 5 Sunday (27th Sept. 1747.)	...
121	130	Saka 1696 Mañmatha sam. Jyêsh su 14 Monday.	...

Miscellaneous Private Inscriptions : undated

34	3	Sarvadâhîri Chaitra su, 1 Thursday	..
51	29	Sarvajitu sam. Phâj ba 6	..
51	30	Virodhî sam. Jyêsh su 15 Sunday ..	..
53	33	..	..
53	34	..	..
60	46	Angîrasa sam. Âsvî. su 10 Thursday	..
63	50	Sûrvâri sam. Âshâ su 14 Sunday ..	.
71	61	Nala sam. Jyêsh. su 12	..
72	63	..	..
73	64	..	..
73	65	Chitrabhbânu Mâr. ba 5	..
74	67	..	..

45	18	Saka 1596 Pramâdîcha sam. Vâsi. ba. 11 (2nd May A.D. 1673).	Records the gift of the village Jinneyanahalli by Chennâma, son of Puttasâmisetti for service of god Samudrâdhîśvara.
33	2	Saka 1628 Vyâya sam. Pushya su 15	Records grant of some tax levied on merchandise imported into Kôlâr and payable to purôhit Sûryanârâya nabbhatta, made by sâlmîle merchants.
94	104	Saka 1669 Prâbhava sam. Âsvîja su 5 Sunday (27th Sept. 1747.)	Records a <i>Gaudamânya</i> granted to Lingegauâda, son of Tippegaudâ of Avani.
121	130	Saka 1696 Mañmatha sam. Jyêsh su 14 Monday.	Records the setting up of God Sangama Nâniupâdesvara by Kaledêva of Hirimâtha and Têja Singapa.
Miscellaneous Private Inscriptions : undated			
34	3	Sarvadâhîri Chaitra su, 1 Thursday	Records gift for Tângâdhara temple by Lakhasetti.
51	29	Sarvajitu sam. Phâj ba 6	Records gift of some land by Masanâya Govachari.
51	30	Virodhî sam. Jyêsh su 15 Sunday ..	Records the setting up of Channigrâtiya (at Muñlavallî) by Kêsavasetti.
53	33	..	Records the setting up of Bhairava image (in Gautamêśvara temple) by Gauthaya.
53	34	..	Records the gift of some land made by a Brâhmaṇ in expiation of the sin of killing a bull in anger near Sîva temple in Kûrclavallî.
60	46	Angîrasa sam. Âsvî. su 10 Thursday	Records the setting up of brass covering for the lamp-pillar in Sakuni Ranganâtha temple at Sakkarepatna by the <i>râjuve-yavaru</i> of Sakkarepatna.
63	50	Sûrvâri sam. Âshâ su 14 Sunday ..	Records the setting up of a <i>nishîdhî</i> in memory of <i>vâjaguru</i> .
71	61	Nala sam. Jyêsh. su 12	Maunapâchârya by Nîlavancisetti of Hosavîr.
72	63	..	A grant of the Bâlehomûr Lingayat Matt recording some grant of land by the head of the Matt Kapatada Entuja desvâmi.
73	64	..	A brass plate inscription merely giving the name of Bâlehomûr Lingayat Matt named Rambhâpurî vîra-simlhâsana.
73	65	..	A grant made by Pittanavâda Sendamân <i>ârias</i> Jayamurîmâdûyân. making a gift of land in order that from the produce thereof a number of Brâhmaṇs might be fed on the anniversary day of the death of his mother Kalandurâdigal.
74	67	..	Records the construction of Basavêśvara temple at Gônibid by Dêvannagauâda of Chinuga.
Records the setting up of a Chauvîsa-Tîrthankara image by some one at the close of <i>Anantama-udyâpane</i> .			

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80	75	Krôdhana. Phâ. śu 1 Wednesday	..	Records construction of tank Manjuguļi and gift of some land for Varadarâja temple by Chikkarasa.
81	77	Viyaya. Āś. śu 10 Thursday	..	Records death of Viramanâyaka in a fight with tiger.
81	78	..	..	Records a <i>kattu-kodige</i> grant by Mulak-Sâhêbaru.
82	80	..	..	Records <i>manya</i> grant of land by mahâjanas of Mangasamudra to Lakhapparasu.
83	82	Plavanga. Chai. śu 1 Monday	..	Records grant of land for <i>dîpumâle-êre</i> of god Sômîśvara by Maleyanâyaka
83	83	Vijaya sam. Makara sankrânti	..	Records construction of a <i>mañjapa</i> for goddess Chaudêśvari by a <i>bâñhrotu</i> of Krishnapanâyani.
83	84	Painaga. Āśh. śu 13 Monday	..	Records grant of land to Nanjunçabhatta, purôhit of Holali by Râjaya, son of Vîramarasu.
84	85	..	..	Records grant of <i>kahnâtu</i> land in memory of a warrior of Kâlađî-mangala who fell in a cattle raid.
85	88	..	..	Records grant of land by <i>mahâjanas</i> of Kâlađiyamangala in memory of a brave warrior, who died in a cattle-raid.
88	92	Ananda Mâr. ba. 1	..	Records grant of land for service in the temple of Chandeyâdêvaru by <i>nâdagandâ</i> Mâdaya.
88	93	Āngîrasa. Phâl śu 1 Sunday	..	Records gift of <i>parohita-mânya</i> land to Narasimhabhatta by Linganna.
88	95	Krôdhî. Chai. ba. 3	..	Records gift of Karapanhalli in Kurudumale-sîme to <i>shânika</i> Kamappa for service in Sangêśvara temple, made by Râchayya, son of Kurudumale Timmaya.
96	108	..	..	Records the erection of Hanumân temple at Mêlkôte by Nârâyanasahâya Joggânarasimha.
97	110	..	..	Kodagi stone of wet land belonging to a Jangama priest.
97	111	..	..	Records the construction of an embankment on the river Hêmâvati by Chikka Tammanâ Vodeyar.
103	114	..	..	Records gift of some land for service of god Aukakâradêva by Chikkagavundi of Hemmoge.
105	117	..	..	Records erection of a lamp-pillar by Kempegunda of Vasautapura.

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127	142	Nandana C̄hāi su 3	
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137	157	Āngirasa. Śrī su 4	
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142	165	Yuvā sam.	
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